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THE EXPOSITORY TIMES.

FOUNDED IN 1889 BY

JAMES HASTINGS, D.D.

EDITED BY

A. W. HASTINGS, M.A.

AND

REV. E. HASTINGS, M.A.

VOLUME THE THIRTY-SIXTH.

OCTOBER 1924 – SEPTEMBER 1925.

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T. & T. CLARK, 38 GEORGE STREET.

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FOR
T. & T. CLARK, EDINBURGH.

LONDON	SIMPKIN, MARSHALL, HAMILTON, KENT, AND CO. LIMITED.
MANCHESTER	JOHN HEYWOOD.
EDINBURGH	JOHN MENZIES AND CO.
GLASGOW	JOHN MENZIES AND CO.
NEW YORK	CHARLES SCRIBNER'S SONS.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

Who was Jesus? According to the Liberal theologians there is really no mystery. The answer to this, and to all other questions of theology, if you approach them with an open mind, is as simple as the multiplication table. A good deal simpler in fact; since even those of us who are not mathematicians remember from the days when we used to study John Stuart Mill, that it is by no means so obvious as we once supposed that two times two make four. If you seem to be up against a mystery you must have misunderstood the record. If the record obstinately refuses to be understood in any other sense, you cut it out with a pen-knife; and there you are!

In 'Jesus and the Christian Religion,' of which he published a second edition last year, Mr. Francis A. Henry supported this simplified theology with great power and with much learning. In trying to answer the question: 'What think ye about the Christ?' we are met with another question which by common consent is of great moment: 'What did the Christ think of Himself?' Did He claim to be the Christ at all? Mr. Henry replies that He did not. It is true that the creed of the earliest Church was comprised in the simple confession that Jesus was the Christ. This identification proved unfortunate, and for this identification Jesus was not to blame.

We bring forward the triumphal entry. Mr. Henry replies that there was no triumphal entry. All that happened was that a passage in the Book of Zechariah, in which a King enters Jerusalem riding on an ass, was misinterpreted as referring to the Messiah, and then the incident of Jesus' Messianic entry into Jerusalem was invented to square with the supposed prophecy. We call attention to the trial scene, in which Jesus acknowledged His Messiahship in reply to the high priest's question. To this the answer is that we have no means of knowing what took place at the trial scene, since 'all the disciples forsook him, and fled.'

We fall back then on Peter's declaration, which we had always supposed to be decisive. Mr. Henry places this scene '*at* Cæsarea Philippi,' and with an exactitude which one hardly expects from such a quarter he gives us the date—'seventeen days before (Jesus') death.' Peter impulsively declared that Jesus was the Christ, possibly with a view to force the Master's hand; but Jesus would have none of it. He would not allow the people to regard Him as Messiah, for the obvious reason that He did not regard Himself in that light.

Another method of approach to the question 'Who was Jesus?' is represented by 'The Man Himself.' The author of this book is a pronounced eschatologist, who is quite unmoved by all that has

been written on the subject in recent years. He tramples on our most sensitive corns with light-hearted gaiety, and finds theological problems that have puzzled Christendom for millennia absurdly simple.

The Old Testament teaches 'that God is a great man' and that 'He is very fond of the smell of burning meat.' The prophets were Hebrew dervishes who assumed that in order to be believed they had to begin with incredible stories about their call to preach. 'There have been more plausible dervishes than Ezekiel.' Paul at heart was a Shaker.

It is not surprising, then, to learn that Jesus was a young and very much mistaken Jewish Rabbi. According to legend, the Prophet of Nazareth set up as a magician, turning water into wine, and so forth; but no such magical performances were attempted by the Nazarene. He was neither dervish nor charlatan, any more than he was a patriot. If we can only forget all that Christians have ever learned and taught us of Jesus, we shall find His figure take on 'a grandeur no theology has ever succeeded in giving Him.'

It is a great relief to turn from all this to the pages of Mark's Gospel. We take Mark as the earliest Gospel, and the least influenced by theological prepossessions. At first we seem to be reading a simple narrative of fact, written by one whose only desire is to give us information on a matter of supreme interest. But the more carefully we read, the less satisfied we are that that is all he is doing. We read again the stories of John's ministry, of Jesus' baptism, of His temptation, of the beginning of His ministry, of the call of the two pairs of brothers, of the events of the Sabbath day in Capernaum.

At the end of each story we seem to hear the writer challenge us with the question: 'Now who was this? Was He just one of ourselves? Was He just one of *them*selves, one, albeit a greater one, of the company that began to form around Him?' Whatever He was to Mark, certainly He was not that. The simplicity with which the amazing story is told is apt to blind us to the mystery, implicit in every incident.

In 'The Messiah and the Son of Man' (noticed in a recent issue of THE EXPOSITORY TIMES), Professor A. S. PEAKE discusses some of these questions afresh with his accustomed incisiveness and erudition. The fact that Jesus was baptized by John may be taken as quite certain. If the baptism had not taken place, it would never have occurred to any follower of Jesus to invent the story. From Matthew's account of it we can see the kind of difficulties it soon caused in Christian minds. Further, in spite of the similarity of the Divine words with those heard at the Transfiguration, a critical study of the records seems to assure us that at Baptism Jesus heard the Divine declaration: 'Thou art my beloved Son.'

That Jesus did at this time begin His ministry harmonizes with the fact that at the Baptism He gained a special conviction of sonship. This conviction is the basis of the threefold temptation; and the third temptation probably also involved the conviction that He was Messiah.

Professor PEAKE also discusses the triumphal entry. It is not quite clear, he thinks, that the demonstration was designed as a welcome to the Messianic King. In Matthew and in Luke, the crowd gives to Jesus a welcome that is definitely Messianic. But in Mark, the earliest Gospel, their words need not imply any more than that Jesus is regarded as the harbinger of the Kingdom. But, whatever the entry meant to the people, it seems clear that in Jesus' own mind the action was forced upon Him by the necessity of fulfilling Messianic prophecy.

Professor PEAKE recognizes the difficulty of the question about the reliability of reports of the trial. Yet it is certain that information must

have leaked out. Formal evidence must have been given. And the peculiar form in which Jesus made His Messianic claim stamps it as genuine: in Matthew—'Thou hast said'; in Luke—'Ye say that I am'; in other words: 'I should not have used the term myself; but I admit that it is correct.'

Further, if Jesus did not claim to be Messiah, whence did the idea arise that He made this claim? It is possible, though by no means certain, that by the first Christian century Judaism had developed the doctrine of a suffering and slain Messiah. But Dt 21^{23} ('he that is hanged is accursed of God') guarantees that the Jews did not contemplate a crucified Messiah. The crucifixion of Jesus was for them one of the proofs that He was *not* the Christ.

But for the same reason no Christian could have invented the story that the crucified Jesus had claimed to be the Christ. The fact was at first so puzzling to themselves, and caused them so much difficulty in their apologetic and in their missionary work, that nothing will account for this claim they made for Jesus but the certainty that Jesus had first of all made the claim for Himself.

In *The Christ of the New Testament* (reviewed in this issue), Mr. Paul Elmer More brings a live mind to bear on the subject. First, be it said, Mr. More is no traditionalist. He thinks, for example, that the story of the Virgin birth is 'so demonstrably a late intrusion into the life of Jesus, so manifestly legendary in construction, and withal so unessential to the Christian faith, that it has been abandoned by the majority of unprejudiced scholars.' He fully accepts the fact of the resurrection of Jesus, while not prepared to dogmatize on the fate of 'His fleshly tabernacle' or on the meaning of the story of the empty tomb.

In our inquiry about Jesus' testimony to Himself, we turn with Mr. More to the Fourth Gospel. A few years ago such a procedure might have raised a smile; but since the contributions of Scott Holland, Garvie, and Manson to the study of the Fourth Gospel have been published it is possible for a student to make discriminating use of the material it supplies without losing caste.

Like other recent writers on this Gospel, he believes that at least two different strands are intertwined in it. On the one hand, we have the narrative portion, representing Jesus as a thaumaturgic being, basing His authority on His marvellous works; on the other hand, a set of discourses of Jesus, probably from the Apostle John. These discourses, like the Epistle, betray an author with 'a childlike simplicity of mind, a naïveté degenerating at times into something very close to garrulity, which suggests the loving and beautiful old age of an untrained intellect.'

But from these 'garrulous records' there flashes out of a sudden through the verbiage an isolated sentence, clear, ringing, condensed, profound, unforgettable. None but the Master could have coined this pure gold. 'Let not your heart be troubled, neither let it be afraid.' 'In the world ye shall have tribulation; but be of good cheer; I have overcome the world.' 'This is my commandment, That ye love one another, as I have loved you.'

Now among the Logia that represent the Speaker's testimony to Himself, some at least seem to be of this self-evidencing character. 'I and my Father are one.' 'I am the way, the truth, and the life.' 'I am the light of the world.' At the very least these sayings give us the impression left on the mind of a sympathetic hearer by the language of His adored Master, after long years of loving, brooding thought. Is this impression so very different, as we are often told it is, from the impression left by a study of the Jesus of the Synoptic Gospels?

We might dwell on the royal unself-conscious-

ness of the words to the leper: 'I will; be thou clean'; or of such sayings as: 'Whosoever shall receive one of such children in my name receiveth me; and whosoever shall receive me, receiveth not me, but him that sent me.' But let us take, rather, one or two crucial passages. A great stronghold of those who believe in a humanitarian Christ is Jesus' rejection of the epithet '*Good* Master.' Mr. More turns their position by asking what we should think of a man to-day who, being addressed as good, should solemnly waive the epithet with the denial, 'No, only God is good'?

Tender consciences have been troubled because Jesus pleaded ignorance of the precise date of the end of the world. But again we ask, 'What should we say to a man who goes out of His way, while setting Himself above the angels, to discriminate between Himself and God the Father?' Once more, when Mrs. Humphry Ward was expatiating to Pater on the certain downfall of the orthodox views of Christ, instead of agreeing with her as she expected, Pater said: 'You think it's all plain. But I can't. There are such mysterious things. Take that saying—"Come unto me, all ye that are weary and heavy-laden." How can you explain that? There is a mystery in it—a something supernatural.'

The Liberal is ready with his answer. The whole of the passage beginning, 'I thank thee, O Father, Lord of heaven and earth,' is poetry. Arrange it, as it ought to be arranged, in verse lengths, and it falls into 'the rhythmically balanced structure of ancient prophecy.' Not only so; it is not even original poetry. 'The thought and the very language are a close echo of Scripture, and can almost be reconstructed from verses out of the semi-canonical book of Sirach,' though in Sirach the speaker is personified Wisdom.

What then? Did Jesus not know the Scriptures as well as the writer of the Gospel? Is it incredible that in a moment of supreme exaltation He should have fallen into the true prophetic style? To Mr. More, at least, the passage is in substance genuine, 'the very pith and marrow of the assumption that runs through the Synoptics and in the Fourth Gospel merges imperceptibly into the high theology of the Word.'

But even if we grant that the testimony of Jesus to Himself is something like the Christ of the creeds, does it follow that we must take Him at His own estimate? It is not within the scope of this book to discuss this question; but there are three things to be said. In the first place, to use a truism which yet is not a truism, Jesus never means more to us than He means to us. The dying thief whose Christology took the simple form, 'This man has done no harm,' had a more genuine and effective appreciation of Jesus than many who could conscientiously subscribe to our most elaborate statements of faith.

Further, the theory that we need not believe but must act as if we did believe, is a desperate make-shift: 'very ingenious, very pretty, but impracticable, and at heart a lie which the world will not tolerate.' Finally, the question at issue is not simply a theory of the Person of Christ, not even the truth of the Christian religion. What is at stake is the very possibility of religion. If the Divine nature has not directly revealed itself in Jesus Christ, we need not look to find God anywhere.

A remarkable article on 'Consensus and Immortality,' by the Rev. W. R. Matthews, Dean of King's College, London, appeared in the *Church Quarterly Review* for April. At the outset he referred to the two objections to the possibility of a future life. One is the scientific view of the world and of its evolution, which, it is alleged, makes such a faith untenable. But to this it may be replied validly, that to-day it is being admitted that evolution is at least patient of a teleological interpretation.

The second objection is that the dependence of

the mind on the body is so absolute that the continued existence of the former when the latter has ceased to function as a unity is inconceivable. The reply to this is the general reply to materialism, and the contention, of psychology in particular, that the mind or spirit is independent of the body.

The positive lines of argument are two. The proof of immortality is either empirical or philosophical. Empirical proof is the production of alleged instances of psychical events which can be explained only as the work of discarnate spirits. But, even if this were certain, it would demonstrate nothing more than the possibility of a future life. It could not establish the general truth or support a belief in immortality in the strict sense. And so the decision rests in the province of philosophy.

This proof has recently been powerfully presented by Professor PRINGLE-PATTISON. God, he says, is the Supreme Reality and the Supreme Value. His essential nature is love. And so the value of the finite world to the Spirit of the universe must lie in the spirits to whom He has given the capacity to make themselves in His image. The spirits themselves must be values to God, and if so, they are not made to be broken and cast aside and to be replaced by relays of others in a continual succession.

But there is another argument of which account must be taken, that from the consensus of many minds. As a matter of fact, the belief in a future is not one painfully and slowly acquired by humanity. There is scarcely any conviction so widespread, and the farther back we go, the firmer is the belief and the more general. It is true that often this belief is in no sense a source of hope and comfort to those who hold it. Often, too, it has failed to have any ethical value. Still it is there, for whatever reason held.

What, then, is the value of this consensus? Any consensus may be of value for either of two reasons. It may guarantee the correctness of a train of reasoning. Or it may confirm the observation of some object which has been a matter of experience. So far as the question of immortality is concerned, there has been a remarkable agreement among thinkers from Socrates onwards as to the primacy of mind and value. But, striking as this is, we may not perhaps deduce our conclusion too readily from it.

The consensus on the subject of the future life is rather one of experience than one of rational deduction. The origin of religion is to be sought in a level of experience which is pre-rational. Beliefs about spirits were the first theology, but not the first religion. The days of the 'rationalist' hypothesis about the origin of religion are numbered. Religion begins with feeling in the presence of an object.

Similarly, the 'rationalist' explanation of the universal belief in a future life is out of the question. Apart from anything else, it would be surprising that the same hypothesis should occur independently to so many varied peoples. What, then, is the object in the presence of which this creative emotion arises which generates the belief in immortality? It is simply man's own self. It is the incomprehensible reality of his own being. His beliefs about a future are attempts to rationalize the mystery of his own self-consciousness.

That is why the consensus is so valuable. It is not the agreement in a chain of reasoning or its conclusion. It is agreement in a simple, profound experience, a perception which, because it is so simple and direct, is invariable and universal. This lies behind the primitive belief of the savages and the intellectual structures of the philosophers alike.

In the latest product of his pen, *The Doctrine of the Infallible Book* (S.C.M.; 1s. net), as in the old 'Lux Mundi' days, Dr. Charles GORE stands forth as the champion of a sane Biblical criticism.

The strange thing is that, at this time of day, such criticism should still be in need of defence. Did not Sir George Adam Smith assure us twenty-five years ago that, so far at least as the Old Testament was concerned, the battle had been fought and won, and that there was now nothing left but to pay the indemnity? And since then hundreds of books have been written from the frankly modern standpoint, which ought to have long ago convinced all who care for the Bible how constructive, how reverent, and how devout was the temper of those who had adopted that standpoint.

But every age has to fight its own battle. The old difficulties, already met and answered, re-emerge, and have to be met and answered again. The necessity for maintaining, in the interests alike of Truth and Religion, the rights of reasonable and temperate criticism, has been once more abundantly evidenced by the vigour of the Fundamentalist controversy which is raging in America. And Dr. GORE's able defence of these rights is welcome; for it is only too true, as he tells us he has reason to believe, that in England as well as in the United States 'there is a revival to-day of the position that faith in Christianity, as really the divinely-given gospel for the world, is bound up with the old-fashioned belief in the Bible as the infallible book.'

He writes this little book, at the request of the Student Christian Movement, to demolish this old-fashioned belief and to replace it by a better, which maintains that inspiration does not necessarily involve infallibility or absolute accuracy in matters of historical detail. He even believes, as indeed most English-speaking critics do, that the providential purpose of God through Israel, so far from being obscured by the critical reading of its history, is only brought out into greater prominence for those who have eyes to see and ears to hear.

He approaches the problem from several angles. He reminds us, for example,—and it is a wholesome and necessary reminder—that 'opinions may become almost universally current in the Church without being true.' There was a time when the sacrifice of Christ on the Cross was represented as a debt paid to Satan. But nobody, we presume, accepts that view of the Atonement to-day. Similarly the identification of inspiration with verbal infallibility is not proved by the fact that many worthy and conscientious members of the Church accept it: it, too, may go the way of that now discredited theory of the Atonement, and its disappearance would be not a loss but a gain.

But again, Dr. GORE reminds us that there is no warrant even in the New Testament for identifying inspiration with infallibility. St. Luke makes no claim to inspiration, but only to exhaustive investigation and accuracy. The Evangelists differ quite freely in details, and occasionally the Fourth Gospel corrects the tradition represented by the other three. Certain statements of St. Paul imply that he does not write as one who regarded himself as infallible; and in view of all these considerations it must be regarded as a happy circumstance that the Church never attempted to *define* inspiration. Neither the Bible nor the Church binds Christian people to any theory; they are free to go wherever the facts may lead. And the Reformers,—as Professor MACKINTOSH points out in a chapter which he contributes—though they often clung to the notion of a verbally inspired Bible, yet at other times expressed themselves with a critical freedom which we are apt to think is peculiarly modern.

Further, Dr. GORE wisely insists on distinguishing between the truths which Christ definitely *taught*, and incidents in the Biblical record, like the Flood, to which He alludes. An allusion to such an event does not necessarily endorse its historicity. 'It seems to me,' he says, that our Lord 'cannot be said to *teach* anything but what is of eternal validity about God and nature and man.' Indeed, He Himself criticized the Old Testament and in the most unmistakable language insisted on its imperfections —in the Sermon on the Mount and elsewhere.

All this is well said. It has been said before, but it needs to be said again. Yet we doubt whether it will carry any real conviction to the genuinely Fundamentalist type of mind. Such a mind will only be provoked to be told that 'there are mistakes in the Gospels and a great number of more or less important discrepancies of detail.' Dr. GORE uses the word 'preposterous' of positions held by those whom he is confuting. 'It seems to me to be even preposterous to suggest that He binds us by His allusion to the Flood to suppose that it occurred as described in Genesis.' We quite agree with Dr. GORE, but we are equally sure that the adversary will not be convinced. What Dr. GORE regards as 'preposterous' is the view which, to the traditionalist with his particular view of the Person of Christ, seems the only reasonable and reverent one.

Such a person will be almost equally provoked and equally unconvinced by the statement that 'the writers of the New Testament used the methods of their time and often positively give the texts meanings which they cannot bear. The ideas for which these apostolic writers and preachers are contending are true ideas, but their inspiration did not make them unerring in their interpretation of particular texts.' Every scholar knows this to be true, but would it convince a mind prejudiced by instinct and training against the view that is here asserted?

Of course we must remember that Dr. GORE is writing not for Fundamentalists, but for students who presumably are accustomed to more generous ways of approaching literature. But even so, we think that Dr. GORE might have strengthened his case by dealing more explicitly with concrete cases. The passages he alludes to in defence of the sentences last quoted are singularly appropriate to his argument, but the argument would have been decidedly more effective had they been quoted *in extenso*, and had reasons been explicitly given for the statement that New Testament writers often put on Old Testament texts a meaning which they cannot bear. It is not enough to say that this is obvious, or that the reverse is preposterous. The whole Fundamentalist controversy shows that the matter is not so simple as that.

Similarly, a brief discussion of a few of the more glaring discrepancies in the Gospels, or between, say, the Books of Kings and the Books of Chronicles, or of the points at which the Fourth Gospel 'tacitly corrects' the earlier tradition, would have enhanced the persuasiveness of the argument. But the broad case for reverent freedom in our attitude to criticism has been well put by Dr. GORE, and it cannot fail to be helpful to those for whom it was written.

It is pleasant to learn that the Rev. F. R. BARRY has been placed in the Chair of New Testament Exegesis, King's College, London. He is one of the best of the new men who are doing so much to lead the Christian Church in the way of the light. He has already written two fine books, and one especially which shows his power of exposition applied to the New Testament. We may expect great things from this appointment. And he has begun well with his inaugural lecture, which is published in the *Church Quarterly Review* for July.

His first point is that Criticism, instead of 'destroying' the New Testament, has shown us its real and permanent *religious* value. Conventional methods of interpretation dulled the original, challenging freshness of it. We must see the New Testament books against their own background, and see their economic and social environment, their own problems, their intellectual forms, none of which is ours, and then we shall see these books as the most spontaneous books in all literature. We shall see what is temporary and local in them, and what is eternal and imperishable. This is the great constructive achievement of criticism.

Further, we shall never understand the New

Testament if we regard it, as past generations did, as primarily a text-book of theology. 'It has two or three theologies in the making, and I doubt if it is possible to harmonise them.' The New Testament sprang not out of libraries or studies, but out of the lives of toiling men and women, from the great industrial centres of the Empire and the fishing towns of the Lake of Galilee. It is a *volksbuch*, as Luther called it, written not in literary Greek at all, but in the spoken vernacular of the Mediterranean.

So the New Testament is a book of life, a record of the Christian experience at its highest and most creative moment. To try to eternalize the thought-forms in which this experience is expressed is to be untrue to the book's own genius. These thought-forms are not ours. We have to translate them. Take, *e.g.*, what is called 'Paulinism.' Paul tried to express a mystical experience in the metaphors of a Jewish law-court. And industrious people have taken his words and made out of these temporary and local forms a dogmatic system! 'If there is one thing that the religious chaos of the last four centuries has shown us clearly, it is that any attempt to base theologies on isolated New Testament phrases only results in fissiparous sectarianism.'

The authority of the New Testament reposes on one fact, that it mirrors the new life at its highest and its truest to itself. 'Just in so far as we are not limited by it, but allow it to live itself out into new conditions, we can take the New Testament as a lasting authority. We can only settle problems about the rightfulness of this or that by setting them in the presence of the New Testament spirit. Are they true to that? If so, they are genuinely Christian. If not, they are condemned.'

One of the most depressing things about the Christianity of our day is that it has drifted so far away from the New Testament. Ordination candidates to-day can give you definitions of dogma and 'the results of Biblical criticism,' but they do not know the New Testament. And yet all big renewals in the Church's life have sprung from a return to it. If there is such a return now, it will have two results—one in our life, another in our thinking.

The result in life is obvious. But it would revolutionize theology as well. Our religious thinking to-day is second-hand. Theology to-day means learning what other people have thought about God. Academic theology is bankrupt, and probably we must start almost afresh. The current religious phraseology has almost ceased to have a meaning for the mass of men and women. The continued use of it is disastrous. We want a new language to express a new life, just as the New Testament language expressed its life. 'A return to New Testament authority, a reception of the New Testament spirit, an experimental living in its way—these are the paths to revival in religion, to strength and reality in Christian thinking.'

Athanasiana.

By Professor Adolf Deissmann, D.Theol., D.D., The University, Berlin.

I.

In the spring of 1923, while I was in London after a somewhat prolonged lecturing tour in England and Wales, Mr. H. Idris Bell, the distinguished papyrologist of the British Museum, showed me a recently acquired papyrus of the fourth century A.D. which struck me as being of very great importance for the history of the period of St. Athanasius. This was a letter written by a Meletian with reference to an attack upon certain Meletian dignitaries in Alexandria, which, if not actually brought about,

had at least been sanctioned, by the great champion of orthodoxy.

At the period in question Meletius, Bishop of Lycopolis, in Egypt, had been dead for some ten years. His form of heresy had to do not so much with doctrine as with the practical policy of the Church. Amid the disorders incidental to the great persecution, he had undertaken the oversight of his co-believers in the parishes and dioceses of others, performed rites of consecration, and thus formally infringed the prerogatives of the regular bishops. The vehement resistance to these doings, especially on the part of Peter, metropolitan of Alexandria, led to the founding of a separate Meletian church, which, sustained as it was by powerful moral and religious forces, maintained its existence in Egypt for several generations. Mr. Bell's discovery seemed to furnish us for the first time with an original document of this important chapter of Church history, and, among those who had heard of it, its publication was looked forward to with eager interest.

A volume containing the letter has just been given to the public by Mr. Bell,[1] and all our expectations are left far behind. Here, besides the letter referred to, written *c.* A.D. 335, we have a considerable group of Greek and Coptic MSS—letters mainly—written by Meletians *c.* A.D. 330–340, and, as if that were not enough, a further series of Christian autographs, of about the same date, from the correspondence of one Paphnutius, an Egyptian whose prayers wrought miracles, as well as a long letter addressed to the Alexandrians by the Emperor Claudius in A.D. 41. The decipherment is of the clearest and most careful kind, the exposition and appraisement are most searching, revealing an astonishing grasp of international and especially of German research in Church history, and the whole is embellished with superb facsimiles of the more important leaves. So splendid a gift to scholarship adds fresh distinction to the author's name.

II.

The historical unity of this fine collection of new London papyri lies in the fact that all the included documents bear serviceably upon the history of Roman Egypt, and especially of its great capital, Alexandria. They might also be characterized as monuments of passion, of that national and religious fanaticism which, so to speak, made the pogrom an all but normal institution of social life. The letter of Claudius reveals a background on which, in the age of Philo and the Apostle Paul, the Jews and Gentiles of Alexandria stand face to face in mortal enmity; similarly, three hundred years later, the bad blood between the orthodox and the heretic leaves its trail in the literary relics of the Meletian conflict.

The Claudius letter of A.D. 41 will doubtless become a subject for much discussion. In my opinion it is an altogether unique source for the Cæsar cult in Egypt, and it radiates much fresh light in other respects. To take but a single point, I have always found it difficult to account for the fact that the Apostle of the Gentiles never visited Egypt. I sought an explanation in the theory that in the normative beginnings of St. Paul's work, when he was setting his course, the Jewish commotions under Caligula, as recorded in Philo and other sources, made Egypt too intractable a soil. Now, however, in the letter before us—written, let us remember, to the Jews in Alexandria equally with the other residents—we find Claudius, the successor of Caligula, issuing a warning of the gravest kind against an influx of Syrian Jews into the city. Clearly, therefore, the obstacles to a Christian mission in Egypt were of a most serious nature.

III.

The Meletian group comprises ten papyri of varying length in Greek or Coptic, nearly all of them, as said above, being letters, most of which, again, are addressed to a certain Apa Paiêous, a confessor in the great persecution. It is true that in the sources for the history of the Meletian controversy published by Maffei we already had a number of letters dating from the early days of the schism, but the London papyri have the peculiar interest of being originals—'survivals,' in the language of modern historical methodology; moreover, they come from the Meletian camp, whereas most of what we already knew came from the Athanasian side. We cannot here even sketch the rich contents of these documents; suffice it to note that we find in them chronological data of great value; *e.g.* as regards the Synod of Cæsarea, which Eduard Schwartz assigned to A.D. 333, Mr.

[1] *Jews and Christians in Egypt: The Jewish Troubles in Alexandria and the Athanasian Controversy*, London, 1924.

Bell has been enabled to fix its date as the 19th of March 334. The authority for this is Papyrus No. 1913, which, characteristically enough, states that the object of the Synod was to decide regarding the purification of the Holy Christian Body (*πρὸς διάκρισιν περ[ὶ] κ[α]θαρισμοῦ <τοῦ> ἁγίου Χρηστιανικοῦ [π]λήθους*).

The gem of this collection is Papyrus No. 1914, a long letter written in May or June, 335 (probably), by a monk or priest named Callistus. To read this moving document with a little historical imagination is to find oneself set down amidst the tangible realities of early Christian life—more directly, in fact, than one could be by the most brilliant historical painting of the great masters. Unfortunately the realities are not all of a pleasing kind, though for the most part the Meletians, with their heroic joy in martyrdom, appeal strongly to our sympathies. The Meletian bishop of Letopolis, Isaac, visits Pope (*πάπας*) Heraiscus, leader of the Meletians in Alexandria, and takes a meal with him in the 'camp.' The adherents of Athanasius, incensed at the presence of the heretical bishop in the city, force their way, along with drunken soldiers, into the camp with the intention of seizing their adversaries. Bishop Isaac and Pope Heraiscus, however, are rescued by 'God-fearing' troops of their own camp. Then the fury of the undisciplined squad gluts itself in the savage maiming of other four Meletians. The angry rabble hurries thereafter to an inn by the Gate of the Sun, where some of the heretics were lodging, threaten the landlord, lay hold upon a number of his guests, who are then thrust into gaol. Now, however, the commanding officer, the *praepositus*, finds the affair most distasteful, and sends a message to the bishop: 'Tonight in a state of drink I committed sin when I ill-used the brethren.' . . . 'And because of the sin thus committed he, though a Hellene [*i.e.* heathen], took the Agape [the Holy Supper] that same day.'

In the background of all this—and we touch here the strongly dramatic element in this fragment of early Church life—stands the great shadow of Athanasius. It is he whom the letter-writer makes ultimately responsible; the writer, in fact, gives a whole list of outrages wrought by that prince of the Church against the Meletians. In the eyes of Callistus, Athanasius is anything but the man of granite, inflexible in the native strength of his personality. On the contrary, he is fidgety, nervous, apprehensive. His own position is not secure; dismal enough are the reports of ecclesiastical affairs that come from the Emperor Constantine. The primate's baggage, all packed for a flight, has already been in the ship out there in the harbour; but the waverer has had it brought back to the city. To flee or not to flee? A shiftless and irresolute man! Assuredly not all of this will be mere misrepresentation.

IV.

The documents connected with the name of Paphnutius consist of seven letters, all of them most likely addressed to him. This Paphnutius, or Papnutius, is an old acquaintance. Many years ago, in my *Septuaginta-Papyri*,[1] I published an excerpt from the papyrus collection of Heidelberg University Library in the form of a letter written to Papnutius by a certain Justinus; the text is given also in my *Licht vom Osten*.[2] That letter and the London group alike come to us from the belongings of one and the same person, a Christian anchorite of the days of Athanasius. Paphnutius must have formed the centre of a widespread religious intercourse, for his prayers were reputed to be of quite extraordinary power, and great numbers of afflicted people sought eagerly for the intercessions of this 'Christ-bearer' (*Χρηστοφόρος*). As might be expected, these letters provide astonishingly valuable materials for the history of actual Christian piety in the period of the great dogmatic conflicts, and will be of much service in that regard. They form a class by themselves, and one not less valuable than the group already mentioned; and this holds good even if a certain conjecture of Mr. Bell—at first sight all but incredible—should in the end fail to find confirmation.

The conjecture in question—advanced by Mr. Bell, it is true, with intimations of his own misgivings—is that Papyrus No. 1929 is probably an original letter, an actual autograph, of St. Athanasius himself. A suggestion like this, set forth in cold print, almost takes away one's breath, and I venture to think that, when the theory comes to be known, it will not go unchallenged. Still, when so experienced an investigator, on the ground of the language, the contents, and the outward form of the letter,

[1] *Veröffentlichungen aus der Heidelberger Papyrus-Sammlung*, i. (*Die Septuaginta-Papyri und andere altchristliche Texte*), Heidelberg, 1905, No. 6, pp. 94–104.

[2] 4th edition, Tübingen, 1923, p. 182 f.

and of analogous phenomena in other letters of the time and in the letters and writings of St. Athanasius himself, propounds such a startling theory, we must listen with respect. These Meletian leaves, be it remembered, come from the very *milieu* in which the great figure of St. Athanasius moved, so that the discovery of an autograph letter from his hand cannot be deemed impossible. The letter contains a request for the intercessory prayers of Paphnutius in view of the sore sickness that lies upon the house of the writer—*Athanasius*. A true letter, therefore; not a literary epistle on matters of dogmatic controversy. Now it is well known that St. Athanasius cultivated friendly relations with the monks, and it is certainly not inconceivable that the imperious director of souls should require the intercession of a 'Father' for his own needs. I reserve my own judgment as to the authorship of the letter until I have compared certain definite details which seem to me capable of being tested. Here, meanwhile, I give the letter in an English rendering. Even those who see in it no more than a document of Egyptian Christianity in the age of the famous orthodox theologian will nevertheless prize it highly as such.

'To the most dear and beloved Father Papnutius, Athanasius (sends) greeting in the Lord God.

'May Almighty God and His Christ grant that your Piety (θεοσέβεια) may long abide among us and remember us in your prayers. For as long as your Holiness (ἁγιότης) continues in this, it will be for our welfare in all things. To-day, then, I ask you for specially fervent remembrance. For the prayers offered by you are heard because of your holy love. And as you will ever entreat in holy prayers, [it will avail] on our behalf. I do but acknowledge what is right in believing that in all ways you have us in remembrance. For I assuredly know that you love us. I am in very great concern regarding Didyma and mother. For Didyma . . ., and my mother is sick. I have therefore much to contend with, especially as I am ill myself, and sorely enfeebled. But I believe in Him who is the Saviour of us all. In the midst of these distresses we are glad that by your solicitude it was possible for you to send Horion, the good son, to us.

'Theodosius, . . ., Antiochus, Didyma, mother, all who belong to our household, tender you many obeisances and many greetings, most dear and beloved Father. May Divine Providence long, long preserve you, and keep you ever in remembrance of us, beloved and most dear!'

Address on the verso:

'To the most dear and beloved Father Papnutius, Athanasius in the Lord God.'

Literature.

THE CHRIST OF THE NEW TESTAMENT.

The Christ of the New Testament, by Mr. Paul Elmer More (Milford; 13s. 6d. net), is the third volume in the series 'The Greek Tradition from the Death of Socrates to the Council of Chalcedon.' This book does not take one over a beaten track. This would be sufficiently evident from the statements on p. 119, that 'the Kantian metaphysic spells death to philosophy, and that the Lutheran theology spells death to religion,' and that the German conceit of what Kant accomplished is one of the great barriers in the way of philosophical and spiritual truth.

The writer makes clear his position—that he is trying to do two things which are commonly regarded as incompatible. On the one hand, he fully accepts the results of the modern critical study of the Christian documents. On the other hand, he wishes to maintain the Christology of the creeds, or something like it, and to insist on the element of mystery, the supernatural if you will, in life, and especially in the revelation given in Jesus. The psychological materialists and the Berkeleyans cannot both be right, and it may well be that they are both wrong. Mr. More thinks that Dr. Johnson's contemptuous kicking of the stone was a sufficient answer to Berkeley; and, on the other hand, the results of the modern psychologists who are trying to define mind in terms of body are

'excruciatingly funny.' We have to recognize the mysterious duality of mind and ideas, just as we recognize the equally mysterious duality of good and evil. In these two mysterious dualisms lies the beginning of religion.

The whole trend of criticism during the last century has proceeded on the assumption that the union of two natures in one person is an incredible paradox. Mr. More, on the other hand, sets out to show that the Incarnation, Christ as a person who embraced within Himself the full nature of divinity and the full nature of humanity, is the one essential doctrine of Christianity, and that the philosophy underlying it conforms to our deepest spiritual experience.

The present volume, however, is only preliminary to the study of the main thesis, which is to come in a later volume. It contains a critical account of the New Testament material on which as a basis any Christology must be laid. The work is everywhere fresh and stimulating and written with knowledge which is not paraded. The author has a very interesting suggestion that 'We of the English speech are fortunate in that, owing to the character of our tongue and to the fact that the makers of the Authorized Version were steeped in Hebrew, our Bible probably brings us closer to the gravity of Christ's teaching than the Greek.' Enthusiasts for Paul will find it hard to get on to common terms with an author who realizes the greatness of Paul, and yet finds many parts of his Epistles 'painful reading' on account of the vein of self-assertion that runs through them. He also considers Paul's concentration of faith upon the crucifixion and resurrection of Jesus an unfortunate element which has left a trail of morbid sentiment all through the centuries of Christianity.

THE PSALMS.

Another book on the Psalter! The Master of Queen's College in the University of Melbourne, who is also President-General of the Methodist Church of Australasia—Mr. Edward H. Sugden, M.A., B.Sc., Litt.D.—has given us a fresh and competent translation into English verse of *The Psalms of David* (Melbourne University Press; 7s. 6d.). Dr. Sugden is well aware of the almost insuperable difficulties—the 'stiffness' on the one hand, and the excessive 'freedom' on the other—which beset every attempt to translate a foreign original into rhymed verse. But he has surmounted the difficulties astonishingly well: he has even succeeded very fairly in reproducing the acrostic quality of Ps 119. As an illustration of the poetry take the close of Ps 65:

Thou crown'st the year with goodness,
  Thy paths with fatness drip;
The wilderness rejoices,
  The hills with gladness skip;
The fields with flocks are covered,
  The valleys smile with corn:
And joyful shouts and anthems awake each happy morn.

The rhyme, it will be seen, is very natural and unrestrained; cf. Ps 128^3:

May thy wife within thy dwelling flourish like a fruitful vine!
May thy sons, like olive-branches, round about thy table twine!

Dr. Sugden happily varies the metre to reproduce, so far as may be, the metre of the original.

The solemn cadences of Ps 90 are well caught, so well indeed that Dr. Sugden's translation might very well be sung as a hymn. Sometimes the metre seems a trifle jaunty, as in his version of Pss 121, 124, or 139, and sometimes he uses phrases which are not quite in the ancient Hebrew spirit: *e.g.* Ps 8^8, 'Birds, and fish that swim the sea, Thread its paths *of mystery*'; or Ps 18^9, 'Heaven's *blue* vault was riven asunder.' Exigencies of metre readily account for such expansions; but, difficult as they are to avoid, in point of fact there are surprisingly few of them.

In his view of the structure of the Psalms, Dr. Sugden leans pretty heavily on Dr. Briggs's great Commentary. Each psalm is prefaced by very brief but thoroughly useful introductions which, curiously enough, lean distinctly to the conservative side. Dr. Sugden sees no reason to doubt the tradition which connects not only such Psalms as 3, 4, and 18, but even 51, with David. To say roundly that Ps 46 'dates from the days of Hezekiah or perhaps Josiah' is surely to put the matter too dogmatically. The real value of the book lies in its clear exhibition of the metrical structure and the poetical quality of the individual Psalms, and in this direction its value is decidedly high.

THE ETHIC OF JESUS.

A new book from the pen of Professor Ernest F. Scott, D.D., of Union Theological Seminary, is something of an event. He is a strong, independent thinker, and there is always an element of unexpectedness in his thinking which makes it interesting to follow. His little book 'The New Testament To-day' was in its way unique. And he has followed it with a volume, small in size but excellent in content, on *The Ethical Teaching of Jesus* (Macmillan; 6s. net). It would be difficult to overpraise this book. There is not a dull page in it. It surveys the whole field of Jesus' moral teaching, and on every point Professor Scott has something to say that is fresh and illuminating. He emphasizes two facts especially: that Jesus taught principles, not a code, and that His ethic is rooted in religion. And the implications of these decisive facts are indicated in various directions. Dr. Scott affirms the originality of Jesus, and in an admirable chapter vindicates the historical trustworthiness of the gospel records as a whole. There are, indeed, a good many points on which the reader will feel some doubt. Dr. Scott, *e.g.*, overestimates the influence of the apocalyptic element in the teaching of Jesus. The call for renunciation, he says, has mainly to be explained from the apocalyptic hope. The obvious answer to that is that Jesus' demand for whole-heartedness is more than sufficient to explain the call for renunciation. Another instance is the statement that the contrast in Mt 5 between 'them of old time' and the new commandments was perhaps due to the Evangelist himself, a superfluous theory when we reflect that Jesus was bound to relate Himself and His teaching to the Law. But these and other instances of challenging opinions are just the proof of an independence that makes Dr. Scott so attractive a writer. His chapter on 'non-resistance' could not be bettered, and the concluding argument for the permanent validity of Jesus' teaching is as good as anything in a book which is full of good things.

DR. KELMAN'S NEW BOOK.

Dr. Kelman's latest book is his best. So far, his literary output has been somewhat disappointing. Even those (and they are many) who have been fascinated by the preacher have been unable to read the writer. Dr. Kelman's power lies in his personality, and he is not always able to convey to the printed page the charm and life one feels so powerfully radiating from the man. But he has succeeded in doing this in *Prophets of Yesterday and their Message for To-Day* (Hodder & Stoughton; 7s. 6d. net). The prophets are Carlyle, Matthew Arnold, and Browning. Dr. Kelman divides mankind into two classes—Hebraists and Hellenists. Those on the one side are the people of conscience, those on the other the people of desire. Righteousness, duty, the will of God—these are the watchwords of Hebraism. Truth, beauty, joy—these are the watchwords of the Hellenist. Carlyle is the typical prophet of the former, Arnold of the latter, while in Browning we find a real synthesis of the two. That is the thesis of this interesting volume.

The substance of the book consists of lectures delivered in Harvard University, and this explains their character and much in their contents. Dr. Kelman is addressing youth and gives a good deal of elementary counsel (quite excellent) as to the order in which his hearers should read the books of the three authors. There is a certain amount of biography and of personal criticism in the lectures, and this adds to their interest. It is no reflection on the quality of the book to say that it contains nothing very profound. It reaches its aim, to afford an intelligent introduction to some of the greatest teachers of our time. And it does this in a way that carries the reader on in a flood of interest and information that make the book in every way desirable and helpful. It is a good book, clever and vital, and with a great deal in it of what has made Dr. Kelman a power among young men and women.

SOCIAL CHRISTIANITY.

The Story of Social Christianity has been told by Mr. Francis Herbert Stead, M.A., in two fascinating volumes, purchasable separately (James Clarke; 6s. net each). No one is better qualified to tell that story than Mr. Stead. As a writer and speaker on social questions he enjoys an international reputation; as Warden of Browning Hall for twenty-seven years he came into the most intimate contact with the social problem in some of its most difficult phases; and these volumes embody much patient and eager research.

The first volume carries the story down to the discovery of America, the second from that date to the present day. Through the centuries, as the story unfolds, we can watch the steady progress, hampered not seldom by selfishness and individualism, towards social amelioration till, 'with the establishment of the League of Nations, the world enters on an entirely new era. The political unity of the world, in however elastic a form and with admittedly great and grievous gaps, has begun,' and in the Permanent Court of International Justice 'Isaiah's dream of a world-court open to all nations is finding fulfilment.' Brilliant names and famous movements pass before us on these eloquent pages, and interest is focused upon their social significance. In the long story many men as disparate as Savonarola and Plimsoll find their place: everywhere the tale is lit up with biographical as well as historical interest. Feudalism and the Crusades, the Reformation and the Counter-Reformation, the Abolition of Slavery, Prison Reform, Education, Temperance, Housing—these and a score of other movements find in Mr. Stead an illuminating exponent on the side of their social significance; and he makes us feel how heavily the movement for social amelioration is indebted to every branch of the Christian Church—Evangelicals, the Society of Jesus, etc.; and, above all, there is 'the ever-recurring initiative of the Quakers.'

The dominant idea of these volumes is that this great progressive movement is directly due to the personal initiative and ceaseless direction of Jesus. 'Of all progressive history Jesus is the Maker,' so that the history of social progress is felt to be in its essence a religious history. The volumes make us feel anew how overwhelming is the debt of the world to Christianity, and upon the bewildered spirits of to-day they should act as a tonic. The self-annihilation of the race, Mr. Stead admits, is not wholly inconceivable; but 'if its wisdom is in any degree commensurate with its opportunity, the human race has before it a period of greater happiness than this earth has known.'

BUILDERS OF MODERN INDIA.

The Student Christian Movement is issuing a handy series of useful biographies at 3s., called 'Builders of Modern India.' Naturally among the first to be treated is *Gandhi*, whose remarkable life has been well handled by Mr. R. M. Gray, M.A., and Mr. Manilal C. Parekh, B.A. The book is called an Essay in Appreciation, and so it is. Never fulsome, sometimes even critical, it is frankly pro-Gandhi on several test questions about which opinion is divided. Yet the main outcome of the study is a disappointing feeling that the man is much less big than one had fancied him. Of his lofty idealism, of his intrepidity and courage, of the splendour of his dream for his own people, of the astonishing power of his personality upon his countrymen, there never has been any doubt. But when the full facts are set down even by eminently friendly minds, what strikes one with a sharp regret is a certain childishness that mingles with these great qualities; an odd passion, clean out of keeping with the man's usual character, that can fling into inflammable minds at times of crisis wild, whirling words that have no obvious connexion with visible facts, careless of consequences, which sometimes have been grave enough; a queer opportunist shrewdness which is strangely disappointing; a dour and obstinate element that can see no side of things except his own, which makes him at times really impossible. Judged by what he has accomplished, he stands forth one of the greatest figures in the world to-day; yet he himself seems a clear proof that, if there is not to be a crash in that part of the world, the Indians will need cooler minds than their own to help them for a long while yet.

Very beautiful is the life story of *Narayan Vaman Tilak* in the skilled hands of Mr. J. C. Winslow, M.A. Here is another patriot, whose whole heart was on fire with passionate affection for his country. Never, he says, have I loved mother or children or even myself as I love India. And he gave himself to its service with an untiring eagerness; but along what different lines from his great contemporary. For Gandhi, really a religious eclectic, remains a Hindu: while Tilak saw in Jesus Christ what India supremely needs, loved Him with his whole being, and has become a door through which his Master has reached, and will find His way to, multitudes of his countrymen. For Tilak is one of the really great modern poets of India, and much of his work is religious and devotional and Christian. His life of Christ in verse remains indeed a fragment: but there and in his other works he has supplied a crying want. For to the Indian the hymn is a far more central thing in worship than among us Westerners; and, as everybody knows, the

hymns of several Indian religions rise to amazing heights of spirituality, whereas the Indian Christians were but ill provided for. And Tilak's intimate and moving lyrics, all that wealth of affection that he lays at Jesus' feet, are certain to win many minds. Like Gandhi, he felt strongly that the time of tutelage has lasted long enough, that Indians must learn to stand on their own feet, especially that the Indian Church must be Indianized, that its members must no longer be tricked out awkwardly in Western trappings and thinking and doctrines, but that the faith must come to them in Eastern colouring: that India must be won for Christ by Indians. Most missionaries will agree with him. This is a record of an interesting personality, a wonderful life, a devout soul.

ANOTHER BIBLE FOR THE YOUNG.

Recently the Cambridge University Press issued two editions of the Bible, selected and arranged by eminent men, and beautifully printed and bound. The selections followed the Cambridgeshire Syllabus of Religious Instruction. They were admirable in every way. And now we have another, just as admirable and with a special feature of its own that will be certain to secure a public for it. The title is *The Bible for Youth*, and the publishers are Messrs. T. C. & E. C. Jack (6s. net). There are here the same clear type, the same beauty of form, and the printing of the text in paragraphs, without verses. The special feature is the provision of short introductions to each section. To take some examples: there is an introduction to the Creation narrative, with the narrative following; the story of the Fall, the Flood, the Call of Abram are all preceded by a couple of pages of explanation. And so on throughout the whole book. These introductions (with short notes) are supplied by Dr. R. C. Gillie and the Rev. James Reid of Eastbourne. They are done with judgment and knowledge. The modern standpoint is adopted but not obtruded. And, while nothing drastic is attempted, there is one great merit in the explanations given. They teach nothing that will have to be unlearned later. This edition of the Bible is meant for young people of from fourteen to eighteen years of age. It is, of course, a series of selections, and the selections are made on the lines of the Syllabus of Religious Instruction compiled by a joint-committee representing the Church of Scotland, the United Free Church of Scotland, and the Educational Institute of Scotland. The book is one to be unreservedly commended. That youth is indeed fortunate who has put into his hands this instructive and educative course of Bible reading.

The Historical Jesus, by Charles Piepenbring, Ph.D., translated from the French by Lilian A. Clare (Allen & Unwin; 7s. 6d. net), is the enlargement of a previous brochure by the same author and bearing the same title. Founding upon the positions held by Loisy upon this subject, it aims at modifying some of Loisy's conclusions, especially in the way of bringing out the individuality and originality of Jesus. The author achieves this aim, as he well might, without difficulty.

If Loisy's criticism of the New Testament is sound, the edifice raised upon that criticism stands foursquare to all the winds. But is the foundation sound? That is really the only question. With Dr. Piepenbring, however, there is no question about it. He is as confident of the accuracy of Loisy's reconstruction of the New Testament as any one ever was of the law of gravitation. When he tells us what parts of Mark's Gospel are unhistorical and unreliable—and these are the parts which are due to the Pauline influence—he assumes that subjectivity, the desire to support a theory, has played no part in the determination to expunge these passages. It is by a kind of law of nature that they must go. The Synoptic Gospels must be stripped of everything which suggests that Jesus had any thought of dying for sinners or that His body did anything else than continue in the tomb. A fair specimen of Dr. Piepenbring's method of analysis is given on p. 211, where he says: 'The Pauline influence is seen, too, in what Mark relates of the obtuseness of the early disciples, especially of Peter, James, and John.' He goes on to agree with Loisy that there is even more of the Pauline influence in Luke. Then how does it come about that 'Luke spares the Twelve'? That detail is evidently not worth referring to.

The strongest impression that the ordinary reader is likely to get from this book is that if the author's contention is true that Paul's influence, which admittedly was in line with the thoughts of the earliest apostles, has radically

distorted the Evangelists' portraits of Jesus, then the effort of any one in the twentieth century to re-create that portrait is as vain as effort can be.

Quite recently we reviewed a book by Mr. Basil King on 'The Conquest of Fear.' Now comes a second volume, *The Discovery of God* (Allen & Unwin; 7s. 6d. net). The idea is a good one. Mr. King has proceeded on the fact that the Bible is the record of a progressive revelation. He takes each stage and expounds the gain it has secured for mankind. 'Abraham discovers the elemental God,' 'Moses discovers the only God,' 'Isaiah discovers the God of all men,' and so on up to 'Jesus discovers the Universal Father'—this is the kind of line. His stages are not quite correct, for Moses did not discover the only God, nor did Isaiah discover the God of all men. There are other (and not a few) statements in the book that are open to correction. But they do not interfere with the value of the book as a whole. It is a fresh, independent, and illuminating study of the growth of the knowledge of God throughout the Bible. It is full of ability as well as earnestness, and it will prove both helpful and interesting as an introduction to the reading of the Bible.

One does not like to write harshly about any book into which the author has put either work or earnestness. And Mr. Hermon F. Bell has put both into his *An Introduction to Theology* (published by the author, 22 East 17th Street, New York; $2.00, post paid). We give the address in case any one wishes to write for it. But we cannot honestly say that he will be very much enlightened or enriched by it if he does. The book consists of a series of verbose chapters on very interesting subjects, such as 'The Theological Approach,' 'The Philosophical Basis for Theology,' 'Some Present-day Tendencies in Theology,' and others. The author has read widely and thought much if not deeply, and he has arrived at a theology of his own which will be found to be too thin and bloodless for us on this side.

To the Christian scholar every fresh addition to our knowledge of the ancient Jewish mind is welcome, and he will be grateful for the discussion by Rabbi Asher Feldman, B.A., of *The Parables and Similes of the Rabbis, Agricultural and Pastoral* (Cambridge University Press; 7s. 6d. net). The writer treats exhaustively of similes and parables drawn by the Rabbis from the experience of the farmer, the shepherd, and, more particularly, the cultivator of trees, such as the fig, the olive, the palm, etc. While claiming that the Rabbis are the spiritual descendants of the Prophets and Poets of the Old Testament, he admits that they are for the most part inferior to their great prototypes in sublimity, imagination, and creative energy, and that their interpretations are occasionally strained and prosaic. There are, however, not a few flashes of genuine poetry in them, and indirectly they throw light on the economic conditions and religious ideas of the times in which they were composed. The whole discussion is interesting for its own sake, and not less for the comparison which it enables us to institute with the parables of the New Testament.

Thoughts from St. Francis of Assisi, prepared by John Telford, B.A. (Epworth Press), may be had in paper wrapper at 6d. net, art levant boards at 1s. net, and limp lambskin at 2s. 6d. net. The first part of the little book contains an account of St. Francis, and the second gives a number of his sayings in their setting.

Professor A. T. Robertson of Louisville, Kentucky, is one of the most prolific authors of our time. It almost seems as if a new book of his arrives every few weeks. In point of fact, he has just published his twenty-sixth volume. And the amazing thing is that they are so good. His 'Grammar of New Testament Greek' is good enough and big enough to be the work of a lifetime. He has done much for New Testament scholarship. And now he has conferred a very real benefit on students by issuing a new edition of his *Syllabus for New Testament Study* (Hodder & Stoughton; 7s. 6d. net). It is a guide book. There is a survey of the whole ground (including the three hundred years before Christ). The subjects are all divided up and under each head are pointers for study, with an exhaustive list of relevant books. There is a general bibliography. And, in fact, there is a complete apparatus for the study of the whole New Testament. It is a thorough piece of work, and students who lay their minds alongside it and use it honestly will find much profit in it.

The Greater Christ, by the Rev. A. D. Belden,

B.D. (Sampson Low ; 3s. 6d. net), is a collection of twenty-two essays, the first ten dealing with the integration of 'New Knowledge and the Faith,' the remaining twelve being styled 'A Miscellany of Application.' The purpose of the book is to help the non-theological whose minds may be perplexed as to where the Christian faith stands in the light of the newer knowledge, and this purpose is well met. Some of the essays are exceedingly suggestive and all are well written and well illustrated. Without endorsing all Mr. Belden's positions, we can heartily wish that so reverent and able a book as this may find its way into the hands of many of those who have intellectual difficulties about Christianity.

In *The Kneeling Christian* (Marshall Brothers ; 2s. 6d. net), by an anonymous author, we have an urgent remonstrance and appeal on the paramount subject of prayer. 'How few there are among us who know what prevailing prayer really is,' says the writer. 'The Church of England, recognizing the importance of worship and prayer, expects her clergy to read prayers in Church every morning and evening. But when this is done, is it not often in an empty church? . . . And what of those churches where the old-fashioned weekly prayer-meeting is retained? Would not "weakly" be the more appropriate word?' The little book justifies itself and makes its real appeal by the intensity of the writer's belief that God is the answerer of all who come to Him in prayer and that nothing is beyond the scope of prayer which is not beyond the will of God.

God's Storehouse (Marshall Brothers; 3s. 6d.) contains two texts for every day in the year. It was compiled by the late Mr. T. W. Wilson. The first text for each day is a prayer, and the second a promise of fulfilment. For December 31st we have the prayer in Ps 40^{17}, 'Make no tarrying, O my God,' and the response from Rev 22^{20}, 'Surely I come quickly.'

'Notwithstanding their ignorance, the critics love boasting about their "scholarship." What they lack in knowledge, they make up in vanity.' A foolish sentence like this, and a disparaging reference to Peake's 'Commentary' in the same context, do not create an initial prejudice in favour of the book entitled *New Light on Genesis*, by the Rev. Morris Morris, M.Sc. (Marshall Brothers ; 3s. 6d. net). Yet there are interesting ideas in the book, which is a discussion of Gn 1–3 by a trained geologist who, as such, deserves a hearing. The book is practically an attack on evolution as an altogether inadequate and untrue explanation of the world as we know it with its different species. Variation, it is maintained, can be explained only by creation, not by evolution : natural variation could never produce new species, but only supernatural variation, *i.e.* creation. This is true Science, and this is true Bible : for Gn 2^{4-25} is 'a summary and explanation' of 1^{1}–2^{4}.

This attitude to the Old Testament is on a footing with Mr. Morris's interpretation of the 'seed' in Gn 3^{15} as referring to Christ, and of 'the time of the end' in Dn 12^{9} as referring to '*this* time, in which we are living now.' Had Mr. Morris devoted as much attention to the scientific study of the Old Testament as he has given to geology and biology, he would hardly have reached the conclusion that 'the Scriptures, from cover to cover, have been *verbally and infallibly* inspired by "The Spirit of Truth."' But within the sphere on which he speaks with authority Mr. Morris has interesting things to say which are worthy of careful consideration.

Pathmakers to Christ has as its sub-title 'A Manual for a New Order of Pathmakers for the King of Kings and Lord of Lords.' The author is Mr. Roderick Campbell, and the publishers are Messrs. Morgan & Scott (2s. net).

Any one who wants to start or to develop a Cradle Roll should read *A Successful Cradle Roll System*, by Mrs. Maude H. Fletcher (National Sunday School Union ; 2s. net). Mrs. Fletcher holds, very wisely we think, that the Cradle Roll is the foundation-stone of the Sunday-school structure. In her husband's church at Cardiff—Wood Street Congregational Church—she developed a very large and successful Cradle Roll, and in this small book she describes the methods which she tested and found successful.

We saw it stated recently, when Mr. Fletcher left Cardiff, that not only had the church membership greatly increased, but that there was in the congregation a very definite church-consciousness, and as an indication of this, the fact that seven of the young men were preparing for the Ministry

was given. Mr. Fletcher writes a short introduction to *A Successful Cradle Roll System*, and attributes to the Cradle Roll much of the success of his work.

One of the best books of an unpretending kind we have seen on its subject is *Paths to Power in the Religious Education of the Young*, by Professor Robert Corkey, M.A., Ph.D. (National Sunday School Union; 2s. 6d. net). It is the fifth volume of the 'Every Teacher's Library,' a series that includes that excellent book, Professor M'Kenzie's 'Modern Psychology and the Achievement of Christian Personality.' Dr. Corkey's little book is full of wisdom, the kind of wisdom that flows from the pen of one who has had experience and writes therefore not from theory, but from knowledge. He has chapters on the Soul of a Child, on Illustrations, on the Child and the Church, on the Lesson (a very good chapter for teachers), on Impressing the Heart, and much else. It is all good and the book may be confidently commended to teachers, with far more assurance than most of the books on the same subject can elicit.

It was a happy thought on the part of the Editors of 'The Old Testament in Colloquial Speech' to combine the exquisite little books of *Ruth and Jonah*, dealing as they both do with the problem, never more urgent than at the present day, of the proper attitude to the foreigner; and the Editors were fortunate in securing for this little volume, published by the National Adult School Union at the small sum of 9d., the services of Mrs. Constance Mary Coltman, M.A., B.D., who has also dealt with 'Obadiah' in the same series. The translation, which is highly idiomatic, reads very naturally, and Mrs. Coltman has done well to translate the prayer in Jonah 2 into verse, which happily reproduces the spirit of the original. The brief introductions to both books are admirably done, and deftly touch the points of interest and importance raised.

Here is another addition to that fine series 'The Religious Quest of India,' and well worthy of it—*The Religion of the Rigveda*, by Dr. Griswold (Oxford University Press; 12s.). There are those who are bored by the Rigveda; and others who are moved and awed as they sit at the feet of these old poets (the date here preferred is 1500 to 500 B.C.) and watch them teasing at the problems of life, feeling their way to their solutions—here proving startlingly how little human nature has changed with the centuries, there pressing through a jungle of things long ago outworn to some striking and eternal truth. In any case it is the simplest fact that 'it is no more possible to understand later Hinduism without a knowledge of the Rigveda than it would be to understand the New Testament or the Quran without a knowledge of the Old Testament.' For practical purposes there is no guide that will lead you quicker to the heart of things than this fine study. What strikes one constantly is the splendid might-have-been. Had Varuna, the ethical sin-forgiving god, held the place he all but won, India would have been monotheistic centuries ago. But that, which nearly happened—so one feels—was not to be. There is a final chapter in which it is argued with much point that if Hinduism is undoubtedly the obvious successor to much in the Rigveda, there are other portions of which the only legitimate heir is Christianity.

Messrs. Partridge & Co. have just issued another volume of their 'Great Deed Series.' The title is *The Race of Heroes*. They have also added to their 'Popular Biographies' a life of *Wilfred Grenfell*. Both books are to be thoroughly recommended to every boy and girl. They are full of the 'Great Adventure' and other adventures. The author of both books is Mr. Basil Mathews, M.A. The publishers are to be congratulated on publishing such attractive volumes at the low price of 3s. 6d. each.

Messrs. Pickering & Inglis have published a book for religious workers on *What to Teach and How to Reach the Young*, by Mr. George Goodman (3s. net). It is described as 'a spiritual handbook for all workers amongst young people.' It is really a series of evangelical addresses of all kinds, parables, stories, illustrations, and skeletons of sermons, with a great deal of sound advice as to matter and manner by one who has had much experience in seaside children's services. It is all good of its kind.

Romance and Tragedy in the History of the New Testament Text.

By Professor A. T. Robertson, Litt.D., Southern Baptist Theological Seminary, Louisville, Ky.

There are few subjects with as little popular appeal as the textual criticism of the New Testament. One thinks of musty monasteries, or of the scholarly recluse remote from the life of men with all its struggles and aspirations. But, just as progress in knowledge of the wonders of the stars is linked to exact mathematical calculations and measurements, so the preservation of the N.T. text from the first century till now is marked by heroism and tragedy that challenge our interest and our gratitude. If the Bible is worth half to the world what its sharpest critics admit, it is certainly due a certain amount of consideration for the marvellous way in which it has come down to us.

The human interest starts with the beginning. One can feel Paul's indignation over the effort of some pious cranks in Thessalonica to palm off spurious epistles with his name as author, in order to bolster up their false interpretation of his preaching in Thessalonica (2 Th 2^{1-3}). He was compelled to call attention to his own signature at the close of each Epistle as the proof of its genuineness, just as bankers to-day watch the handwriting of the signature to a cheque (3^{17}). Criticism of the Pauline Epistles began with the beginning, and it has continued until now. In Corinth, Paul's adversaries admitted the power of his letters without trying to forge his name to any, but they ridiculed his personal prowess (2 Co 10^{9-11}). Paul usually dictated his Epistles, and it is interesting to see Tertius, the amanuensis for the Epistle to the Romans, slyly slipping in his own greeting (Ro 16^{22}). There is a pathetic interest in the 'large letters' used by Paul in writing with his own hand in large uncials (like a child's print) the passionate close of the Epistle to the Galatians (6^{11}), if that fact is due to his poor eyes (4^{15}). But if he had an acute eye-trouble, so common in the glaring sun in the East, that trial or 'temptation' (4^{14}) may have been temporary. Certainly Paul had his books, both papyrus and parchment, and used them, and missed them when without them (2 Ti 4^{13}).

It was not easy to preserve books in the first century A.D. Most of them were written on the brittle papyrus of which we now have so many fragments from Egypt. There they have been preserved in the dry sands of the rubbish-heaps or wrapped around mummies in the tombs. But the N.T. autographs probably perished quickly, though fortunately not before copies were made of them. Paul meant his Epistles to be read in public (1 Th 5^{27}), and they were sometimes passed from church to church, as was true of those to Colossæ and Laodicea (our Ephesians), as he expressly directed should be done (Col 4^{16}). Probably each church had a copy made before the Epistle was passed on to another church.

The more important, or more lengthy books were written on parchment, as was probably the case with St. Luke's Gospel and the Acts. At first, books were made on sheets of papyrus or parchment fastened together into a roll. But in the fourth century the codex had supplanted the roll, and parchment had taken the place of papyrus.

The early copies of various books of the N.T. were made separately, one book by itself. By degrees the Gospels were bound together, the Pauline Epistles together, and so on. It was only after the parchment codex came into use, with its leaves like our modern books, that all the N.T. books could be bound into one volume, and finally the entire Greek Bible as in the Codex Sinaiticus (ℵ) and the Codex Vaticanus (B). But it was not merely from carelessness in copying and indifference in the use of books, like losing the outside leaf, as is possible in St. Mark's Gospel, that the N.T. had to suffer. It is amazing how some people to-day misuse books. One of the worst incidents in the repeated persecutions that the early Christians had to undergo was the wholesale destruction of the N.T. books by Imperial command, and by the rage of the pagans. It was like the case of Antiochus Epiphanes in Jerusalem, when he tore down the altar of Jehovah and set up an altar to Jupiter (Zeus), with destruction of all copies of the sacred books of the Jews. Dr. Hort puts the situation with his usual sobriety of state-

ment when he says: 'Destruction of books, which had played so considerable a part in textual history at the threshold of the Constantinian Age, was repeated again and again on a larger scale, with the important difference that now no reaction followed. The ravages of the barbarians and Muhammadans annihilated the MSS of vast regions, and narrowly limited the area within which transcription was carried on. Thus an immense number of the MSS representing texts farthest removed in locality from Antiochian (or Constantinopolitan) influence perished entirely, leaving no successors to contribute readings to other living texts or to transmit their own texts to the present day' (Introduction, pp. 142 f., vol. ii. of *The New Testament in the Original Greek*, 1882). One must let his imagination fill out this picture. One would go to the stake with a precious copy of Paul's Epistles or of the Gospel of St. John. A whole family, house and all, would be burned up by the ruthless Goths and Vandals. The wonder is that anything remained. Constantine about A.D. 331 ordered fifty MS. copies of the Greek Bible prepared for the churches of Constantinople by Eusebius of Cæsarea. Caspar René Gregory thought that B and ℵ were two of these fifty. That is quite possible, though there is no evidence that either of these MSS was ever in Constantinople. But it is certain that the hatred against Christianity and Christians included the books of the N.T. For a while it did look as if these priceless books might perish from the face of the earth. What the result would have been to the world one can contemplate only with horror.

We may be grateful for the early translations of the Greek N.T., for they helped to circulate the book in the language of the people and to preserve it for us to-day. It would make a fascinating story in itself to tell how the Diatessaron of Tatian has been rediscovered from two Arabic MSS of the eleventh century. This Diatessaron or Harmony of the Four Gospels in connected narrative was long lost, but it is now accessible in several good English translations. It is not known whether it was made first in Greek or in Syriac, but it played a large part in the history of the N.T. in Syriac. Von Soden holds that this Diatessaron of Tatian, dating from the second half of the second century, was the main disturbing factor in the text of the N.T., as Origen's Hexapla was in the text of the O.T. Dr. J. Rendel Harris thinks that Tatian's Encratism appears in his reading that John the Baptist ate 'milk and honey.' The recovery of two MSS of the Old Syriac has thrown new light on the Syriac versions and made it plain that the Peshiṭta version was not early, but late. It was Dr. W. Cureton, of the British Museum, who in 1848 edited the Syriac version of the Gospels now known as Curetonian Syriac. In 1892 Mrs. Lewis and Mrs. Gibson, the distinguished twin-sisters of Cambridge, found another Syriac Gospel MS. in the Convent of St. Catherine on Mount Sinai. It is a palimpsest and is another Old Syriac document of great value. These discoveries whet one's appetite for more research.

New MSS of the Egyptian versions are throwing fresh light on the various Coptic versions, of which three are known (the Sahidic, the Bashmuric, the Bohairic). Only this year Sir W. M. Flinders Petrie has told of the discovery of a Coptic MS. of the Gospel of St. John older than any now known, and of a different dialect also. The oldest Latin translation was made in North Africa, where Greek was little understood, and, later, one was made in Europe. It was in A.D. 405 that Jerome finished his thorough revision of the previous translations. Jerome made the translation at the request of Pope Damasus, but all the same he knew and wrote in advance that the people would not like it. He had some better Greek MSS than lay behind the Old Latin versions, but he lost his temper at the abuse heaped upon him by those who preferred the Old Latin to which they had become accustomed. He termed them *bipedes asellos*, and probably some of them were. 'Dean Burgon's opposition to the English revision of 1881 seemed to us serious, but it was mere child's play beside the antagonism shown in the fourth century' (Gregory, *Canon and Text of the New Testament*, p. 411). It was literally centuries before Jerome's work came into general use, not before the ninth century, and the Anglo-Saxons copied the Old Latin instead of the Vulgate. The name 'Vulgate' does not seem to have been attached to the work of Jerome till the Council of Trent, April 8, 1546, and then only as an adjective in the sense of 'current' or 'common.' It was not till 1590 that Pope Sixtus v. called his edition the Vulgate of the Council of Trent: 'By the fulness of apostolical power, we decree and declare that this edition of the sacred Latin Vulgate of the Old and New Testaments, which has been received as authentic by the Council of Trent . . . be received and held as true, legitimate, authentic, and unquestioned, in all public and private disputation,

reading, preaching, and explanation.' But the Pope died August 27, 1590, and, in spite of his anathemas, a new edition had to be issued in order to correct the multitude of errors found in the book. Gregory makes merry over the fate of Bellarmin, who was refused canonization because he suggested the 'pious fraud' of recalling the volume, making the corrections, and re-issuing it as if the deceased Sixtus had ordered it. They condemned Bellarmin, but did the very thing that he had suggested. The new edition appeared in 1592, and is called the Clementine Vulgate. And scholars are still at work on the 'immaculate' text of the Latin Vulgate. Professor G. Henslow in 1909 published a volume entitled *The Vulgate the Source of False Doctrines* in which he undertakes 'to show that it is in the Latin Vulgate that we shall discover the original source of most of the still remaining errors' (pp. 1 and 2). In particular (p. 4) he laments that sacerdotal terms are brought over into the N.T. from the O.T.

There were publishers of books and great libraries before the days of Jerome. Pamphilus gathered a great ecclesiastical library in Cæsarea and was able to take an order from the Emperor Constantine for fifty fine Greek Bibles. Eusebius of Cæsarea carried on the work of Pamphilus. But in Alexandria there existed the greatest centre of theological interest. Here Clement, a convert from Stoicism, succeeded Pantænus as head of the Catechetical School. He had a wide and rich literary culture, and quoted in his *Miscellanies* freely from Greek and Latin authors, Jewish and Christian. Mr. P. M. Barnard in *The Biblical Text of Clement of Alexandria* (1899) has shown that Clement used the type of text very much like that of Westcott and Hort.

Clement of Alexandria was succeeded by a much greater scholar and critic, Origen. 'In textual scholarship, indeed, Origen has no rival among ancient writers, and no single individual has exercised so wide an influence upon the Biblical text as he' (Kenyon, *Textual Criticism of the New Testament*, p. 213 f.). He was only eighteen when he undertook this great task. He was driven out of Alexandria in 215, went to Cæsarea, and then returned to Alexandria in 219; and again in 231 he had trouble with his ecclesiastic overlords and made his home in Cæsarea till his death in 253. Thus Cæsarea had Origen, Pamphilus, Eusebius. Origen tells us why he preferred 'Bethabara' to 'Bethany' in Jn 1^{28}. He admitted that practically all the documents read 'Bethany,' but he could not find a Bethany beyond Jordan in his travels in Palestine, hence he preferred 'Bethabara.' That is subjective criticism with a vengeance. It is clear that such whimsical criticism existed very early. All the more do we wonder that we can restore a competently correct text of the N.T.

We pass by many centuries, silent and dark to us, but full of turmoil and labour for the patient monks who copied Greek and Latin MSS in the East and the West. Parchment (vellum), as we have seen, took the place of papyrus, and the codex supplanted the roll. Many of the vellum books are highly ornamented, and some are written in silver or gold on purple parchment. The minuscule or cursive hand displaced the beautiful but tedious uncial style. Finally, paper came into use, and printing. The first book to be printed was the Latin Vulgate at Mayence in 1455 (the Mazarin Bible). This was a significant fact, for Latin was now supreme in the West, and Greek was largely confined to the East. But the Renaissance came to the West with its revival of interest in Greek learning. The barbarians had nearly destroyed Greek culture and letters. The Arabs had kept the torch alive in the Far East. Now the West woke up with the Greek N.T. in its hands.

The hero of this epoch is Erasmus, the foremost classicist of his time. He did not indeed print the first Greek N.T. That honour belongs to Cardinal Francis Ximenes de Cisneros, Archbishop of Toledo and Prime Minister of Spain. This great Inquisitor was at work on a Polyglot Bible, called the Complutensian Polyglot, which was published in 1522 by the aid of Stunica, for Ximenes died in 1517. The N.T. text was printed in 1514, four hundred years ago, though not published till 1522. But Frobenius, of Basle, had offered to pay Erasmus as much as anybody if he would get out a Greek N.T. before Ximenes published his polyglot. So Erasmus began to print his first edition of the Greek N.T., September 11, 1515, and finished it March 1, 1516. He won the race by six years, but at great cost to accuracy, and with lamentable results upon the history of the Greek N.T. He had five late minuscules at Basle. The best one (1) belonged to the eleventh century, and was so different from the others that Erasmus used it very little. Its text is very much like that of B and ℵ unknown to Erasmus. He had 2 (fifteenth century) for the Gospels, 2^{ap} (thirteenth or fourteenth century) for Acts and

Epistles, and 1 (twelfth century) for the Apocalypse. The last one had a leaf missing at the end, and Erasmus retranslated the last six verses from the Latin Vulgate. 'Some words of this re-translation from the Vulgate, which occur in no MS. whatever, still linger in our Textus Receptus to the present day' (Kenyon, *Textual Criticism of the New Testament*, p. 229). Erasmus felt proud of his work, but confessed that it 'was done headlong rather than edited.' He corrected many misprints in the edition of 1519, but in that of 1522 he actually inserted the forged passage about the Trinity in 1 Jn $5^{7.8}$, made to order from Vulgate MSS, and put in a sixteenth-century minuscule now in Dublin. Erasmus did not believe at the time that it was genuine, but he had promised Stunica that, if he saw it in any Greek MS. of the N.T., he would put it in the next edition. It was already in the Vulgate as a result of Cyprian's interpretation of the real text. Certainly the doctrine of the Trinity does not hinge upon a spurious passage like this, but it took over three hundred years to get it out, once it was in. Erasmus made a translation of the Greek into Latin, side by side with his Greek, and added sharp notes that greatly angered the ecclesiastics of Europe (see 'The Romance of Erasmus's Greek Testament' in my *The Minister and his Greek New Testament*, 1923). The Greek N.T. of Erasmus sold like hot cakes, and laid the foundation of the Reformation of Luther and of Luther's German Bible and, sooth to say, of the Authorized English Version (King James). In the fourth edition of Erasmus (1527) he made some use of the Complutensian Polyglot, especially in the Apocalypse. But Erasmus remained technically a Roman Catholic, though denied honour at his funeral, and his body lies buried in the Protestant Minster at Basle.

If Erasmus had known that he was working for the ages, instead of getting ahead of Ximenes, he might have taken more pains to edit his Greek N.T. All his documents were late, and some of the poorest of the late ones. But soon Stephanus or Stephens (Estienne of Paris) issued his Greek N.T., which was mainly a reprint of the last edition of Erasmus (1527, 1535). His 'royal edition' (*editio regia*) of 1550 became the main source for the Textus Receptus of England. In this edition of 1550 Stephens inserted the verse divisions which he had made on horseback (*inter equitandum*) from Paris to Lyons. What a tragedy for the interpretation of the N.T. was that horseback ride! For centuries thereafter the sentences were to be rudely torn asunder without rhyme or reason and to the obscuration of the meaning. Even now, with our modern paragraphs, few editions in any language dare to omit these verses, though most of them put them on the margin. They are convenient for reference, but they have on the whole done untold harm.

Beza prepared four editions (1565 to 1598) of the text of Stephens. He had the use of D and D_2, but 'the time had not yet come for the safe operation of textual criticism' (Schaff, *Companion to the Greek Testament and English Version*, 1889, p. 238). So Beza let his chance slip to get back to an older text, but certainly D (Codex Bezæ) raises problems that trouble us still. The two last editions of Stephens, and the four of Beza, were those chiefly relied on for the Authorized English Version of 1611. It is impossible, therefore, to overestimate the importance of what Erasmus did in 1516.

But this is not all the story. The Holland publishers, Bonaventure and Abraham Elzevir, republished Beza's edition of 1565 with the bald and bold claim: '*Textum ergo habes, nunc ab omnibus receptum: in quo nihil immutatum aut corruptum damus.*' This edition became the Textus Receptus for the Continent, as that of Stephens did for England. Schaff (*op. cit.* p. 241) puts the outcome pointedly: 'The *textus receptus*, slavishly followed, with slight diversities, in hundreds of editions, and substantially represented in all the principal modern Protestant translations prior to the present century, thus resolves itself essentially into that of the last edition of Erasmus, formed from a few modern and inferior manuscripts and the Complutensian Polyglot, in the infancy of biblical criticism.' That is tragedy indeed, for the original Greek text, which had travelled so long and so far, to become fixed in this form! Souter (*Text and Canon of the New Testament*, p. 96) laments that 'already there seems to have arisen a fictitious worship for the letter of Erasmus's last edition.' It has taken nearly four hundred years of the hardest kind of work to break that spell, and to go back to the older and the truer text.

At first, men who wanted to get behind the Textus Receptus, like Fell and Mill, published the Elzevir or the Stephens text with variations of important MSS. Richard Bentley planned a new text on the basis of the oldest Greek and Latin MSS. He published his proposal, and it roused the hostility of

all who were used to the Textus Receptus. Bentley was a fighter, but he died in 1742, before he published his text.

Bengel was afraid to publish a text of his own. No publishers would risk the rage of the public. He made some changes in his text that had already appeared previously, but he made fine use of the margin with five classes of variants. Even this plan stirred so much hostility that he published in German and in Latin a 'Defence of the Greek Testament' (1737). Wettstein (1751–2) did not dare to change the text of the Textus Receptus, but he published a fairly full critical apparatus, which is still important for its numerous quotations from the early writers. He was also the first scholar to use capital letters for the uncial Greek MSS, and Arabic numbers for the minuscules. He was a poor critic, but a prodigious worker, and his N.T. is still indispensable as a storehouse of parallel passages from the Rabbinical writers and the classics. But he had a long and bitter controversy with two orthodox, but intolerant men, Iselin and Frey. His *Prolegomena* is full of this painful story.

Griesbach cut loose from the fetters of the Textus Receptus, and made the beginning of a really critical text. The edition of his N.T. ran from 1775 to 1807. He took hold of Bengel's system of families, and classified them as Western, Alexandrian, and Byzantine or Constantinopolitan. Hort revered Griesbach more than any of his predecessors, and many of his canons of criticism are still used. He did not arouse as much antagonism as Bentley and Bengel had done.

But Lachmann's *Novum Testamentum Graece et Latine* (2 vols. 1842–1850) did meet with much opposition from the professional theologians. He was Professor of Classical Philology in Berlin, and even De Wette thought that he wasted his time and strength in trying to reproduce the text of the fourth century. He paid no attention to the late documents (Byzantine) and confined his attention to the Western and Alexandrian classes. 'Such is the power of habit and prejudice that every inch of ground in the march of progress is disputed, and must be fairly conquered' (Schaff, *op. cit.* p. 256).

Tregelles supplied a fairly full critical apparatus that followed in the line of Lachmann, but he was stricken with paralysis in 1870 while finishing the last chapters of Revelation. His *Prolegomena* was published four years after his death, in 1875.

The work of Tischendorf is full of romance and tragedy. He was smitten with a stroke of apoplexy on May 5, 1873, and died December 7, 1874. He did not live to write the *Prolegomena*, which was completed by Dr. Caspar René Gregory, an American scholar who gave himself to the task in Leipzig and completed it (1894). It is impossible to exaggerate the toils and travels of Tischendorf in behalf of a better text for the Greek N.T. His discovery of the Sinaitic MS. (ℵ) in the Monastery of St. Catherine on Mount Sinai is one of the most thrilling in all the range of research. He chanced in 1844 to notice in a waste-basket there some leaves of a codex that attracted his attention. They were ready to light the fire for the monks, as others had done. It took him fifteen years of patient diplomacy before he got hold of the rest of the precious ℵ, as he named it, a wonderful Greek Bible like B. This discovery and the publication of the *Facsimile* of B revolutionized Tischendorf's text in his eighth edition. That edition still has the best critical apparatus for the modern student. Gregory spent his life in getting ready to issue a new and up-to-date edition of Tischendorf's *Novum Testamentum Graece*, and then went to the front on behalf of Germany, though seventy years old, and fell in the firing line. That is tragedy indeed! And now we shall have to wait another generation for another young man to master this great field of research and make a new critical apparatus that will include all the new discoveries.

There is no tragedy about the work of Westcott and Hort, but only painstaking and triumphant success. They met the bitter opposition of able men like Burgon and Miller; and even Scrivener leaned to the Textus Receptus. But Hort was sure that he was on the right track, as the event has shown. Their principles still stand the test, though the new discoveries, like the Washington Codex and the Sinaitic Syriac, have given more value to the Western Text than Hort allowed. The Neutral Text still holds the field as the best that we know. Besides the critical text of Westcott and Hort, we have to-day the very similar text of Nestle and also of B. Weiss.

H. Von Soden adds another tragedy to the story by reason of his accidental death in a Berlin tube. He gave unremitting toil to a new system of notation that is very cumbersome, and not likely to displace that of Tischendorf as revised by Gregory. He also worked out a new system of families that challenges that used by Westcott and Hort, only

much more complicated, and less satisfactory. But his Greek text (1913) does not differ radically from that of Westcott and Hort. It is an independent effort to find the best text, the one closest to the original.

It remains only to say that England was slow to take up the problem of printing the Bible for the people, but, once she did take hold, she has led the world. The ashes of Wycliff, and then of Tyndale, made a powerful appeal for the Bible in English. It is a sorrowful fact that the ecclesiastics of Britain brought the blood of these martyrs on their heads. God heard the prayer of Tyndale as he was burned to death, October 6, 1536: 'Lord, open the King of England's eyes.' He did. The Authorized Version in 1611 was made at the request of King James. This wonderful translation was made from the Textus Receptus, with some help from the Latin Vulgate. It had a poor text, but it is marvellous English, and it lies at the foundation of Anglo-Saxon civilization. The Revised Version of 1881 is made from a better text, more like that of Westcott and Hort, but it can never play the part in Anglo-Saxon life that the Authorized Version has already performed.

Surely one is bound to thank God for the heroes who have struggled and triumphed through the centuries to give modern men an adequately correct text of the N.T. as we do have it to-day. With all the copyings, translations, and printings there is no heresy of moment in any MS. or edition of the N.T. The Word of the Lord has run and been glorified through the ages, as Paul urged the Thessalonians to pray for his own preaching (2 Th 3[1]).

Recent Foreign Theology.

Roman Catholicism in Germany.

THE question of the future relations of Protestantism and Catholicism in Germany presents a problem which has been vigorously discussed since the War. There is general agreement as to the growth of pro-Catholic sentiment in some Protestant circles which, before the War, were anti-Catholic. In October 1921, Pfarrer Rittelmeyer, of Nuremberg, struck a note of alarm in *Christentum und Gegenwart* —the monthly magazine of which he is an editor. Attention was called to the fact that the population of post-war Germany is more than one-third Catholic, and examples were given of Romanist propaganda which seemed to the writer to threaten the undoing of the work of the Reformation.

On the other hand, Dr. Friedrich Heiler, of Marburg, cherishes the hope of a future synthesis in an 'Evangelical Catholicism,' but the realization of his ideal is contingent on the practicability of the shaping and transforming of Catholicism by the Evangelical spirit. In January 1922 a summary was given in THE EXPOSITORY TIMES of Professor Heiler's *Das Wesen des Katholizismus*; attention may now be called to a new and greatly enlarged edition of this work, published under the title *Der Katholizismus, seine Idee und seine Erscheinung*. The response to this truly catholic-spirited Protestant by Dr. Engelbert Krebs, Roman Catholic Professor of Dogmatic Theology in Freiburg, has been quite justly described by another Marburg Professor as 'anti-Christian,' for Krebs denounces Heiler as 'consciously or unconsciously a Pantheist, and therefore from the ecclesiastical point of view "a heathen" (Mt 18[17]).' In polemics, Professor Krebs throws into the shade the ecclesiastic of whom it was said that he discharged his eirenicon as from a catapult, for the Marburg eirenicon, gracious alike in contents and expression, is distorted and then flung back as a railing accusation.

Dr. Hermelink, who is Professor of Church History in Marburg, and, therefore, one of Dr. Heiler's colleagues, has recently published a comprehensive and judicial survey of the present situation. His pamphlet[1] may be described as mediating between Rittelmeyer and Heiler, and although it refers especially to Germany, it abounds in information which is of universal interest. At the outset, evidences of Catholic advance are frankly recognized, but the pessimistic utterances of alarmists are held to be unwarranted.

In *Hochland*, a Roman Catholic journal which

[1] *Katholizismus und Protestantismus in der Gegenwart, vornehmlich in Deutschland*, von D. Dr. Heinrich Hermelink, Professor der Kirchengeschichte in Marburg (Perthes Verlag, Gotha; 1923).

circulates among University students, Philip Funk, formerly Editor of the Modernist magazine, *The Twentieth Century*, gave expression to the triumphant joy with which the 'Monastic Spring' had been welcomed. Hermelink instances prosaic facts which explain and justify the poetic phraseology. In 1901 Matthias Erzberger, who was then a schoolmaster in Würtemberg, issued an appeal for the restoration to the Roman Catholic Church of convents of which it had been unjustly deprived between 1802–1810. Within twenty years after the publication of this appeal, this 'first Erzberger programme' had an unexpected fulfilment owing to the end of the War and the signing of the Peace Treaty by the author of the pamphlet. In the Appendix, details are given of the increase of monasteries and convents up to the end of 1921. In two years the number of settlements for monks and lay brothers had increased by 98, and for women by 365. The Franciscans and the Benedictines are more in favour than the Dominicans and the Jesuits. The facts adduced show that there is ground for the confidently expressed conviction that the newly revived prosperity of the various Orders is the promise of a Catholic summer.

Although the *Jugendbewegung* is not a Catholic movement, Hermelink directs attention to the significant fact that the Evangelical churches have been less influenced by it than the Catholic. 'Quickborn' is the name of the world-wide organization of Catholic youths and maidens in which the new Pope has manifested great interest. Self-government is sanctioned, notwithstanding the protests of older associations. The members are divided into groups, according to their profession or trade, social position, etc. They are under clerical supervision and the aim is directly religious. The appointment of Catholic priests to whom is assigned the pastoral charge of students at the Universities and High Schools may, it is recognized, be abused for propagandist purposes, but Hermelink is of opinion that the Evangelical churches ought to have similar arrangements organized by the Inner Mission.

The Liturgical Revival and especially the 'Eucharistic Spring' are mentioned as signs of Catholic advance. The fixing by Pius X. in 1910, of the age for a child-communicant at seven years was, at the time, most unwelcome to many Catholics in Germany; now they acclaim his wisdom, alike for this regulation and for his action in holding in 1910 the first Eucharistic Congress in Rome. This liturgical movement is often spoken of as another Renaissance, reviving older classical forms of ceremonial and worship. Its spread amongst the laity will depend upon the attitude of pious Catholics, who do not easily assimilate modes of celebrating Mass to which they have not been accustomed.

As showing the marked improvement in the relation of the Papacy to general culture, stress is laid on the Dante Encyclical of Pope Benedict XV. (1921)—'the first Papal proclamation to all the Catholics in the world to honour the memory of a great man who had not been canonized by the Church.' Towards the end of the first part of his work, Hermelink notes, with satisfaction, the tendency of Catholic philosophy to become more metaphysical, referring with high appreciation to the prominent place given to philosophy in the training of the Catholic clergy. He also gives examples of changes for the better in the attitude of Catholicism to art and literature.

The publication by Benedict XV. in 1917 of the new *Codex Juris Canonici* is described as 'a Papal victory, unparalleled and wrought in silence.' The old Codex was extensive and complex, a book of reference for officials, its laws being capable of diverse interpretations. The new Codex is terse and rigid, the selected canons having been poured into a Roman mould; they form a book of laws binding upon and comprehensible by every Catholic. The new Code of Laws tightens the regulations concerning mixed marriages; when celebrated in Evangelical churches their validity is no longer to be recognized. 'The Codex does indeed distinguish between "invalid" marriages and concubinage, but amongst Catholics as a rule the distinction is not heeded.'

Already Hermelink has referred to Catholic tactics which only a biased judge can approve; he proceeds to give other reasons why Catholicism in Germany cannot be portrayed solely in rosy tints. There are deep shadows in the picture due to the findings of the Biblical Commission that condemned Modernism and to the Jerome Encyclical of 1920 (*Spiritus Paraclitus*), which made binding upon all Roman Catholics the declaration of the Commission that the Bible is 'entirely free from error, even in profane matters.' To read the writings of Old Testament scholars who would not be false to science whilst remaining loyal to the Papacy is to discover the Achilles heel of modern

Catholicism. As regards the conversions to Catholicism the principle is laid down that 'they should be weighed, not counted.' Instances are given when the losses were more numerous and important than the gains. In Hermelink's considered judgment Protestantism lost more converts of note in the period immediately before the War than since the revolution. He also points out that account is seldom taken of the number and quality of those who have seceded from Romanism to Protestantism. In the present situation, however, Catholicism has clearly gained, inasmuch as its representatives in Parliament have held high official position and have exercised great, indeed determining, influence, although many German Catholics have been in opposition to the policy of the Government.

The section in which Catholicism in Germany is considered in the light of the international situation is both interesting and instructive, on account of the information received by the author from other countries, but it may be passed over here. Answering the question, What should be the attitude of German Protestantism to Catholicism? he insists on the desirability of recognizing, more frankly than has hitherto been the wont of Protestants, the spiritual power of Catholicism and its influence on general culture. The *Kulturkampf* must cease. A democratic and socialistic majority is politically in opposition to the Centre or Catholic party, but it need not, therefore, always be in antagonism to the Catholic Church. The policy of the anti-clericals ought not to find favour with those who are interested in theology and ecclesiastical affairs. If the politician is also a theologian he will realize that the two great confessions must exist side by side for a period of which the end cannot be foreseen, and that they are called to fight not against each other, but alongside each other on the spiritual battlefield. Alike as citizens and as Christians, each needs to know the other better. In camps and trenches Catholic and Protestant chaplains held friendly intercourse; that fellowship must be continued and become more general. A good example was set by the *Evangelischer Bund* at its meeting in May 1921 at the foot of the Wartburg. A resolution was passed expressing willingness to join with Catholics in the battle against unbelief and all anti-Christian practices, the sole condition of the alliance being the recognition of the Evangelical church as an historic form of Christianity. The suggestion of a Jesuit father that both should cease from all propaganda opens up a most difficult question, and compels Hermelink to insist on the distinction between a 'mission' and 'propaganda.' The purpose of an Evangelical mission is to spread among the nations the blessings of the gospel; the aim of Catholic propaganda is to gather men into the one Church outside of which there is no salvation.

A proposal has been made to establish Catholic professorships in Protestant seminaries in order that theological students may have the opportunity of studying both confessions. Hermelink wisely urges that it would be most difficult to secure complete reciprocity, which is obviously essential. He himself has ventured to make an interesting experiment by taking his students to Fulda for a few days to attend lectures at the Roman Catholic seminary and at the Franciscan college. In his opinion it would be good for the Fulda students to spend a little time at Marburg. But he does not report the attainment of this ideal reciprocity. Another suggestion, made by Dr. Martin Rade, the Editor of *Die Christliche Welt*, has received Jesuit approval. Father Duhr would assent to the setting up of an inter-confessional commission, with power to consider grievances, and with instructions to examine school books, in order that false statements about either confession may be removed. This suggestion is pressed upon the Assembly of the Catholic Bishops of Germany for favourable consideration.

More important than any external arrangement is the cultivation of a spirit of mutual understanding. Whatever may be the Catholic response, Hermelink would have Protestants study Romanism until they discover the secret of its power of attraction; but he would also have them study history, which proves that two different conceptions of God underlie the two confessions and find expression in hymns and in worship. 'Protestant'—whether Lutheran, Reformed, or sectarian—is a name of honour. Spiritual freedom is the heritage of the Reformation. From the Catholic supernaturalism of ecclesiastical tradition with all its complexities, Protestantism reverts to the Apostolic form of Christianity in its simplicity.

Having set aside as impracticable Heiler's 'Evangelical Catholicism,' Hermelink rejects also every form of tolerance which does not include Catholics. His final plea is for a deeper tolerance

which will manifest itself in brotherly kindness such as becomes Christians of every name. This mutual *rapprochement* would not imply any compromise of the truth, but its first result might be that each confession would discern in the other complementary aspects of truth, and the ultimate goal would be the attainment of a higher spiritual unity. Hermelink thinks that Schelling's differentiation is illuminating when he calls the Catholic Church Petrine, the Evangelical Pauline, and the future ideal Church Johannine.

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Buddhist Theosophy.

'I SHALL be satisfied if I have contributed a little to a more complete knowledge of Buddhism,' says Professor Paul Oltramare, when issuing his lengthy tome *La Théosophie Bouddhique* (Geuthner, Paris; pp. 537, 50 fr.). And beyond all doubt his wish has been achieved. This is one of the fullest and most learned books on Buddhism that has appeared for long. There is a freshness in its outlook, a width in its sweep, an enviable knowledge of original authorities, a skill in marshalling huge masses of facts that might easily, with a little less adroitness, have become unmanageable and landed us in sheer bewilderment of mind, that make the work a serious contribution. Those who know no Pali will find here a quite unusually large body of quotations, off the beaten track, and chosen and applied with cunning aptness. Once or twice indeed, no more, there seems a touch of pressing, as the golfers say; on p. 125, line 11, *e.g.*, ought not 'confesses it' to read 'makes amends for it'? The only misprint I have noted in a work crowded with references is on the same page, where line 7 should read *Majjh. N.* ii. p. 248. In any case, these things are the merest trifles, to which it is ungracious and ungrateful to refer, when so very much of interest is heaped up so lavishly before us.

The work starts with a winsome portrait of the Buddha as he moved among men, and a vivid picture of the India in which he lived, its schools of thought, and its keen minds tirelessly teasing at the baffling problems of life, old even then. Not the least happy feature of the book is that, while due weight is given to the importance of the personality of the great teacher, a spirited attempt is made to trace back portions of his new faith to the rills in which they rose, to correlate him to still earlier thinkers. Yet his originality is fully conceded, and not least in the skill with which he appealed to the laity, and the high place he gave to them. In Nepal to-day the monks live in their convents, but the real religious life is carried on by householders; and our author sees in that a picture of the difference that Buddhism made in a land where the Brahmans had kept things in their own hands, while the people looked on from a distance. After an able study of the spread of the faith and the development of its thinking, in the course of which it is argued that the differences between the Hinayana and the Mahayana are not nearly so radical as is sometimes supposed, and that the latter represents, in part, the earlier tradition, we are brought up against the fundamental fact that Buddha claimed to be first and last of all a 'Saviour,' 'the good physician,' 'the light of the world'; and that the gospel that he preached was above everything else a moral and intellectual therapeutic. The chapter on the healing of the will is long, and brings one face to face with very central things (every one has his own translation for *asava*; here it is 'infection'); even longer is that on the healing of the understanding, in the course of which, one by one, the difficulties which Buddhist thinking raises in our Western minds are frankly faced—how, if there be no soul, is there continuity of being? and what of memory? and individuality? What is it that bears karma? and who is it that transmigrates into that other life? and all the rest of them; ending up with the peculiar problems of the Mahayana, such as the perplexing threefold bodies of the Buddhas, and the like; all honest work and really helpful. A lengthy chapter upon how in point of fact salvation is worked out runs naturally into a discussion of the appearance of the bodhisattvas, and the transformation of the faith from a somewhat self-centred-looking struggle for one's own emancipation into a passion of self-sacrificing zeal that asks no reward—as Santi Deva, for example, has it—but to be reborn time upon time and be allowed to work and live and die for others till there is no creature left whom we can help. Professor Oltramare is not at all convinced that this is a clean-cut distinction: everywhere throughout his book one cannot help observing how grace keeps breaking in. Once indeed he declares that 'if it be grace, it is grace that has been merited,'

and, theoretically, that is undeniable. But always what strikes one is that this world, the make-up of things, is not only absolutely moral, but is somehow on the side of the good man, and helps him in his efforts up towards holiness. And from the very start the really saintly Buddhist was swept along by this current, could not think only of himself, but had to imitate his Master's glory of self-sacrifice. Discussions on Nirvana, and that bewildering word the dharma, and a study of Buddhism in relation to the other Indian faiths, bring to an end a full and satisfying book. The final conclusion drawn is curiously unexpected in its somewhat niggardly appreciation. 'Does not music teach us that you cannot end upon a discord?' asks Dora Greenwell. After all the splendours through which we have been led, the final sentence here, 'the ideal of the Buddhist is a cruel mutilation of man,' is a somewhat jarring note on which to close.

Dom Henri Quentin tells us that the researches of fifteen years lie at the back of his study of the Vulgate text. And one can well believe it. *Mémoire sur l'Établissement du Texte de la Vulgate:* Collectanea Biblica Latina, vol. vi. (Desclée, Rome), is a work not for the general reader, but for specialists. This first volume deals only with the text as far as Ruth. But the expert knowledge of masses of manuscripts here shown, and the patient and minute examination of the old printers' various editions, already make it certain that very few possess anything like the fullness of erudition of the author in this field. The work is embellished with many beautiful reproductions; but, in places where the method is being expounded, it is more like a book in higher mathematics than anything else, with its geometrical-looking figures and masses of A's and B's and C's. The conclusions reached are that the earlier printed copies derive almost without exception from a poor text, that of the University of Paris, that the Clementine edition is derived from those of Robert Estienne, which, valuable though they are, are less so than that of Gobelinus Laridius, published in 1530, and that the Manuscripts tend to divide themselves into three classes which appear to trace back to a common source, but which none the less is not the original text.

The Faculty of Protestant Theology at Strasbourg has published a history of itself written by Dr. Ch. Th. Gérold, with the title *La Faculté de Théologie et le Séminaire Protestant de Strasbourg* (Librairie Istra, Strasbourg; 15 fr.). It is a brave little story, in the main local in its appeal, yet not altogether so. Behind the tales, which could be gathered from any college, of high-spirited students and absent-minded scholars, and professors of prodigious learning (one was reputed to be quite at home in nineteen languages), and here and there the emerging of a phenomenon not unknown elsewhere—a teacher through whose dreary hour a bored class yawned miserably—there lies the gallantry that faced difficulties of many kinds, and overcame them all. After 1870 some of the professors took office under the new order of things, but others could not bring themselves to that, and left Alsace. Auguste Sabatier, who had been recently appointed to a Chair, resigned; but remained in the country till he was expelled for a comparison, in a lecture, of French and German women little favourable to the latter. There is a quietly happy conclusion. 'In November 1919 the French University of Strasbourg was inaugurated with solemn rites, and a new Faculty of Protestant Theology came into being exactly a century after the foundation of the original one.'

M. Clavier in his *L'Expérience de la Vie Éternelle* (Librairie Fischbacher, Paris) starts out from this, that all the ages down there have been, as there still are, many who claim to have come into actual contact with eternal life; to have themselves shared in it, even here and even now. And with that he sets himself with zest to an examination of this claim, to discover if there be anything in it; and if so, if we can find here any indication of what may await us by and by. It is a long pilgrimage he carries out, though he condenses his account of it into some two hundred lucid pages. The road twists and turns into all kind of places; and our author's full mind heaps up facts from every quarter. The ancient Babylonian Epic of Gilgames, and letters from laddies at the front during the War; the Upanishads here, and Dr. Fosdick there; one never knows what one will find on the next page, which goes to make an interesting book. First, he examines the claims of the Spiritualists, ancient and modern; but finds little there of value. Next, taking a much wider flight, he plunges into the various forms of pantheistic mysticism wherein the devotee claims to have attained union with the Divine; and emerges out of these deep waters,

somewhat disappointed, with a pearl indeed in his hand, but, as he feels, a poor and very little one. But the personal mystics, as he calls them, yield him much more, something that he feels to be solid and impressive and dependable. It is in Christianity that he finds far the most of value. There is a somewhat detailed treatment of Christ's teaching on eternal life, and of the claim of many of His followers to have shared in that life on this earth; and with that the first part of the book, wherein the facts are gathered, is brought to a close. The second, which deals with the laws that govern this eternal life and such like matters, seems rather to fall away; leaves the impression that we have been searching with immense activity for what turns out to be nothing very great. Did we not know before that eternal life is the moral, spiritual, and religious life raised to a higher degree? Nor is there novelty in the conclusion that in the beyond there is likely to be continuity of being and a progress upward. M. Clavier is not sure indeed whether this last is true of every one, but he has hopes. An interesting book, but like a moorland path that, leading one into many fascinating places, fades away, or reaches only one small shepherd's cottage.

A. J. Gossip.

Aberdeen.

The Love of God.

By the Reverend Albert E. Baker, M.A., Vicar of Wetwang, Yorkshire.

Christian ethics depends on theology, and Christian theology depends on history. Using the word 'theology' in its strict sense, the reasoned systematic account of men's knowledge of God, Christian theology must be regulated and defined by one particular piece of history, the recorded life of Jesus of Nazareth, as that is understood in its setting in the New Testament. *Mensura enim Patris Filius.* The doctrine of the Holy Trinity, stated at Chalcedon in metaphysical rather than in ethical terms, implies a vision of the Divine Love so exalted that nobody outside the Christian tradition ever dared to imagine it; it was revealed in our blessed Lord Himself. Our understanding of Christ's revelation of God can be checked, then, by comparing the moral ideal which would naturally grow out of it with His own recorded moral teaching. And, in the same way, we can be quite certain that we have fallen short of a full sympathy with His life and practical teaching if they seem to us to imply a view of God less consistently ethical than was His. If a man hold, with fullness of inner certainty and self-oblation, the articles of the Catholic faith, doubtless the fruit of his faith will be a life of moral perfection. 'Whosoever would be saved, before all things it is necessary that he hold the Catholic Faith.' And, conversely, the fruit of obedience is insight. 'If any man willeth to do His will, he shall know of the teaching, whether it be of God.' These principles provide the 'co-ordinates,' as the relativity people would say, with reference to which the love of God must be described. Let us consider one or two examples.

Christian ethics depends on theology. So the command to forgive is linked up with the promise of forgiveness. The strange story of the Labourers in the Vineyard shows how God treats men, and how man should treat his brother. Men are to be kind to the unthankful and the evil, and to salute those who do not salute them, that they may be children of that Heavenly Father who shows us how wrong-doing ought to be met, and how the wrong-doer should be treated, by sending His rain on the just and the unjust alike, and causing His sun to shine on the evil as well as on the good. He does not discriminate against the sinner by giving him less of His good gifts than He gives to the righteous. Resist not evil, we might say, because your Father does not resist. Do not do to others what they do to you, because there is no evidence that your Father acts by that rule. Provisionally we may say that God punishes the wicked by showing them how much He loves them, as He rewards the righteous by showing them how much He loves them. Whether this is a pleasant experience for the wicked we shall consider later.

For the Christian, the life of Jesus is the definition of the character of God. What does this tell us of God's character and, in particular, of His love? Our Lord came to fight against sin, and to set up

on earth the Kingdom of God. It is, then, if we believe in the Incarnation, more than a pathetic accident that He was the son of a village girl, and was brought up in a little house, and chose His apostles largely from among the manual workers. These things mean that He did not believe that economic power, or social prestige, or 'influence' in Church or State, was strong enough to achieve what He had in view. In the 'Temptation' He refused the methods which might bribe man out of his freedom, or trick him by sensationalism, or destroy his freedom by force; He chose the way that meant a free appeal to the conscience and will of free men, though the cost of it should be loneliness and misunderstanding and failure and suffering. He worked no miracle to strike dead those who oppressed the poor; He called on no armies of angels to drive the cruel conquerors or evil-living usurpers from the thrones of the Land of Promise. It is by nothing less powerful than humility and meekness that He can put down the mighty from their seats. And for the more difficult task of winning men, as for the narrower business of self-defence, He had none but moral weapons. He could not 'speak up for Himself,' as men say; He did not hit back. He saved others, Himself He could not save. His word 'Father, forgive' is not a gesture of idealistic emotion, divorced from common sense, but the expression of His thought-out, tested conviction that no less difficult means were powerful enough to conquer these men for God. That was His counter-attack. Only by such patience could He triumph. To have forced men into the right path would have been failure. A weaker, less Divine King would have dominated men by the force of His personality. It needed greater strength not to do so, to respect their freedom. Mr. Chesterton has said that gentleness is strength to spare. When we see a love which completely respects the personalities of others, we see a love which is *omnipotence in action*. Christ reveals the moral quality of the metaphysical attributes of God. Majesty, omnipotence, omniscience—these are not external, non-moral qualities, of which a person can be 'emptied' or can 'empty himself' without moral and spiritual degradation. (It is possible that St. Paul would have been much surprised if he had been told of the theology of 'kenosis' which a careful logic was to develop from the unpremeditated picture of Christ's self-emptying by which he exhorted the Philippians to humility.) The majesty of Christ is personal. The crown of thorns and the worn-out purple were put on Him in derision; but there is real poetic justice about them, and a perfect inner appropriateness. Such things were done by 'the determinate counsel and fore-knowledge of God.' No man would dare to say that any more appropriate symbols could be found of the Divinity of the Son of Man. That crown, that robe, that sceptre, make the regalia of an emperor look theatrical and unreal. They are the inevitable insignia of a King who is the Father of His subjects, whose power must be revealed as Love, who is jealous lest their freedom should be shadowed by any hint of limitation. He reveals almighty power 'most chiefly in showing mercy and pity.'

Such a view of God is the only adequate foundation for a theory of conduct which is fully Christian. The tragic desolation of human sin—of our own sin and of the sin of others—can be redeemed only by a God who is Love, and only Love. It is only enough if Love is not *one* of the attributes of God, but all of them. The story of the Prodigal Son presents the challenge of Christ's own conviction with undying freshness. The father does not punish the younger son; he makes no conditions before he forgives him; he does not wait until he has proved the genuineness of his repentance; he does not so much as mention the fact that he forgives him. If we put this story beside our Lord's prayer from the Cross, 'Father, forgive them, for they know not what they do,' we seem to be shut up to the conclusion that He believes that God forgives people not *because* they repent, not *after* they repent, but *in order that* they may repent. His grace takes the initiative. That is His way of punishing the sinner; and if a man knows his own heart, he will know that no other way could so certainly break down the sinner's attempts at self-justification, and forestall his attempts to blame his environment, his bad companions, his heredity, or anything else. If there was one unhappy, broken-hearted wretch when the music and the dancing and the fatted calf were being enjoyed, it was not the elder brother, but the younger. And the only alternative open to the father—that he should agree that the prodigal was no more worthy to be called his son—is impossible. There is no reason to believe that it would have reformed the wastrel. And, surely, it would mean that we should have lost

the only completely ethical representation of God's perfection that has ever been given in human speech.

We are coming to believe that virtue is its own reward. We find it not impossible to understand that it would be unworthy of God, and unworthy of man, if righteousness were rewarded with houses and lands and power over the lives of others. And a heaven of sensuous bliss is no payment for a life of well-doing. 'Give me the wages of going on—and not to die.' The more completely ethical our religion becomes, so that the goal of life is to do the will of God, and that will of God is thought of as seeking only that which is moral and reasonable, the more satisfying does it become to say that God rewards the righteous by showing them how much He loves them. But we have yet to arrive at a similar corporate certainty that vice is its own punishment. The desolation that sin is in the heart of the sinner, the desolation that it works in the life of the brotherhood, the separation from God that it expresses and produces, are themselves its punishment. Any other punishment can have no meaning, no bitterness, and produce no significant suffering, except as a symbol of the punishment which is sin itself. The more we understand of the love of God, the more we shall understand of sin. The fire that is never quenched, the worm that does not die, the lake of everlasting torment, are these not, at best, only inadequate symbols of the suffering of one who should realize what his sin meant to the infinite love of a perfectly righteous God? And if the aim of punishment be, not merely to make the sinner smart, or to 'vindicate the moral law' ('a beautiful abstraction beloved of theologians alone'), but to save the sinner, is there any punishment that a perfectly wise God could devise except—to show the sinner how much He loves Him?

We need not be afraid, we poor sinners, that such a punishment will not hurt us, or even those other sinners who deserve to suffer so much more than we do, as much as we or they deserve. When the Lord turned and looked upon Peter, and he went out and wept bitterly, was it anger or love that broke his heart? In the *Dream of Gerontius*, Dr. Newman described an angel bearing the departed soul to judgment—'into the veiled presence of our God.' The eager spirit darts from his hold:

> And, with intemperate energy of love,
> Flies to the dear feet of Emmanuel;
> But, ere it reach them, the keen sanctity,
> Which, with its effluence, like a glory, clothes
> And circles round the Crucified, has seized,
> And scorch'd, and shrivell'd it; and now it lies
> Passive and still before the awful Throne.
> O happy, suffering soul! for it is safe,
> Consumed, yet quicken'd, by the glance of God.

The sternness of Jesus Christ, and of God as Jesus reveals Him, is the expression of the infinite demands of love, and of love's terrible optimism. There is nothing weak about love. If a man thinks there is, let him try for a week to trust his life only to love—to make it his only motive, his only weapon, his only method, his only protection. The shuddering awe which man feels in the presence of the Divine belongs of right to Holy Love. Any other divinity is left behind by the moral progress of humanity itself. This alone, at last, can we worship, for this alone is infinitely beyond our grasp—the Love of the Father of our Lord Jesus Christ.

In the Study.

Virginibus Puerisque.

Better than Wireless.[1]

'Thou shalt be visited with earthquake.'—Is 29[6].

It's dreadfully cold getting up in the mornings, isn't it? Once outside it's fine. And the colder the morning the better. In winter that means slides—great long ones half-way down the street until somebody comes and salts them. And spring and autumn often bring fog or mist, and you go off to school through a queer, creepy kind of world, and all the way pretending such big adventures. But it's the getting out of bed that is the business! Over you go at last. Ough! How shivery you are before you get your flannels on! Your teeth are chattering, your feet are lumps of ice, you wish you lived somewhere else,

[1] By the Reverend A. J. Gossip, M.A., Aberdeen.

where it's always warm and sunny and there are no dark, horrid, shivery mornings!

Yet, I don't know. I'd rather have cold than earthquakes any day. It must be wretched to feel the earth go wobbly under you, to see the walls run squint, and then reel back at you, like things in a nightmare, and to waken up screaming. And in really warm places they're apt to have so many earthquakes. The clever folk, you know, have made an instrument that tells whenever one happens, and they come quite often. I don't know how it works. And I feel just as you do at an exam. when the master comes and reads over your shoulder, and you're not sure that you are right, and want to cover it with your hand. There's sure to be some silly person who knows all about that instrument who will read this, and I wish that he would go away. Anyhow this is my answer. I think that when the earth keeps steady the seismograph, that's what they call it (yes, I think that they are rather juggins to give it a name as long as that!)—anyway the seismograph makes a straight line on a roll of paper. But when the earth gets jolted by an earthquake—well, you know what happened in the writing class when some one jogged your arm and the pen went with a splutter and a splash of ink away up to the top of the page; so, here too, the jolts are all marked down like that. Now suppose a man has an instrument like that (what was it called?). He goes to sleep; he gets up by and by and has his breakfast; he sets off to his office; he looks at his seismograph (got it this time), and, 'Hullo,' he says, 'something's been happening somewhere.' Perhaps it was only a wee shuggle, perhaps it was a big shake, it may have been under the sea or somewhere where it didn't matter. But, big or little, there it is marked down.

You've got an instrument like that. Oh no! you say, we haven't even got a wireless yet. I would so love to have one, and all the other fellows are always talking about theirs. But no such luck for me. Well, never mind! The next time they put on side to you, you say, 'That's nothing; we've got an instrument that tells us all the earthquakes.' That'll make them sit up. They've all got one too, of course, but then they won't know. So that'll be all right! But I haven't, you say! Yes, you have. You call it your conscience. And what is that but just a queer thing that marks down all the storms and the tempests and the rows and the earthquakes there are in your day? That time you threw a stone and broke somebody's window, nobody saw, but your conscience went up with a jolt like your pen in the writing class and you were unhappy till you told Dad all about it. That other afternoon when Mother told you to be sure and change when you came in, it was so wet and slushy, and you were hungry, or you had left too little time for lessons. Anyhow you didn't; and when next day you were hot and ill and had to stay in bed you just had to tell her all about it. It's all marked down there every time by your own seismograph.

It seems a pity that the instrument can't tell before the earthquake, doesn't it? It's so little use afterwards! But if it could warn before, it would do quite a lot of good. It's like the bell above some shop doors in quiet streets. The people don't want to stay all day in the shop, and so they fit up a bell, and when you push the door open, then the bell begins to ring, and they know that somebody is coming into the shop. But suppose it only rang when you were going out! Why, a thief might come in and snatch up a heap of things, and they would only know when he was making off, and by the time they ran there he would have got clear away!

Why does the seismograph tell us only after it's all happened? But it doesn't. They have found out, or are just perfecting, a new kind that will give warning long before the earthquake comes. I understand that when it feels a shaking just beginning, it shows, or is to show, a red light. And when the wise men see that light they'll flash a message to the part of the world that is in danger, 'Earthquake coming. Run for it. Keep away from buildings or else they may fall on you!' And so many people may be saved, when this thing really works.

Well, you say, if conscience could do that, then there would be some sense in it, and not just tell us all about it afterwards. But, dearie me, it does. Didn't you know? If you use wireless the wrong way you'll hear nothing, never a sound. And you've been using this the wrong way. That's quite certain. For it always tells when something wrong is coming. 'Don't,' it says. 'Play the game,' it keeps calling. Look, there's the red light showing. There's a temptation coming. Something is going to try to make you cross or selfish or sulky or lazy. If we would only use this wonder-

ful thing we have, we would hear, not somebody talking in Newcastle or London or Cardiff, but God Himself speaking straight to you and me! If we would only watch for the red light, the game wouldn't be spoiled by peevishness or temper, and our day and all that was to be so jolly wouldn't all be shaken into ruins and unhappiness; we would escape the earthquakes every time.

THREE PARABLES.[1]

The Parable of the Thorn.

Thorns are unfulfilled possibilities. As human vices have been defined as inverted virtues, thorns are inverted graces. They are abortive buds or branches, turned to other uses by Nature. In conditions specially unfavourable, a whole plant may thus become abortive, and branch and bud and leaf run to thorns. That is the case with some species of cactus, where the whole plant resembles a military despotism, where all is for defence and nothing for grace. Stunted through lack of nourishment, a flora tends to become spiny. Some deserts are entirely given over to such growths, each plant fiercely protecting its scanty moisture. For none has anything to share. Deserts have few generous moods.

The ultimate and hopeful fact about thorns is that under other conditions they might have been buds, issuing in fruitful branch or beautiful leaf. Under cultivation thorns do disappear. Several fruit trees, for instance, the apple and the pear, are thorny in the wild state. But cultivation has emancipated them from the thorn habit.

Not a few modern plant conversions have their origin in this nature of the thorn. After years of experiment, Luther Burbank has produced a thornless and edible cactus. The species had centuries of evil habits behind it, and to the unseeing eyes might have seemed beyond hope. Burbank saw the possibilities of the thorns. He saw the plant's fine qualities, thriftiness and hardihood, if only the entail of thorny habit could be broken. After one of the most curious romances of plant life, it has been broken and the cactus has been given a future and a hope.

If such things are possible in Nature, who will dare to say what things are impossible to Grace. Evil tendencies may there also be broken and new hope brought to seemingly hopeless lives.

[1] By the Reverend F. C. Hoggarth, Whalley.

The Parable of the Strained Wire.

There is an old legend of a knight who had chosen a solitary fort beside the Rhine for his dwelling. Filled with a curious notion of having music about his lonely home, he hung wires from turret to turret that on this improvised harp the winds might play. But the days brought no music.

One night the sun set threateningly; then a storm broke, of terrific force. The old knight grew strangely restless, and presently he went outside into the storm. He saw the lightning-slashed blackness, and presently he heard, at the heart of the night's wildness, a melody. His wires were playing. There was music from that unexpected quarter. All that they had needed was a storm to rouse their songs. As Dr. Hutton points out, the very word 'strain' has a dual and suggestive meaning. It applies equally to the stretched wire and to the music that sleeps in it. A strain is both tension and song.

Many of the world's noblest songs recall the knight of the Rhine and his storm music. They also are harmonies won from a storm, melodies heard at the heart of wildness. How true that is of many of the greatest Psalms. 'In peace I will both lay me down and sleep, for thou, Lord, alone makest me to dwell in safety' is a storm song. It was beloved of Luther for that reason, for, born in the wild, it speaks most comfortably to those whose lot it is to live in the wild. 'The Lord is my Light and my Salvation, whom shall I fear?' is the tuneful confidence of one whose days were troublous and whose adversaries and foes were round about him in much threatening. So is it with our greatest hymns. Luther's 'Ein Feste Burg,' Cowper's 'God moves in a mysterious way,' Julia Ward Howe's 'Mine eyes have seen the glory,' are all songs born of the storm.

The Parable of the Uphill Road.

In cycling, I have discovered that an uphill gradient is more easily taken by night than by day. I have marvelled at the comparative ease with which in the darkness, I have reached the summit of some rise, that in the light would apparently have demanded much more determined and strenuous going. I have ridden hills at night with no undue strain, at the foot of which I should have dismounted by day.

The kindly night shrouds the road and so helps one's going. All one sees is the bit of lighted road

illumined by the rays of the cycle lamp, and so the gradient is mounted bit by bit. Where I might be certain that I could not climb a hill did I see it in its formidable and challenging completeness, it hardly occurs to me that I cannot pull off the next ten or twenty yards.

Moreover, there is frequently an illusion of levelness or of descent, there in the darkness just beyond the lamplight. There may be no descent at all, and coming to that point the road is found to be still an uphill way, yet the illusion helps.

There is great gain in not being able to see too far ahead. Could we see the distant scene, our going would be greatly embarrassed. There is a whole deep philosophy of life in the phrase, 'One step enough for me.' That indeed is the way to travel. The hill difficulty is never too formidable provided we do not see it whole in the distance.

The Christian Year.

SEVENTEENTH SUNDAY AFTER TRINITY.

The Incomplete Virtue of Resignation.

'Thy will be done in earth, as it is in heaven.'—Mt 6^{10}.

No petition in the Lord's Prayer is so frequently misinterpreted as this. It is generally associated in our minds with something harsh and forbidding, something which throws over our life the shadow of a cross. When we use this prayer, what is the attitude we too often put into it? Is it not merely a kind of pious resignation to a dark fate which we cannot avert?

Now, is this right? Was Christ merely commending here a spirit of resignation? Was He merely commending here a kind of baptized fatalism, a stoical patience with adversity, in the name of the will of God. Is there not something braver in this prayer, something bigger, something we can see and desire and consecrate ourselves to, with all our hearts, when life is sunny as when it is dark?

There are two things which this resignation idea forgets. The first is that God is not the author of many of the things which we are accustomed to call the will of God. Are we going to make God responsible, for instance, for all the sickness and the sorrow that darkens our life and say of it, 'It is the will of God'? Is God the author of our poverty-stricken, drink-polluted slums? Is God responsible for the war through which we have just passed, with all its heart-breaking sorrows and shattered lives? Are we going to say that these things are the will of God? It is these that are the root causes of many of the hard circumstances and conditions in which men live their lives to-day. Can these be the will of God? If this were His will, is this a will we could bow down to without losing our self-respect and the best qualities of our soul?

How are we to regard these things, and what cause are we to assign to them? That is the mystery of mysteries. But no man whose life has been touched by calamity dare make God responsible for it, without landing himself in a hopeless problem, and without doing an injury to his own vision of God. Whatever brought evil into our life, it is not of God's sending; it is not of God's willing; it is rather the breaking of God's plan. Our hard conditions are the best He could do for us in a world such as man has made it. The difficult lot in which men find themselves is the result of His will baffled and spoiled by the conflicting passion and selfishness of men. It is not God's original will—His divine decree.

The second thing this resignation idea forgets is, that the will of God is something we have to do. It is not something which is done in spite of us. God's will is only done as we help Him to do it. God's will is something we must do. It is something in which we have to play our part—a voice we have to hear and obey—a purpose we have to see and carry out—a plan we have to approve and work upon—a line of active love we have to grasp, and link up our lives with. 'God mend all,' said the workman in Carlyle's story, to his master, looking at the ruin of his country. 'Nay, but we must help Him to mend it,' was the answer. That is what Christ means.

Now, what is the will of God? What is the active purpose which lies at the foundation of the world? What is the thing God is seeking in and through our lives, and seeking our help to carry out? There is only one word that can express it—the Word that 'was made flesh, and dwelt among us.' Christ is the light in which the mind and will of God become clear. Whatever our life may be, God's will for us is to make us like Jesus.

And look again, what is the larger purpose for which Christ strove? Was it not the redeeming of the world, of the whole world, to make the lives of men beautiful and strong and true, and bind

them together in love and loyalty till they become a kingdom of God, and the world their Father's house? Watch Him as He goes here and there, healing the sick, driving out devils of lust, speaking a cheering word to some down-hearted soul, taking men and women and remaking them, and breathing into them the breath of love which is the breath of life. That was the will of God taking shape. That was the will of God being done. Can we see this will of God without loving it, without desiring it, without our whole being going out towards it as the real ambition of life? Is there anything greater in life or any greater way of looking at life, than just to realize that we have some part to play in this great purpose, some contribution to make to it?

Now, what is the attitude to life in its various aspects which this seeking of God's will demands?

1. There is the attitude of brave acceptance of life's inevitable hardships and sorrows as the condition in which we have to seek the will of God. Notice what this means. It means something more than resignation to a lot we cannot avoid, though it be hard to bear. Listen to what R. L. Stevenson says about resignation. He is talking about the garden of the soul, and the various plants which are to be cherished there. 'There is a plant called winter-green, or Resignation, otherwise known as the False Gratitude plant. It is a showy plant, but leaves little margin for profit. "John, do you see that bed of Resignation? I will not have it in my garden! It flatters not the eye and comforts not the heart. Root it out—out with it! And in its place put a bush of Flowering Piety, but see it be of the flowering sort."' What is wrong with resignation is, that it does not go far enough. It does not flower, it does not blossom. It is more than resignation that is demanded. It is acceptance of the hard circumstances and the sorrowful way, if these be our portion, as the conditions in which we are to find and to do the will of God. But the conditions themselves are not the full will of God. They are only the terms on which we are to live out the life God would have us live, and play our part in the loving purpose of God, which is salvation for us and for all the world. Not merely to bow our head to the sorrow, but to seek to shape our lives in that sorrow, so that we shall do the will of God and show forth that courage and faith and loving-heartedness which are the nature of Jesus. Not merely to resign ourselves to walk a lonely way or carry a difficult cross, but walking that way and carrying that cross, to find our place in the service of God and fill it to the full—*that* is to do the will of God.

2. Then again, it is a prayer for the discernment of God's will in the perplexing decisions and hard choices of life.

There are many means by which the Spirit guides us in these perplexing ways. There is the guidance of an inward discernment, a fineness and delicacy of perception which some people have above others. Or it may come in what we may call the guidance of circumstances. How often it has happened in a man's life that the great choices were in a way taken out of his hands, and that he was led on from point to point by the directing hand of circumstances! It may be objected that the guidance of circumstance is often misleading. So it is. Circumstances are like everything else in life. They take their colour from our own minds. The great thing is to get into the right attitude of mind, and in that attitude think things out. And the right mind is the mind that seeks only the will of God, the mind that is alert for opportunity, because it is lit with the passion to do the will of God.

3. Further, it means a spirit of battle and service amid the ills of life and the needs of others. Many of the ills of life have no right to bring us resignation. They should bring into our soul the spirit of rebellion. If God permits them at all, it is for this one reaction upon our souls, to rouse us to a crusade which will sweep them right away as having no proper place in God's universe. This is true of many of the ills of our own life. We have no business to endure them. There is a good deal of ill-health, for instance, to which we have no right to resign ourselves. No man has any right to be resigned to ignorance who has time on his hands and books at his elbow. There is an apathy which is the sin of sins, because it foils God's passion of self-giving. Above all, we dare not be resigned to any sin or vicious habit which stains our own life.

Shall crime bring crime for ever—
  Strength aiding still the strong;
Is it Thy will, O Father,
  That man should toil for wrong?
No, say Thy mountains. No! Thy skies.
Man's clouded sun shall brightly rise,
And songs ascend instead of sighs.

That is the note this prayer demands—the note of battle that challenges every wrong, the note of service which seeks every healing and redeeming way. Every scientist who is rooting out disease is doing the will of God. Every man who is seeking to make life sweeter and better is doing the will of God. Every philanthropist who is trying to assuage the tide of human misery, every politician who seeks to bring in better conditions of life for the people, is doing the will of God. This is a fighting prayer. It is a worker's prayer. It is the prayer of the eager heart, longing for a world in which dwelleth righteousness. 'Thy will be done in earth, as it is in heaven.' [1]

EIGHTEENTH SUNDAY AFTER TRINITY.

The Christ of the Apocalypse.

'What think ye of Christ?'—Mt 22^{42}.

'The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John.'—Rev 1^{1}.

The Book of Revelation stands by itself in the New Testament. It is a very familiar book, and to many it is very attractive, and yet its secret is a very hard one to discover.

It is an apocalypse, a revelation. It purports to contain the words of Jesus Christ through His angel, to His servant, for His Church, and it belongs to a large class of literature. It has close affinities with many similar books, like the Assumption of Moses, the Book of Enoch, and the Book of Esdras, all of them strange and obscure writings, of the meaning of which we still know very little, yet which are closely paralleled by much that we find in this book. And it was a class of literature that sprang out of the circumstances of the day.

What now, we ask, is the delineation of Jesus Christ which we find in such a book as this? It should be noted that the picture of Jesus Christ drawn here is altogether characteristic of the writer. Here we are at a time removed by some decades from the life and teaching of Jesus Christ Himself. We are dealing with people who have known Him and worshipped Him and formed churches in His name for some years past; we are dealing with people who have learned to stand up for Jesus Christ against the power of the persecutor, and learned that it was better to die for Christ than live for the world, the flesh, or the devil. It is natural, therefore, to ask what attitude these people took up to Jesus Christ, and what their teachers told them about Him. It is probably true, as one modern writer says, that this book gives us a better idea than any other part of the New Testament of the way in which Jesus Christ was actually preached to the people of the early Church. He is to them the First and the Last, the Alpha and the Omega, the Beginning and the End; He is the King of kings, the Lord of lords; He is at the right hand of God; He is the Lamb in the midst of the throne; He is the one Power in heaven and on earth with whom they have most to do; He is God's Vicegerent; He is God's Word; He is God's Messenger, Prophet, and Priest, and He is King and Lord over all. And this is the historic Christ.

If we attempt to analyse the conception of Jesus Christ that is given here, something of the following kind must be said. There is no Christology in the book, or, rather, no definite and organized Christology. There is no attempt on the part of the writer to give systematic shape and form to his conception. It has to be pieced together from many scattered references. It comes in flashes, and it is not in any sense an ordered and recognized doctrine. But on certain points the teaching of the writer is clear.

1. We find that Jesus Christ was to His Church, as He was to Paul, *a continual and abiding presence.* Those early Christians did not believe in a dead Christ. They did not look back wistfully to the grave in the Garden and seek Him there. He was with them, their Friend and Saviour, their continual help, and they saw Him, many of them, descending from heaven in the smoke of their martyr fires; they felt Him present by their racked and tortured frames; He spoke to them healing words, and gave them His strength. To His Church He was the source and ground of salvation and of life.

2. And this Christ was to them also *the Prophet of God.* In Him they found the very Word of God to their souls. The Logos, that great conception of which their minds were so full, was incarnate in Him and became to them God's Word, and they listened to what He had to say as to the very Voice of God. To these Christians Christ was the Word, not in any technical or metaphysical sense, but as imparting to them the truth of God. He was to

[1] J. Reid, *The Victory of God*, 35.

them the Truth as well as the Way, and in His word they found their law of life.

3. And then, again, Jesus was to these men *the great High Priest.* Sometimes they conceived Him as the Victim and the Sacrifice, but always as the great Intercessor, who stands between God and man. He is the Lamb in the midst of the throne, and He receives, forgives, and comforts His people. There is nothing in the whole Bible stronger than the teaching which we find in this book about the intercessory and atoning work of our Lord Jesus Christ. He takes there the great prerogative of God. The Son of Man hath power on earth to forgive sins. The book is penetrated throughout with that idea, and it was one of the ideas that had come home to the heart of the Christian Church concerning Jesus Christ, that in Him alone is forgiveness to be found.

4. And then He is *the King of kings.* The writer displays his powers of imagination most vividly in depicting the great consummation of all things in Jesus Christ, of the City of God sent down from heaven, of the New Jerusalem, when God's rule shall be established in righteousness. This book is the great missionary book in the Bible, though the fact is not always recognized. It looks forward to the time when Christ shall reign everywhere and over every one; to the time when God's Kingdom shall be perfected, when every knee shall bow to Jesus and every tongue shall call Him Lord; and it looks forward to that time not as to some infinitely distant vision, but as a practical reality. In those days Christians generally, like the writer of this book, felt that they had a part in this great business. It would be well if the Christian Church to-day had anything like the missionary vision which these old saints, these persecuted saints, had. It may be questioned sometimes whether Christians now really believe, as the writer of this book most assuredly believed, that Jesus Christ will reign for ever and ever. Do they think it is possible or practicable that the whole world, every nation, tribe, and tongue, shall come under the dominion of Jesus Christ? Until they have attained to this faith they are not likely to possess the power of the men to whom this Apocalypse was first addressed.

5. This book also makes Jesus Christ not only the future King of the universe, but *the guarantee of the everlasting life of the children of men.* We are all familiar with those exquisite words in which the writer speaks of the life beyond the grave—'And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away'—words of comfort and hope that have come home to men and women so often since. We do not need to be reminded that this is all attached to Jesus Christ, to His resurrection, and to the life that He imparts through love and faith in His name.[1]

NINETEENTH SUNDAY AFTER TRINITY.

The Worth of the Individual.

'What mean ye, that ye use this proverb, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel. Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.'—Ezk 18^{2-4}.

The prophet Ezekiel lived at a critical period in the history of the Jewish people. The kingdom and dynasty founded by David, after a duration of more than four hundred years, was hastening to its close.

Ezekiel thus lived in an age of transition between the old and the new. He witnessed, and suffered in, the great shock which must always accompany a disruption of ties and associations which have continued undisturbed for centuries. This shock brought with it a change in the manner of looking at moral problems. So long as the Jewish state existed, the principle of solidarity was accepted as a recognized principle of the Divine government of the world. Men suffered for the sins of their ancestors; individuals shared the punishment incurred by the nation as a whole. It was what every one saw taking place about him, and it was accepted as an element of the recognized constitution of things.

But the disastrous years which ended in the fall of Jerusalem, and the unprecedented sufferings attending them, gave rise to questionings on this subject which exercised and perplexed many minds. The reflections thus occasioned found expression in a popular proverb, which must have been often heard at the time, for it is quoted by Jeremiah as well as by Ezekiel: 'The fathers have eaten sour grapes, and the children's teeth are set on edge.' The phrase was meant as an arraignment of the

[1] W. B. Selbie, *Aspects of Christ*, 121.

methods of Providence. The doctrine of transmitted guilt was accepted as a fact of experience, but it no longer satisfied men's deeper moral instincts. There was felt to be in it at bottom something incongruous with perfect justice.

The prophet meets the state of the people's mind by two great principles, enunciated in the first and second parts of the chapter respectively. In the first he sets the individual's immediate relation to God against the idea that guilt is transmitted from father to children: 'All souls are mine; the soul that sinneth, it shall die.' In the second he rejects the idea that a man's fate is so determined by his past life as to make a moral change in him impossible: 'I have no pleasure in the death of him that dieth: wherefore turn yourselves, and live.'

1. *The individual's relation to God.* 'All souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, *it* shall die.' *Soul* here does not mean the spiritual or immortal part of man; it denotes merely (as often in Old Testament) an individual person; and the passage means that every individual person stands in immediate relation to God, all belonging to Him alike, the son not less than the father, and thus each is treated by Him independently.

The doctrine of this eighteenth chapter is perhaps the most characteristic element of Ezekiel's teaching. It is evident that the prophet anticipates questions which have often come to the front in modern times. Moral aptitudes and deficiencies are transmitted by inheritance: do not children suffer by reason of faults or tendencies for which they are not themselves strictly and fully responsible? We cannot entirely sever ourselves from our surroundings.

It cannot be denied that there are cases in which the proverb is true, in which the fathers have eaten sour grapes, and the children's teeth are set on edge. But as against the view which regards the misfortunes of the present as entirely derived from the mistakes of the past, Ezekiel asserts the truth, which we must all feel to be consonant with justice, that, while allowance will be made for untoward antecedents and circumstances, every man will be judged by God according to what he does himself, and the use he makes of the opportunities which he enjoys.

2. *The call to the individual to repent.* 'All souls are mine.' 'I have no pleasure in the death of him that dieth: wherefore turn yourselves, and live.' The truth which the prophet thus teaches is the emancipation of the individual, through repentance, from his own past.[1]

The question of questions for any of us is this, What kind of soul are we building? Is our attitude lifeward or deathward? Are we destroying that beautiful thing that God has given into our keeping? Are we marring the divine image within our hearts? Or do we live that life eternal which is life indeed, and which is to know God and Jesus Christ whom He hath sent?

How can we do it? How arrive at the perfect relationship between God and the soul? Some souls are God's only, as my horse is mine: a senseless, unreasoning, unconscious condition. Some souls are God's as the slave is his master's, unwillingly, grudgingly, longing to escape; but some souls are God's as the truly married are, wholly each other's. 'My beloved is mine, and I am his'; a mutual possession, a mutual self-surrender, a mutual delight. Mutual! How can this be between the poor little soul of man and the infinity of the eternal God? What can we give for what we receive? What can He desire whose are all things? Remember what has been said already of man's unalterable liberty. God made man, but He made him free. God may crush him, but He cannot compel him. Love cannot be commanded; love cannot live but in freedom. This is our own; this we can give to God; this God desires, asks for: 'Son, give me thy heart.'

We have got beyond Ezekiel now. The prophets spake in time past as the Spirit gave them utterance, but in these days their Lord Himself has come and has spoken plainly, and told us all that man may know this side of the grave. He has told us what God is, and what we must do. Nay, He has shown us God, and He has shown us a perfect Man. We know now that God is love, and that the highest privilege of man is to love God with all his heart and mind and soul and strength. We know now, as man never knew before, what those words mean, 'All souls are mine, saith the Lord God.' We scarcely speak now of God, for He has bidden us call Him 'Father.' We meet His eye as we look upward; we feel His arm round us; we look onward to the day when He will take us home, and we shall know even as we are known.[2]

[1] S. R. Driver, *The Ideals of the Prophets*, 62.
[2] F. C. Woodhouse, *The Life of the Soul in the World*, 6.

Twentieth Sunday after Trinity.

The Two Sons.

'I go, sir; and went not.'—Mt 21[30].

This parable was spoken in the Temple at Jerusalem on the Tuesday before the Crucifixion. The shadow of death was upon Christ, but there was also a shadow whose gloom was perhaps greater still, that of the sense of failure.

This sense of failure finds a direct expression in two of the five parables which were spoken in the last week—the parable of the Wicked Husbandmen in the Vineyard who murdered all their master's servants and crowned their crimes by the murder of his son, and the parable of the King's Marriage Feast to which no guests came except the tramps—and it colours at least the expression of a third of the five, the parable of the Two Sons; for of these two sons neither really does the Father's will on earth as it is done in heaven, and the best approach to such obedience is made by one who at first sulkily refuses to obey at all.

'A man had two sons.' 'Children' would be a better translation. The word conveys just a little more love than the word for 'sons.' The pains and the yearning love of the birth-pang hang about it still. The word 'bairn' is its precise equivalent. In the parable of the Prodigal Son the boys are called 'sons' throughout, except just at the last when the father wishes to soothe the injured feelings of the elder boy, and to do so he says, not as our version runs, 'Son, thou art ever with me,' but, in far tenderer fashion, 'Child, bairnie, thou art ever with me, and all that I have is thine.'

'A man had two children; and he came to the first, and said, Child.' Every little touch is tender. He came himself. No hired messenger would serve. He came just as God comes Himself to fetch us, with that same tender word 'child,' 'bairnie.'

'Go work to-day in the vineyard. And he answered and said, I will not.' Perhaps 'I won't' conveys the meaning better. It is as abrupt as it can be. There is no such term of respect, 'Sir,' as the second son uses.

'But afterwards he repented himself, and went.' Here the English reader again misses a point of great importance. There are two Greek words in the New Testament translated 'repent.' The first, and the common one, which is used more than fifty times, means nothing more than a 'change of mind.' The second, which is used (in verb and in compounds) only eight times, is the word employed here and in the application of the parable in v.[32]. It is stronger than 'regret,' far stronger than 'repent,' and not much weaker than 'to be filled with remorse.'

'And he came to the second, and said likewise. And he answered and said, I go, sir; and went not.' There is a smug self-satisfaction about the second son's answer which no English can quite reproduce. The word 'I' appears in the Greek, and whenever this is the case it is always emphatic. 'Never mind, father, what my brother says. He says, I won't; but you know you can trust me. I will go. You can always trust me.' The same point is brought out further by the fact that the Greek does not contain the word 'go.' The only word expressed is an emphatic 'I.'

1. Let us look first for a while at the son who said 'I won't.' He is a common enough type. It is worthy of note, indeed, that our most important MS. of the Greek Testament puts this son second. If we imagine that the father had really spoken to the other first, and that young 'I won't' standing by had heard and understood the meaninglessness of the profession of the first, and in disgust had resolved to be true to himself and not to profess what he did not intend to perform, we get a very close approximation to a type exceedingly common in the world.

It is a curious fact, but fact it is, that the 'I wont's' of this type are usually proud of themselves. They are Pharisees who often think themselves Sadducees, the sceptics of Christ's day. It has been well said that 'the frank confession that they are not good seems to serve some men as a substitute for goodness.' There is then no special virtue and no strength of mind implied in saying this 'I won't.'

Again, the feeblest failure after effort is worth a thousand times more than 'I won't.' There was never a moral gladiator whom the down-turned thumbs of the amphitheatre condemned to death who was not worth more than they who doomed him and lazily turned to their neighbours to remark how miserably the wretch had fought. 'Miserably'—yes, but he had fought, and Clough's lines remain immortally true:

> 'Tis better to have fought and lost,
> Than never to have fought at all.

2. We turn now to the second child. This child stands as a type of the Pharisees who may not have meant all they said, but did mean some of it, while some of them meant all of it. So we may fairly take this child as a type of those who profess at first to be Christ's, but whose practice falls miserably short of their profession.

There is, first, the class of professors, pure and simple. Mere profession suffices; at all events, they rarely get far beyond such. It is a common enough type. What does it mean, and what is the cure for it? It means that the promise has never really gripped the personality, that emotion has been touched, but not will—and therein lies the danger of appeals from the pulpit to the emotions and the cause of the instability of much revival work. The work has been man's, not God's. They say that once a man converted under the preaching of Mr. John Wesley was soon afterwards found sodden by drink. 'A fine convert of yours, Mr. Wesley,' said one to him. 'You speak true, sir,' said Mr. Wesley, 'that is none of God's making.'

Then, there is the class of those who really start and never reach the vines. The roots of their faith have struck right through the shifting sands of emotion, and obtained some hold on the will beneath, but it is not a deep one. There is Mr. Pliable, who stands the jeers of Mr. Obstinate—and a man who can stand sneers must have something in him—and sets gaily out with Christian towards the Celestial City, dreaming of the glories that await him, and in an altogether heavenly frame of mind until he meets with the Slough of Despond. That is enough for Pliable. 'If we have such ill-speed,' he says, 'at our first setting out, what may we not expect between this and our journey's end? May I get out again with my life, you shall possess the brave country alone for me.'

We can imagine this second son really starting for his work, but as he climbed the precipitous hillside, where the vines were clinging, and as the sun slowly mounted the Eastern sky to his blazing noonday, the resolution gets weaker and weaker until he sits in the shade to rest, and falls asleep. He meant his 'I go, sir,' and he really started; but he 'went not.'

Now make no mistake, it is hard work God calls us to; hard work under hot, unpleasant conditions. He does not say, 'Go talk,' 'Go pray,' 'Go dream.' But we have always this to remember. The Father has called us 'Child,' 'Bairnie,' and the Father has sent us into His own vineyard: 'Child, go work to-day in My vineyard.' The weeds may be there, and the soil may be hard and stony, and the sun may beat pitilessly down upon us, and often it will seem that the more we try the less we accomplish; yet still it is 'My vineyard': 'Child, go work to-day in My vineyard.'[1]

[1] W. P. Workman, *Kingswood Sermons*, 44.

The Israel Stele of Merenptah.

By the Reverend J. W. Jack, M.A., Glenfarg, Perthshire.

This Pharaoh, who began to reign over Egypt about 1225 B.C., not only fought the Libyans and pirates of the coast lands, who tried to establish themselves in the Delta, but seems to have carried out, or at least organized a campaign in Palestine. He refers to his numerous victories in an inscription on the back of a fine large granite stele, over ten feet high, which had originally been set up by Amenhetep III of the previous dynasty to commemorate his buildings. The date of the inscription is not later than the fifth year of Merenptah's reign (*i.e.* about 1220 B.C.). Israel is mentioned in this inscription, though for the first and only time in Egyptian history, so far as existing discoveries have gone. In the latter part of the text, the following sentences occur in the order here given:

> 'Wasted is Tehenu, Kheta is pacified, Pekanan is captured with every evil circumstance, Askalon is carried captive, Gezer is taken, Yenoam is brought to nought, Israel is destroyed, its seed is not, Syria has become as the widows of Egypt, all the lands together are at peace.'

Tehenu is Libya, Kheta is the Hittite land, Pekanan is 'the Canaan,' Askalon and Gezer are the two well-known Biblical cities in South Palestine, while Yenoam has been identified by some scholars with Yanuh, near Tyre, and by others with Janum or Janin (Jos 15^{53}), a town in the mountains of Hebron. The determinative sign for 'land' accompanies the names, except in the case of Israel ('Ysiraal'), where that for 'men' occurs, denoting a people, not a country.

The importance of the inscription lies in the fact that Israel is here mentioned for the first time as being outside Egypt, and evidently in Palestine, as an organized and settled community. This has been a serious difficulty to the upholders of the later-date theory of the Exodus, for it is clear that, if the Israelites left Egypt, as these scholars state, in Merenptah's own reign, and wandered in the desert for forty years or more, they could not have been settled in Palestine by the fifth year of his reign. The inscription, indeed, makes the later-date theory practically impossible. There is no reason to doubt the testimony of the stele that Egyptian forces had been in conflict with the Israelites somewhere in Palestine.

The expression 'Israel is destroyed, its seed is not' cannot be taken as representing Merenptah's own version of the Exodus. Strange to say, when the discovery of the stele was made, there were a few who regarded it in this light, considering the flight of the Israelites into the waterless desert to be equivalent, in Merenptah's mind, to their destruction. Deeper reflection, however, led them to see the improbability of this view. The mere fact that Israel is mentioned in the midst of Palestinian cities and localities, thus forming one element in the same group with them, is proof that the expression has to do with Israel in Palestine. Nor can it be taken as referring retrospectively to the repressive measures of Pharaoh in Egypt prior to the Exodus, though several scholars took this view at the time of the discovery. Such an interpretation overlooks the fact that the edicts ordering the slaying of the male children must have been nearly a century old at the time of Israel's departure from Egypt. Not only so, but for a long time they must have been practically inoperative, otherwise there could not have been a younger generation existing at the time of the Exodus, as there certainly was, nor any large body of people at all to form the Israelite nation. Whichever way we look at the phrase 'Israel is destroyed,' the obvious implication is that the people so named were already living in Palestine at the beginning of this Pharaoh's reign.

It is said by some that the name 'Israel,' being accompanied by the determinative denoting a people, not a country, must be taken as meaning a non-territorial or 'roaming' Israel, *i.e.* it must refer to the time when the Israelites were still 'wandering' in the wilderness. This is the view adopted by those who place the Exodus a few years prior to the date of the stele. There is no ground, however, for this. The determinative undoubtedly represents a people, but why 'roaming'? This is adding an idea not contained in the text. All that the determinative implies is that the Israelites could not as yet be described by any territorial name, as the Libyans could be, who were known to dwell in Tehenu, or the Canaanites who inhabited Canaan, or the Hittites who were in Kheta; consequently the determinative for 'people' was the only one that could be rightly used of them. This fact, moreover, accords with the history of the Israelites for some time after their entry into Palestine. Their conquest of the land was a very gradual process, in spite of the Deuteronomic and Priestly redactors of the Joshua narrative. For the first one or two centuries they were compelled to settle down on sufferance among the Canaanites. It was not until they had strengthened their hold by racial vigour and increase of families that they eventually gained the superiority. For many ages there was no 'Israel-land' or other territorial name connected with them to which the determinative signifying 'land' could be applied; thus the only correct determinative that could be employed was the one denoting 'people.'

Most of the later-date theorists apply the text to Israelite tribes in Canaan who had never descended into Egypt with Jacob, or to a portion who had left Egypt when the great famine was over, or at the time of the Hyksos departure, or at all events before the Biblical Exodus. According to Professor Burney, for instance, only the Joseph tribes (Ephraim, Manasseh, Benjamin) were settled in Egypt and were led by Joshua across Jordan, while other Israelite tribes continued in Palestine without a break. The Zilpah tribes (Gad, Asher) and Bilhah tribes (Dan, Naphtali), with Reuben, Zebulun, Issachar, and a nucleus of Judah, were

in Palestine all along, while Simeon and Levi were in the desert to the west of Edom. Professor Petrie and others do not take such an extreme view, though they hold it probable that some parties of Israelites at least remained in Palestine during most, if not all, of the time that the others 'sojourned' in Egypt. How much truth there may be in these views it is impossible to say. Any proofs that we have for them are not at least convincing. One supposed proof is the fact that, in the lists of Syrian places captured by Seti I and Rameses I, the immediate predecessors of Merenptah, we find a district called *'Asaru*, corresponding, it is said, to the hinterland of Southern Phœnicia, which is exactly the position assigned in the Old Testament to the Israelite tribe of Asher after the Exodus. Hence the later-date scholars assure us that the tribe of Asher must have been in Canaan all along, since it was there before their date for the Exodus! The identity of *'Asaru*, however, with Asher of the Biblical records must be regarded as most uncertain. The word *'Asaru* is believed to be a transliteration, not from Hebrew, but from some non-Semitic language; and the geographical location is also a matter of dispute owing to the town-lists of the Pharaohs not being in strict geographical order. Even though the identity of the two names were placed beyond doubt, it would afford little encouragement to the later-date theorists. While it might be regarded from their point of view as proving the existence of the Asher tribe in Canaan prior to the Exodus—though it should be remembered that, after all, the existence of the Asher tribe in Canaan does not explain the word 'Israel' on the stele—it would supply a far stronger confirmation of the early-date theory. For if the Israelites entered Canaan about 1390 B.C., as the early-date scholars hold (according to the Tell el-Amarna Tablets), there was nothing to hinder the tribe of Asher being found in its assigned district by the time of Merenptah, nearly 200 years later. It is exactly what the Biblical account would lead us to expect.

A second proof brought forward is the occurrence of two town-names which are supposed to read Jacob-el (*Y-ʿ-ḳ-b-'â-ra*) and Joseph-el (*Y-š-p-'â-ra*) respectively, in the long list of Southern Syrian places inscribed on the pylons of the temple at Karnak, during the reign of Thothmes III, about 1480 B.C. It is inferred from this that Israelite tribes existed in Canaan at that time. But here, again, the interpretation of the names, especially of the latter one, is recognized as very doubtful. Besides, they are the names of places, not tribes; and if the reading be correct, it would only prove that some Semitics, probably descendants of Abraham, had left their names on places in Palestine in early times, perhaps even before the Israelites went down into Egypt. The name Jacob, especially, must have been well known in the Semitic world in those early ages. Among the names of autonomous Hyksos chieftains, inscribed on Egyptian scarabs, there is one which appears to read 'Jacob-el.' It is possible that this chieftain may have been called after the patriarch, whose name may have been in high favour at the Egyptian court, but—what is just as likely—he may have had no connection with him. Indeed, there is now evidence that the name 'Jacob' is much older than the date at which the patriarch must have lived. Dr. Pinches has discovered the personal name *Ya-ʿḳub-ilu* on contract tablets of the time of the Babylonian king Sin-muballit, the predecessor of Hammurabi, as early as about 2150 B.C.,[1] and the contracted or hypocoristic form *Yaʿḳubu* (exactly like 'Jacob') also occurs. We have thus monumental evidence that the names Jacob and Joseph were well known, perhaps common, in the Semitic world before even the days of Abraham. Looking at the matter from this wide point of view, it is exceedingly doubtful if the place-names Jacob-el and Joseph-el in Southern Syria, assuming the reading of them to be correct, prove the existence of what may be called Israelite tribes in that district in the reign of Thothmes III. It is admitted by all scholars, Professor Burney included, that the Joseph tribe can hardly have been in Canaan at this time; and as for Jacob-el, all that may safely be concluded from it is that some Semitic chieftain named Jacob, probably the Biblical patriarch, had implanted his name on a place in Palestine, or that some of his descendants had done so. But whether the place was inhabited by tribes who could be described as Israelites, we have no means of determining.

At the same time, apart from these considerations, we think that there can be little doubt that there were numerous Israelites in Canaan all along, who never migrated to Egypt. Whether Burney's theory be correct that only the Joseph tribes sojourned there, is a matter of dispute, on which little or no direct evidence is available. But

[1] Similarly *Yašub-ilu* also occurs at the same age.

judging from what usually happens in such cases, some Israelite families must undoubtedly have remained in Palestine (especially in parts where the famine was not so severe) during the residence of the others in Egypt, and it is quite likely that small detachments from the main body may have left Egypt from time to time, and settled and multiplied at Hebron, round the tombs of the patriarchs, or elsewhere. We know at least that parties of Israelites made raids from Goshen into Palestine during the sojourn (1 Ch $7^{21.\ 22}$), and if the road were open for such raiders, it must have been used frequently by peaceful Israelites who wished to return to their ancestral domains. Intercourse certainly went on between the Israelites in Goshen and Palestine (cf. Gn $50^{4ff.}$), and there was nothing to hinder any who desired to return after the famine was over. The fact that all the family heritages were well known at the time of the Conquest seems to confirm these views, for if no Israelite families had remained in Canaan, and there had been no coming and going for over four centuries, the location of these sites would have faded from memory. It seems probable, therefore, that there were Israelites in Canaan, in stray detachments at least, during the time the others were in Egypt.

But, while this is no doubt true, it affords no ground for the view that the term 'Israel' on Merenptah's stele refers to these people. Even though we assume the position of Burney, and hold that many of the tribes remained in Canaan, this gives no satisfactory explanation of the statement on the stele. For the tribes of Asher, Gad, Dan, and Naphtali, who were among those that remained according to his theory, were not regarded as of true Israelite stock. They were descended from sons of handmaids, not full wives, and as they were not purely Israelite by race, they were considered, even long after the Exodus, as holding an inferior position, without full tribal rights or claim to a full position in Israel. Their full entrance into the Israelite community was not won until long afterwards. This explains the words of Jacob about Dan (Gn 49^{16}). It accounts also for the failure of Asher, Gad, and Dan to answer Deborah's call to arms (Jg 5^{17}), and their evident separation from the rest of Israel at that time. No doubt the Naphtali tribe also would have withheld its support, if its geographical position had not made its adherence necessary. The names, too, of Asher, Gad, and Dan imply that these tribes were not at first pure Yahweh worshippers, but adhered to pagan forms of cultus. 'Asher' is known to have been a form of the moon-god, 'Gad' was the god of Fortune (Is 65^{11}), and 'Dan' was a title of the sun-god. Viewing the matter in this light, we can easily see that Merenptah's statement 'Israel is destroyed' cannot refer to these tribes, who could not have been known under the true name of Israel. Would the Pharaoh or his scribe apply the name 'Israel' to some concubine tribes who were known not to be purely Israelite by race?

The fact is, that the statement on the stele cannot possibly refer to any mere section of Israel, or to stray detachments. From the wording of it, it is clear that it refers to the main body—the 'Israel people,' as a whole. One cannot imagine Pharaoh applying to a mere portion, or to some scattered fragments in Canaan, the particular name which represented the entire confederacy. The statement can only be explained on the supposition that Israel as a settled and organized whole was located in Palestine at the time.

There is another way of looking at the matter. If the Exodus had not yet taken place, as the upholders of the later-date theory assert, the main body of Israelites must still have been in Goshen. These people were known to the Egyptians as 'Israel.' As a part of the wide Hebrew race, descended from Eber, they were spoken of as '*Ibhri* or Hebrews, and foreigners generally referred to them as such, but in other connexions and among themselves, the name 'Israel' was used. 'Who is Jahweh?' said Pharaoh, 'that I should obey his voice to let Israel go?' (Ex 5^{2}). 'Let us flee from Israel,' the Egyptians said, 'for Yahweh fighteth for them' (Ex 14^{25}). 'There was not one of the cattle of the Israelites dead' (Ex 9^{7}). These and many similar references may be to some extent a reading back of the name into the period of the sojourn, but it cannot be denied that the tribes which dwelt in Egypt were well known in the land under the name 'Israel.' Is it not very strange, therefore, that the Pharaoh should set up a stele in Egypt with the statement 'Israel is destroyed,' meaning a people in Canaan, while at this very time the only people known throughout Egypt as 'Israel' was still dwelling secure and untouched in Goshen? Who would the Egyptian readers of the stele (for, after all, it was meant for them) understand by the term? Acquainted as they were

with only one 'Israel,' the people who had dwelt for several centuries in their own midst, they must have regarded Merenptah's statement as inexplicable and even absurd, while the numerous Israelites who looked at it must have been amazed at its evident misrepresentation or falsity. The statement can only be satisfactorily explained on the assumption that the Exodus had already taken place, and that the people known to the Egyptians as Israel was now settled in Canaan and coming into prominence as an organized confederacy.

Contributions and Comments.

New Babylonian Light upon the Old Testament.

Mr. Gadd's publication of new light from Babylonia touching the fall of Assyria will be still fresh in the minds of readers of The Expository Times, and the object of this brief paragraph is to draw attention to the importance for Old Testament students of some new texts just published by his colleague at the British Museum, Mr. Sidney Smith. The latter's *Babylonian Historical Texts* (Methuen, 1924) contains plates, transliteration, translation, and discussion of the tablets in question. Of these the first provides new details concerning Esarhaddon's Egyptian campaigns, among them a reference to an Assyrian defeat in 675 B.C., which, it is conjectured, may be the one classical authors ascribed to the reign of Sennacherib, and the original source of the story of the miraculous destruction of the Assyrian army.

There is much to be said in favour of this view, which is of the greatest interest for the narrative in 2 Kings 18. Next, a Persian verse account of Nabonidus, seemingly a piece of hostile propaganda, suggests that the unfortunate Babylonian king was, contrary to the usual view, unpopular with the priesthood. Mr. Sidney Smith gives reasons for conjecturing that Nabonidus was probably of Syrian origin, and for the novel and noteworthy suggestion that Nebuchadnezzar in the Book of Daniel is really 'a reflection' of Nabonidus.

Yet another valuable discovery adds to our knowledge of the campaigns of Nabonidus in 553–552 B.C. We are told how he went through Amurru (*i.e.* the west country) to Tema—apparently after conducting a siege in Adummu (Edom). This Tema or Teima is identified with the well-known site in North Arabia; and since it is known that Nabonidus held court there for a few years, it is easy to understand why a famous Aramaic inscription from Teima, independently ascribed to this period, bears various marks of Assyrian or, rather, Babylonian influence (G. A. Cooke, *North Semitic Inscriptions*, p. 196 ff.). Not to enlarge upon these texts, it will be seen that they show that Palestine in the middle of the sixth century B.C. was in no quiescent state. There was no tame submission to the Babylonian overlordship; there was a Babylonian court established at the very important caravan centre of Teima, and the proximity of the famous antiquarian king might well have been not without some influence upon his friends and supporters in Palestine itself. There are other points of interest in Mr. Smith's texts, but enough has been said to indicate their value for Old Testament problems.

It may be added that in the recent excavations at Ur it was found that Nebuchadrezzar's temple appeared to have received an interesting innovation (C. L. Woolley, *The Antiquaries' Journal*, 1923, p. 327). In place of a 'crowded complex of buildings' there had been made 'an open temple suitable for and therefore presumably intended for public worship. . . . Irresistibly, we are reminded of the biblical legend of the "Three Children."' That Nebuchadrezzar should make a golden image was nothing new, the trouble was that he ordered everybody to fall down and worship at the sound of the music. In other words, 'the public was to attend and participate in the service.' 'Such an innovation,' writes Mr. Woolley, 'and the legend must have had some historical background to give it probability, is precisely what we should deduce from the archæological evidence—

that Nebuchadrezzar introduced a new plan of building to accommodate a new form of worship.'

STANLEY A. COOK.

Cambridge.

Two Translations in St. John's Gospel.

(*a*) Jn 10[9]. It is rather peculiar, when one observes it closely, how in chap. 10[1-28], the substantive τὰ πρόβατα sometimes, after classical usage, takes a singular verb (vv.[3. 4] once, [27]), but sometimes the plural (vv.[4] once, [5] thrice, [8. 10] twice, [14. 16] twice, [27] once, [28]). Possibly the latter when the thought applies most directly to the persons symbolized rather than to the symbol, the sheep.

But in v.[9] an ambiguity arises. A.V. translates 'By me if any man enter in, he shall be safe, and shall go in and out, and find pasture.' But whereas the two verbs in the middle of the sentence fit the Shepherd well (cf. 1 S 18[11]), the first and last apply much better to the sheep, whose safety and feeding are the real concern. So translate 'If any man enter in through me, they (*the sheep*) shall be safe, and shall go in and out and find pasture.'

This view is taken by Mr. G. H. French, a Roman Catholic writer whose commentary on St. John's Gospel (John Murray) has several fresh and original suggestions.

(*b*) Jn 17[5]. There is first παρὰ σεαυτῷ qualifying unmistakably the verb δόξασον; then, at the end of the sentence is παρὰ σοί, translated usually as if it qualified εἶχον—'The glory which I had with thee before the world was.' But in the first place, why should παρὰ σοί in that case be left to come so emphatically at the end? In the second, would not the Greek have run in that event, πρὸ τοῦ εἶναι τὸν κόσμον? And why should not παρὰ σοί go as the order suggests with εἶναι, making one composite idea 'before the world existed alongside of thee'?

The words seem to me quite inevitably to bear this translation. But I am possibly influenced by my love of the resultant idea. The pre-existence of the Divine Son—as against Arius' ἦν ποτὲ ὅτε οὐκ ἦν—is then balanced by the complementary truth as to Creation, which is *not* co-eternal with the Father. There was a time *before* the world existed alongside God; the apophthegm of the Persian folk-tales: 'Once upon a time there was a time when there was nothing but God,' a truth which needs more thinking of by theologians and common folk than it seems to get.

J. M. BALLARD.

Falkirk.

Jeremiah xiii. 21.

THE rendering of the R.V. either in the text or in the margin does not yield a satisfactory sense, (1) That adopted in the text, 'What wilt thou say, when he shall set (thy) friends over thee as head, seeing thou thyself hast instructed them against this?' does violence to the usual order of the Hebrew. אֲלֻפִים לְרֹאשׁ requires to be transposed to the first clause. Even with that change the meaning remains obscure.

(2) The rendering in the margin follows the Hebrew, and also the LXX order closely. The subject of the first clause is not Yahweh as above, but the foe from the North, *i.e.* the Babylonians themselves. Jeremiah depicts the amazement of Jerusalem when Babylon metes out her punishment. This is the view of the LXX—'What wilt thou say, when he shall visit thee, seeing thou hast instructed them against thee, even (thy) friends to be head (over thee).' The difficulty here is to get sense out of לְרֹאשׁ. The LXX affords us little help; its μαθήματα εἰς ἀρχήν, 'lessons for rule,' is quite enigmatical. The Hebrew text אֲלֻפִים is to be retained. The irony for Judah is that those whose friendship they had abused were become instruments of punishment.

(3) I would suggest a slight alteration of the text, *i.e.*, if לְרֹאשׁ cannot by itself be translated 'formerly.' If we read לָרִאשֹׁנָה, we get a satisfactory sense, and one in keeping with Jeremiah's teaching. 'What wilt thou say, when they (the Babylonians) shall visit (punishment) upon thee, seeing thou didst train them against thee—thy friends in the past.'

Here is Judah's tragedy. She might still have retained alliance with Babylon, as Jeremiah repeatedly urged. But her politicians were blind and faithless. So the former friends marched against Jerusalem as the dreaded foe from the North. Judah by perfidious courses had trained Babylon against her, and sealed her own doom.

H. A. WILLIAMSON.

Lochee, Dundee.

Entre Nous.

SOME TOPICS.

Friendship.

Miss Maude Royden has collected ten sermons and published them with the title *The Friendship of God* (Putnams; 3s. 6d. net). The idea of friendship runs through all the sermons. First comes a talk on the need of men for friendship, 'Without a friend thou canst not live well.'

'People have over and over again said to me, "I only want to be loved; I only want to be of use." Is that a small thing to ask? What on earth could a man want *more* than to be loved? "I only want to be loved." He that seeketh love shall lose it, because there is some strange quality in that desire for love, that desire to *get* rather than to *give*, which isolates him, which makes him lonely. I speak of what I know. I do not think that there is anyone here who desired friends more than I did when I was a girl, or had them less. And I am persuaded that it was because I was more concerned with my desire to be loved, my desire to be wanted, than I was conscious of other people's desire to be loved and to be wanted. And the first thing you have to do (and, indeed, it is the hardest thing of all) is to forget your hunger and thirst for love, and to remember that all the world is hungry. You, perhaps, can *give* even when you cannot *get*.'

The second sermon in the volume is on 'The Friendship of God.' 'If Jesus be not above all thy friend thou wilt be very sad and desolate.' The very first sermon Miss Royden preached is in this volume, and though its title is 'The Laws of Life,' it also is on friendship, for 'faith in the trustworthiness of God—in the fact that He is the same, yesterday, to-day, and for ever—is surely the very foundation of friendship with Him. He could not "call us friends" if He were capricious or uncertain, for we should be in fact His slaves.'

Even the untheologically minded will find an appeal in these sincere quiet talks. But do not be misled. These are not moral essays. They are sermons suffused with passion for the winning of souls.

Public Worship.

'I do not think that we ought to begin a public service of worship by confessing our sins. I do not think that is the way that penitence really arises in the human soul. I always feel the right place for a confession of sin is that in which it comes in the Holy Communion Service of the Church of England; not at the beginning, but just before the climax, for it is when we are closest to God that we are most sorry for what we have done wrong. When we compare ourselves with one another we shall always find someone a little worse than ourselves; but when we come near to God, that cry of St. Peter's, "Depart from me, for I am a sinful man!" breaks from our lips. And so at the Holy Communion Service, when we are just approaching the altar, then is the moment when penitence breaks over us like a flood.'[1]

Women and the Ministry.

The one hundred and fifth volume of the *Christian World Pulpit* (James Clarke; 7s. 6d. net) has just been issued. It contains as excellent and as varied matter as usual. First comes a sermon by Dean Inge, and there are six others by him scattered throughout the volume. Towards the end we come to one by Miss Maude Royden, to whose volume on 'Friendship' we have drawn attention above.

Miss Royden's sermon was preached in the City Temple in connexion with the Jubilee of its opening, and so it is natural that she should speak of the decisive step which the City Temple took when they invited a woman to be joint minister there.

There are as yet very few women preachers in this country, whereas in America there are about seventy-five ordained women in the Congregational Ministry alone. But now there are signs of movement here, as, for example, the Report on 'Women and the Ministry' at the last Wesleyan Conference. But the actual movement is slow, and so we should consider attentively what Miss Royden has to say on the subject. To her this struggle 'is the last, and goes deepest of any struggle that is made by women to claim equality of opportunity with men.'

'I want to make it understood by those who do not realize how tremendous its importance seems to some of us—I want to show just why it is that this thing goes so deep. You see, for a man to say that women have not sufficient physical endurance or physical strength for certain kinds of work, or perhaps for public life, may be a misconception,

[1] A. Maude Royden, *The Friendship of God*, 126.

but it is not an insult; it is simply a statement of what such a man believes to be true. Even to say that a woman lacks intellectual power does not go so deep. It may be wrong; I think it is wrong, but it does not hit the very nature of a woman. But to say, as it is said to-day, that a woman may have the capacity to speak and the power to speak and the intellectual ability to speak; that she may even speak as well as a man, but that she must not speak in a church because it is a consecrated building, is an insult to the very depths of a woman's nature. It means something far more than intellectual inferiority or physical inferiority; it means that there is something in the very nature of a woman which desecrates a holy place.'

Miss Royden then goes on to ask whether the world has anything to gain by the coming of women into the spiritual office of the Church, beyond what is gained by an act of justice. She believes that it has: that women will bring something new to Christianity—something which was implicit in the teaching of Christ in the beginning, but which is new in the sense that the world has not yet realized it. And the new apprehension which she believes women will bring is that the world is not a battlefield, but a home. 'And the nations not enemies but brothers, and God in the last resort not a Judge, or Sovereign, or a Lawgiver, but a parent.'

The only Gospel in which the parable of the Prodigal Son is found is St. Luke, and scholars agree that the Evangelist was almost certainly indebted to a woman for it. It was she who remembered that Christ had said, God is your Father, and the world is not a battlefield, or a law court, but a home. 'Is there in all religion a lesson that the world needs more at this moment? Is there in all the realm of man's imagining a conception of God, which perfectly received, could do more to bind up the bleeding wounds of the world, reinstate civilization, and bind together once more the nations in that brotherhood which Christ proclaimed than this conception—that God is our Father and our Mother, and that, because He is so, the law of which He is the giver is a law of love and this world a home?'

The Sport of Climbing.

The Rev. E. W. Shepheard-Walwyn has published another volume of 'Chats with Boys and Girls.' His title is *Be a Sport* (Allenson; 3s. 6d. net). Mr. Shepheard-Walwyn is always forceful and direct, and never dull. This is how he deals with the sport of Climbing:

Now when we get to the top of a thing we always get a stunning surprise. We never find there what we expected.

A master climbed the school bookcase, and found there piles of musty bread and butter, which the boys had thrown up during the morning 11 a.m. interval. That was hardly what he expected! . . .

The surprise that awaits most people when they reach their 'top,' takes the shape of an ugly, long word called Disillusionment.

If you reached so high a 'top' of popularity in games, that the others chaired and cheered you after every match, singing, 'He's a jolly good fellow,' you would soon be sick of the very sound of their voices.

Many, when they have obtained everything that money can bring to them, wave about in the air in a helpless flabby way, like the caterpillar at the top of a flower-stalk.

They are at their wits' ends to think of new excitements, new ways of amusing themselves. They invent things like the silly 'freak' dinners that are given in the West End of London.

I hope what I have said so far will lessen your zeal for the unsatisfying ordinary 'climbing' of most people.

And yet this climbing must be done to a certain degree. You must stick to your work at school, and do your best in business. That is all right as long as another kind of climbing is going on in your heart at the same time. I mean the climbing up to the Steep Path of Doing Right against inclination.

About this kind of climbing Mr. Shepheard-Walwyn has five things to say, and he hangs them on the five letters C, L, I, M, B.

C is 'Choose your Guide.' For there is no safer Guide up the steep path of doing right, and it was of Him that St. Paul said, 'I am persuaded that He is able to keep that which I have committed unto Him.'

L is 'Looking up.' For in fighting sin we must never look at it, but always *up* into the glorious face of Jesus Christ, and He will pull us up out of danger.

I is 'Impediments.' These are the things which, though not actually sinful, weight us down in climbing to Heaven. One of them is getting up late.

M is the 'Map of the Way.' The Bible is our Map of the way up the precipitous path of right doing.

B is 'Bringing Others.' In climbing the Alps tourists are roped together, so that if one slips the others can help him to right himself, and so in climbing the heavenly way it is easier and safer for us if we are helping others along.

'Christ in me.'

In 1899 the foundation of the Student Christian Movement in Russia was laid. From that year until the time of his death in 1919, Baron Paul Nicolay led the movement. A short account of

his life and work has been written by Greta Langenskjold. The title is *Baron Paul Nicolay* (Student Christian Movement; 6s. net). The biography has been very well translated by Ruth Evelyn Wilder.

The following letter is Baron Nicolay's answer to a young person who told him that she did not know if she could work with other Christians, as she had difficulty with the doctrine of the Atonement:

'I remember what it cost me spiritually to "stand on my own feet," to be "under the law of Christ" but free from "the law of men." I wanted to be faithful and conscientious in my relation to God and His Word, but without letting men put their stamp on me, forcing me to imitate them in dogma or phraseology. . . . To me "Christ in me" has meant more than "Christ for me," as my experience has been more along that line. That does not mean that the other concept is unnecessary or superfluous. He reveals Himself to one person more from one angle, to another from another, and we gradually realise that the different ways do not contradict but rather complement each other.

'But what makes you think that you must feel isolated among Christians? He who says of Christ "my Lord and my God" he is certainly a Christian. It is wonderful that the Christians' unity does not consist in unity of forms and expressions, but in the unity of the Spirit. Christ loves His flowers, not wanting them to imitate each other but that each in his own special way should try to resemble Him—that there might be "unity in diversity." "One is your Master—Christ," not men. That makes us *free*, but *yielded* to Christ.'

A TEXT.

1 Kings xix. 3: 'He arose, and fled for his life.'

The title of Mr. Boreham's latest volume is *Wisps of Wildfire* (Epworth Press; 5s. net). It was suggested to him by a swagman. The night was dark and the swagman had a long trudge before him. Suddenly the sky became pyrotechnic with wildfire, and he set out sure that 'a few wisps of wildfire would light things up.'

The volume is in Mr. Boreham's old manner, and there are many things in it that will light up the traveller's path. One of the chapters deals with the flight of Elijah. It is headed 'A Nervous Breakdown.' Had it been a spiritual, rather than a nervous breakdown, the treatment, Mr. Boreham says, would have been different. It would not have been companionship, nourishing food and drink, a glowing fire and the boon of sleep.

But the pity of it was that the breakdown might have been prevented had Elijah not thought—and he had reason so to think—that he was standing alone against the world, the flesh, and the devil.

'Francesca Alexander has a poem in which she tells of a hermit who dwelt in a cave among the mountains. He fasted and prayed, and endeavoured by every means in his power to purge his soul of all evil and adorn it with spiritual beauty. He fancied that he alone cared about such things; and as, from his cave, he sometimes saw at night the twinkling lights of the cottages about the pineclad valleys, he wept that the people dwelling in them had no love for higher things. One day, however, he was commanded to set out on a journey among the towns and hamlets round about him. All sorts of unlikely people were moved to open their hearts to him. He was astonished at the world's wealth of hidden goodness. He returned to his cave, and, of an evening, found a new delight in contemplating the valley that lay below. He thought, as he

> . . . saw the twinkling star-like glow
> Of light, in the cottage windows far—
> How many God's hidden servants are!

'When a minister is depressed by the dearth of conversions, he should indulge in a little arithmetic. He should carefully count his converts and put down the number on a sheet of paper. He should then read the story of Jesus, culminating in the record of the day of Pentecost. He should then multiply the figure on the sheet of paper by three thousand; and it will not be far out. Or, if this does not produce the desired effect, let him read the story of Elijah. He will then multiply the number on his sheet of paper by seven thousand. The secretaries who compile the ecclesiastical returns, and the statisticians who tabulate the official figures, may shake their heads and decline to admit the result of these computations among their elaborate and carefully-prepared returns; but never mind! They strain out the gnat and swallow the camel. The figures that they reject are at least as accurate as many that they embalm and immortalise. If the Old and New Testaments mean anything, they mean that my suggestion is perfectly sound.

'There is such a thing as the Church outside the Churches, the Church that is three thousand or seven thousand times as strong, in point of numbers, as the Church within the Churches. There ought, of course, to be no such Church. If, in Elijah's day, the Church outside the Churches had displayed the courage of its convictions, the prophet's faith might have been saved from shipwreck. He could never, then, have lifted to heaven that bitter cry, "I, even I only, am left!"'

Printed by MORRISON & GIBB LIMITED, Tanfield Works, and Published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, Kings Gate, Aberdeen, Scotland.

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

It was a bold venture on the part of President E. Y. Mullins, D.D., LL.D., to challenge comparison with one of the greatest religious controversialists of our time by giving his recent book the title *Christianity at the Cross Roads* (Hodder & Stoughton; 7s. 6d. net). It is just fifteen years since Father Tyrrell published his famous book, and President Mullins thinks Christianity is still, or once more, at the Cross Roads. No doubt he is right, and his discussion is an able and comprehensive defence of evangelical Christianity.

Of evangelical Christianity, as he understands it; and, on the whole, as the late Principal Denney (whose name he always spells Denny) understood it. But there are others who would not be prepared to accept every argument of this book, and who would yet vigorously maintain that they too were evangelicals. We think, for example, of the late Professor A. B. Bruce who, in certain moods, would not have been inclined to endorse unhesitatingly what Dr. Mullins says about the Virgin Birth; and yet Professor Bruce did as much as any man in recent times to create for the Church a living picture of Jesus, which has warmed and gladdened the hearts of the best of evangelicals.

But this, after all, is a side-issue. One merit of Dr. Mullins' book is that he sees so clearly and proclaims so unambiguously where the real issue lies. It is not a case of verbal inspiration or the infallibility of the Bible. Important as these things are to those who can accept them, they are as the small dust of the balance when weighed against the real interests that are at stake in the discussion. The question is, whether Jesus is merely the example or also the object of our faith: nay, the question is as to the very existence and possibility of religion itself. For the argument is that much of our current science and philosophy, if it were true, would leave room for nothing that the average sincere religious man would think it worth his while to identify with religion as he experiences it.

In the modern as in the ancient world Christianity has enemies: its enemies to-day are 'Science, Philosophy, Historical Criticism, and Comparative Religion.' It must not, however, for a moment be supposed that Dr. Mullins is an obscurantist. He does not in the least object to these expressions of the human mind. He is too clear and sound a thinker not to see that they are inevitable, and that, in important respects, *e.g.* in their devotion to facts, and in their honest and patient endeavour to reach truth, their spirit and temper are admirable. He objects to them only when they go beyond their beat, and make dogmatic pronouncements on the subject of Religion, which, he justly argues, has an equal right with them to have its phenomena sympathetically treated.

Religious phenomena can only be adequately judged by those who have religious experience; and the error made by so many modern thinkers is, that the evidence is prejudged in advance on the basis of categories derived from some other field of experience and therefore strictly inapplicable here. A scientist, *e.g.*, whose investigations have led him to believe that the system of nature is closed, is pretty sure to apply this conception to his interpretation of extra-physical facts, with the result that he frequently leaves us with a God (if with a God at all) who is immanent but not transcendent, and with a human personality which has no freedom in the present, and no outlook for any future beyond death. Such science is hardly likely to do justice to the deep self-certifying experiences of religion.

Nor can Philosophy pronounce the final word: for the voices of Philosophy are too conflicting. 'What, after all, is Philosophy?' asks Professor Pratt in a passage quoted by Dr. MULLINS. 'Does it mean Hegel or Hume, Thomas Aquinas or Thomas Huxley? . . . If it come to a question of definite results, of problems surely solved and perplexing questions forever laid to rest, one must feel indeed somewhat chagrined. . . . We are about as far from knowing what Reality is as we ever were.'

No more can Historical Criticism by itself lead us into the deepest secret of the Christian Religion. That criticism is often conducted with a bias which deliberately ignores part of the evidence; as, *e.g.*, by Harnack when he makes the ethical element the thing of exclusive importance in the teaching of Jesus, or by Schweitzer who stresses the apocalyptic element in it, or by the champions of Comparative Religion, who would explain Christianity in terms of the religions contemporary with its origin. These all attempt 'to reduce Jesus Christ and the New Testament to smaller proportions than appear on the face of the record.'

And this leads Dr. MULLINS to the positive part of his discussion, with which he concludes. Here he presents 'the irreducible Christ' under four aspects—as revealed in Christian experience, in the Jesus of the New Testament, in the larger spiritual life of the world, and in Christian history—and each phase of the argument goes to illustrate the incomparable place of Jesus as Revealer of God and Redeemer of men. God is indeed unchangeable—not unchangeable Law, but the unchangeable Father. Jesus is 'the effulgence of His glory, and the very image of His substance'; and man's deepest need is not education, but redemption through Him.

One of the biggest problems for the Church in our land is how to secure for a religious life and for the service of the Kingdom young men and women between the ages of fourteen and twenty. The importance of this problem lies on the surface of the facts. The future of the Church itself is bound up with it. If the Church goes on losing very many of the youth whom she has had in her Sunday schools, she thereby cripples herself and limits her influence. In addition to that, however, she is failing to solve the problem of the Outsider in the only way in which it can be solved. If the Church could keep the boys and girls she has in her schools, the question of the great outside 'lapsed mass' would solve itself.

The importance of the matter is, then, obvious. But its magnitude, or the magnitude of the facts, is not realized as it should be. It is difficult to secure statistics of a definite and reliable kind as to the actual numbers who lapse from Church ordinances after leaving Sunday school. It has been put as high as eighty per cent! That must be a decided exaggeration. But competent and sober observers put the number at about thirty per cent. And that is bad enough. It is probably under the truth, but let us take it at that. A steady loss of about a third of the boys and girls who are under the Church's care for nine years is a serious reflection on her methods.

What is the Church doing to provide a remedy?

There is a great deal of writing about the Church and the young just now. A few months ago, we reviewed here two books professing to deal with all the problems affecting this subject. As we pointed out, this special problem was very nearly ignored. Nearly all the writing and thinking are about the conduct of the Sunday school. And, of course, the Sunday school has its own contribution to make to the solution. A good Sunday school would lessen the pressure of the problem. But it would not solve it. If the school were ideal it would not prevent wholly, or nearly wholly, the drift away after school age.

After fourteen years of age (and often before it) forces and influences, physical and social, begin to play upon the youth with tremendous power. And these cannot be countered merely by preparation beforehand, though preparation is a great safeguard and a great help. But there must be more. There must be a definite concentration on this period by the right person and in the right way.

First of all the Church must realize that *this* is her most urgent task. That is not realized at present, and the fact accounts for the feeble way in which the matter is tackled. What is done for this critical age at present? For those below fourteen there is the school. For those of older years there is the Bible class. But for those from fourteen to eighteen or nineteen there is, at the best, what is called the 'Junior Bible Class.' This fills what is usually called the 'gap' between the school and the Bible class. This junior class is conducted by more or less competent people.

But it does not appeal to the adolescent youth. It is not *the* thing. The real thing is the Bible class conducted by the minister. And the junior class smacks still of the Sunday school. The minister, good man, is engaged in delivering to a motley class of all ages his second-hand impressions of Browning, or Dante, or 'the religion of the great poets,' or something else of the same momentous nature. And so the 'gap' is not really filled, not always at least, and the fish slip through the meshes of the net.

What, then, is the real solution? It can be put in a few sentences, though the details have to be worked out in each case. The cure, or prevention, of the evil can be put in different ways. One way is to say that there should be no 'gap.' Another way of saying the same thing is that the minister ought to give up lecturing on Browning and Dante and address himself to his proper business, which is to keep hold of the young people who are emerging from the Sunday school. In other words, the Bible class should be, not for a miscellaneous collection of all sorts of people, but for the young people who are needing it most.

They are needing it most because they are at the age which needs guidance and control. They need it most because their minds and hearts are at the sensitive stage when good influences bite deep as well as bad. They need it most because it is just at this time they tend to drift away. Their need is great and (speaking generally) the minister is the only one who can meet it. They are prepared to be handled by him when they would not attend any one else. For them he is 'it,' and if he gives himself to them they will respond.

This means, of course, the construction of a scheme and also a great deal of personal pastoral care. As to the scheme, it means a careful organization of effort which will secure that no boy or girl is overlooked and that every one is personally followed up *by the minister*. This pastoral and careful tending will keep the fish from swimming off. And it will appeal to the young people themselves if it is done in a human way. The solution of the 'youth problem,' then, is the construction of a ladder from the Font to the Holy Table, or from the Font to the Altar, at every rung of which the young soul is carefully and lovingly shepherded.

But, supposing the young people are safely

shepherded into the Bible class, and the minister gives himself to this as his chief work, not allowing on any account any older people near his class, what then? It is then his business to give these young people a real course of instruction which will prepare them for Church membership. It ought to extend to four or five years and to include a year on the Old Testament (dealing with the big facts), a year on the New Testament, a year on the big facts of religion, and a year on the Church and the Sacraments.

These two things, the personal and human relation of the minister to the young at a sensitive and malleable age, and the definite instruction on proper lines, will solve the great problem if anything will. We plead for the recognition of the adolescent as the real task of the Church and for the concentration on him, with kindness and humanity, of the best the Church has to offer of pastoral care and mental interest and enrichment.

Readers of the *Hibbert Journal* for October will turn at once to the first article—'Jesus,' by Professor Kirsopp Lake. Dr. Lake's critical standpoint is sufficiently familiar from 'The Beginnings of Christianity.' It is what is generally known as 'negative.' He belongs to the extreme left wing of criticism. For this reason many who have read the work just referred to, as well as the 'Landmarks,' will naturally be interested to find out what the writer has to say constructively, or in the way of interpretation, about Jesus.

The article is disappointing. It is lacking in grip and in clear thinking. The writer is also too much inclined to undervalue both the character and the intelligence of those who hold views which he has rejected. There is a kind of arrogant dogmatism, also, on points about which the writer's judgment is at least open to question. 'Son of Man' he dismisses in a brief parenthesis ('which only means "Man"'). And Mark, we learn with surprise, 'only shows that Jesus was believed to have become a "Son of God," possibly at the Baptism'—a quite extraordinary opinion.

Dr. Lake begins by setting forth two propositions which contain the Catholic faith about Jesus. (1) God has a 'Son' or 'Logos' or 'Word' who is a definite person, distinct from the Father, but not another God. (2) This Son became human in Jesus. The evidence for both statements is St. John.

They are unsupported by the Synoptic Gospels. The Synoptists hold that Jesus *became* a Son of God at some period in His ministry. Their Christology is Adoptionism. Thus there are two conceptions of Jesus in the Gospels, that of St. John, which is the Incarnation doctrine, and that of the first three Gospels. But the historical character of St. John is now given up. Hence 'in plain language,' the central doctrine of the Catholic theology was unknown to Jesus and those disciples of Jesus who first recorded His life. 'I greatly doubt whether the youth of the next generation will be willing to accept the proposition that "the central doctrine of Christianity" is, and always must be, something which Jesus did not teach himself.'

The Logos doctrine was current in Greek circles, just as the Messiah doctrine was current in Jewish circles. That fact negatives the statement that the Johannine view was an inevitable inference made directly from Jesus' teaching and personality. The substance of the Logos doctrine came from Plato, and it was only used by those who were influenced by Greek thought.

There are only two alternatives. One is the Fundamentalist position about Scripture. If you accept that it settles the question. The other is the 'experimentalist' position. If the Church accepts this it will not require, as a condition of membership, that we should accept any opinion about Jesus, even His own. 'But it will certainly study what Jesus thought of himself, and if that appear doubtful, will regard with interest the possi-

bilities which critical judgment of the documents may suggest.'

What are these possibilities? Three are Jewish. (1) He was a prophet, (2) He was the Davidic Messiah, (3) He was the Son of Man who would come at the end of the world to judge the living and the dead. Two others are 'Gentile.' (4) He was the Lord of a sacramental cult which conferred Regeneration and Life through its Sacraments, and (5) He was the Incarnate Logos.

The first view was certainly held by Jesus. The fourth and fifth were not. He *may* have held the second or the third, though Dr. LAKE's judgment is against this conclusion. As to the Jewish views, whatever conclusion we come to is really unimportant. It does not matter at all what is the truth about them. They will rank with questions of Homeric theology to the student.

As to the 'Gentile' views, the sacramental doctrine is really Græco-Oriental. All these sacramental religions had a 'myth' or story of their own. And the distinction of the Christian myth, which tells of the Incarnation and Passion of a Divine Son of God, is that it contains far the nearest approach to history. But it belongs to a form of thought which is alien to that of the world to-day. It is different with the idea of Jesus as a prophet. The experimentalist will certainly rank Jesus among the great prophets of all history. He will not think that teaching is true because it is that of Jesus, but he will reverence Him because His teaching was in the main true and stands the test of experiment.

'In the main.' There is much in Jesus' teaching that we must discard. His eschatology, for example, and also His non-resistance doctrine. And, indeed, speaking generally, the experimentalist will give up the idea that modern problems are to be solved by the simple application of the teaching of Jesus. The religion of to-morrow will have to work out its problems in its own way without trying to find a short cut in the teaching of Jesus or of any one else.

Such is the substance of this extraordinary essay. We have not much in hand by the end of it. Neither the religious nor the moral authority of Jesus is left to us. He is *un quantité négligeable*. The most amazing thing in the whole article is the writer's entire unconsciousness of anything out of the way in Jesus. He is evidently entirely and honestly oblivious of anything august or sublime in Jesus. Indeed, the annihilating criticism of Dr. LAKE's account of Jesus is that there is nothing left in Him to account in the least degree for the effects which notoriously He produced. Dr. LAKE's Jesus would not have stirred the waters in a provincial pond.

Further, Dr. LAKE does not see that to discard the term 'Logos' is not to discard the estimate of Jesus which St. John put in that intellectual form because it lay to his hand. St. John and St. Paul and St. Luke, as well as St. Mark (*pace* Dr. LAKE), came to their estimate of Jesus because of the facts. We do the same. We look at Himself. We read His tremendous claims—to forgive sin, to be the Judge of men, to be the object of the entire devotion of men's whole lives. We see His influence in history. We look at the testimony of Christian experience. These are the facts. The true experimentalist is the man who faces facts like these and does justice to them. And the Christian Church has, through the ages, found in the Catholic doctrine the only sufficient explanation of the facts.

The Bible is in some real sense a rule of faith and life, and in another sense it is not and cannot be a rule at all; for in it there are found conflicting rules. 'Answer not a fool according to his folly, lest thou also be like unto him.' And that sage advice is immediately countered by 'Answer a fool according to his folly, lest he be wise in his own conceit.' Which is right? Though in formal

contradiction, they are both right; and we must make room in our conduct for the application of both principles.

Again, 'Bear ye one another's burdens, and so fulfil the law of Christ.' Right on the heels of that command comes the statement of the other law that 'each man shall bear his own burden.' Which is right? They are both right, and the second, no less than the first, is a 'law of Christ,' who bore His own burden as surely as He bore the burdens of other people.

Again, 'Enter into thy chamber, and shut thy door, and pray to thy Father who is in secret.' Religion is here a private transaction between the soul and God, and a man is to go about it almost as if he were doing a guilty thing. But on the other hand, we are not to 'forsake the assembling of ourselves together, as the custom of some is,' for there is a stimulus in religious companionship which cannot come from religious isolation. Which is right? They are both right: the one duty is as obligatory as the other.

Even in the words of our Lord such contradictory injunctions occur. For 'I say unto you, Love your enemies.' But it was He who also said, 'If any man cometh unto me, and *hateth* not his own father, and mother, and wife, and children, he cannot be my disciple.' What a paradox—that we should love our enemies, and yet hate our parents and children!

The existence of such contradictions and paradoxes in Holy Scripture has a profound religious value, for they drive us, if we think at all, beyond the letter to the spirit. They show us how impossible it is for us to rest in isolated words which may only be half-truths or rather truths which, if our life and thinking are to be conducted in a large and generous way, have to be complemented and balanced by other truths. They make us think of life in a big way, as not to be interpreted by any single formula, or indeed by a formula at all, but by a principle which seeks to express itself now in this way, now in that, but always inadequately. Life is too big a thing to be compassed by any single law, except it be the royal law of love which, well considered, is strictly not a law at all.

When we thus rise from the letter to the spirit, we shall be the less perturbed by the contradictions—and they are not few—among the historical statements of the Bible. The Lord, we are told in Samuel, moved David to number Israel; but we are just as explicitly told by the Chronicler that it was Satan who moved him. Doubtless these are just two different interpretations of the same act: they are not so much contradictory statements of fact as contradictory interpretations of fact. Still, they *are* contradictory: and nothing is gained by closing our eyes to a thing so obvious. The contradiction is there, whether we refuse to look at it or not.

Sometimes, indeed, the contradictions extend to statements of fact: sometimes even a writer contradicts his own statements. The historian who tells us that Asa removed the high places (2 Ch 14^{5}) tells us in the very next chapter that he did not remove them (15^{17}), and he gives us the same conflicting accounts of Jehoshaphat's attitude to the high places (17^{6} 20^{33}). Criticism has a simple solution of these contradictions, but though it can explain them, it cannot remove or explain them away.

The Gospels themselves are full of such perplexities. Mark tells of the healing of a blind man, as Jesus was leaving Jericho, but according to Luke he is approaching Jericho, and according to Matthew there are two blind men. Even in words so important and, one would imagine, so well known as the superscription on the Cross, the tradition is not uniform.

What does it all mean? Does it not mean that we must learn to think of the Bible, as of life, in a big way? The literary facts are such that the

doctrine of verbal inspiration is simply untenable. God will not have us rest in any worship of the letter. But is that a loss? Nay, rather, it is a glorious gain. For we are driven by these discrepancies into the region of the spirit, where such things matter nothing at all.

They matter, of course, to the historian and the literary critic. In certain cases they may even matter immensely to them. It is through patient and vigilant attention to such things that it has become possible to detect the sources underlying our present narratives, to trace the reaction upon them of varying types of mind, and so to understand, better than ever before, the real course of events and the real development of mind alike in Israel and in the early Church.

But most of us are neither historians nor literary critics. We are, or strive to be, religious men, whose business is to walk not by the letter which killeth, but by the spirit which giveth life. What we are concerned with is to capture, if we can, the faith by which those men of the olden times lived —their faith in God's gracious purpose for the world and for themselves, that faith which shines through all they wrote for those who have eyes to look beyond possible historical inaccuracies to the radiant purpose which inspired and controlled their story.

In the paradoxes and contradictions of Scripture there lies, as we have said, a positive religious value. They bring us out of the stifling atmosphere of barren logomachies into a 'large place' where there is room to breathe. They oblige us to shake off our bondage to the letter, and to stand upon our feet, emancipated men, who rejoice in the liberty wherewith Christ made us free.

A St. Andrew's Day Sermon.[1]

By the Reverend Professor J. F. McFadyen, M.A., Kingston, Ont., Canada.

'Now the Lord said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will shew thee: and I will make of thee a great nation.'—Gn 12[1].

1. Our text tells us that this Abraham was an emigrant, one who had been called by God to leave his country. The new drama required a new stage. A new chapter in the training of mankind, a chapter big with import, was about to begin. Abraham and his descendants were to pass through a long and stern course of discipline. But first there must be an absolute break from the old associations. The new teaching cannot flourish in the old soil. The new wine requires new bottles.

The writer 'to the Hebrews' draws a beautiful and touching picture of Abraham's great act of faith: how, when God's call came to him, he obeyed and went out from his native land, not knowing whither he went, knowing nothing save that God was calling him. Though he was living in the land of promise, yet he lived in it as a foreigner and a stranger. He and his might have gone back to their old home; yet they saw the glory dimly and afar off, and believed they were where they were because God so willed it. They lived the weary, restless life of the dweller in tents, here to-day and gone to-morrow, now pitching and now striking their tents; yet all the time they were looking for a city, a city where they might rest, a city with houses and walls and solid foundations, all planned and built by God. The Hebrews believed it was at a great price, the price of exile, that the fathers of their race had won for them their inheritance. The Old Testament is in large measure a book of exiles. Think for a moment of the precious treasure of story and of psalm, of prophecy and prayer, of which the world would have been robbed had there been no exile in Egypt, no exile in Babylon. In the story of Israel it was true, as it is so often true, that they learned in suffering what they taught in song.

[1] Preached in St. Andrew's Church, Toronto.

Doubtless the people who saw this trek into Egypt saw in it nothing but a party of emigrants squeezed out of their homes, or seeking better conditions of living in a new land, or leaving their country in search of adventure. But the Hebrew mind, which had a wonderful faculty for piercing into the truth of things, saw in this movement the hand of God. The people of this continent are emigrants or the children of emigrants. Did we and our fathers just happen to come here, or shall we say that God called us from our country because He had a mission for us? We sometimes call Canada 'God's own country.' But no country is God's country, save as we make it so. One Hebrew tradition saw in the arrival at Canaan an improvement in their own social position, saw in the land of their adoption 'a land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land of olives and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it.' But even in that same tradition there was a solemn warning lest their hearts should be lifted up and they should forget the Lord their God. And a great prophet arose to the conception that Israel's true destiny was not to enjoy but to suffer, and in her suffering to become the servant of mankind. If Canada or any land is to become God's own country, it must be for some better reason than the creature comforts we find in her.

2. But Abraham was called on to leave, not only his country, but also his kindred and his father's house. As the Israelites conceived it, the forward march of the world was to be at the cost to Abraham of separation from kith and kin. That is the pang of progress. Some nations seem born to be the leaders of mankind, whether in commerce or colonization, or in the things of the spirit. And their leadership means that their young men go forth generation after generation leaving behind them those who love them more than life. It is not only in the sphere of missionary enterprise that Western courage and inspiration, Western knowledge, experience, and skill, have been freely placed at the disposal of the Orient and of Africa. But we sometimes forget how often Western services to other continents have been rendered by men and women at whose hearts was gnawing the dull pain of longing for loved ones in the far-off homeland.

We, too, the sons of Scotland, belong to a race that has known more than most, how wide the world is and how bitter are its partings. It is no accident that the Scottish song which, almost more than any other, has captured the heart of mankind, is a song of reunion after long years of separation. Burns found 'Auld Lang Syne' a stave of stupid and bacchanalian revelry. He added two verses and made it one of the sweetest and saddest songs in any language. Who that has a heart at all has not been moved almost to tears, as he sang those haunting words that tell of the returned emigrants' wistful looking back to the dear and happy friendships of childhood, long since sundered and never to be quite re-knit:

> We twa hae run aboot the braes,
> And pu'd the gowans fine;
> But we've wandered mony a weary foot,
> Sin' auld lang syne.
> We twa hae paidled i' the burn,
> Frae mornin' sun till dine;
> But seas between us braid hae roared,
> Sin' auld lang syne.

That is the price a nation with a world destiny has to pay for its greatness. Far more to-day than when these words were written, do they come home to the heart of the Scottish people. Since Burns' time, Scotland has seen more than a century of colonization and commercial expansion, of foreign political responsibilities and missionary enterprise. These have carried her sons and daughters from her shores by the ten thousand till now there can hardly be a household in the land that has not its exiles. With full hearts to-night we join in spirit with our brethren who in many a strange and far-off quarter of God's world, sometimes in little groups, sometimes in large gatherings, but always with pride and enthusiasm, are this week sparing a little from their other pursuits to think of the dear little land in the North Sea that was once their home or the home of their fathers; to thank God for His great goodness to her and to breathe a prayer for her welfare.

3. But Abraham's call was not merely to leave his country and his kindred, but to go out into a land that God would show him. The land into which Abraham was going was unknown to him; it was not unknown to God; his future was dark to him, but God had it all mapped out; God knew the way he was taking. There were dark moments in the history of Israel when it seemed as if God had forgotten them, as if the hand of God was against them. There were times when the saints of Israel felt they had to reason

with God, to remonstrate with Him, when the heathen seemed to have right on their side as they cried: 'Where is now your God?' But God always vindicated Himself, and as we look back on the story, can we not say of every part of it: 'He hath done all things well'? Truly they were in a land that God had shown them. All the way God was guiding them and teaching them, and men to this day turn for inspiration to Jewish psalm and Jewish prophecy.

Can we imagine any faith that will so deliver us from all pettiness, so enrich our thought of ourselves and exalt our standards, as just this faith that it was God who called us from our home, that we are in a land that He has shown us, that for us as a people God has a mission? The history of our people has been a chequered history. We have known victory and defeat, sunshine and shadow, poverty and plenty, civil achievement and civil disaster; but through it all can we not say that in the long run we have not shut God out of our national life; that, however feebly and mistakenly, we have on the whole acknowledged God, and God has abundantly directed our ways?

Perhaps we have dwelt too much in the Old Testament and too little in the New, but the Old Testament has appealed to us. We have loved the psalms with their strength and their tenderness, their sense of the unseen, their wrestling with God, their triumph over doubt and despair. We not only love the psalms, but we have found the Gospel in them, the Gospel of God's redeeming love. Our sturdy forefathers have afforded mirth to many because they had an instinctive dislike of hymns. At last in the seventies of last century they were induced to allow hymns in their worship.

The Hymn-book survived for nearly a generation when it was replaced by the Scottish Hymnary. For a number of years now, there have been grumblings about the Scottish Hymnary, and proposals to revise it. My edition of Hymns of Praise I notice is dated 1918. Perhaps from twenty to thirty years may be taken as the period of the effective life of a hymn-book, but the psalms live on. The psalms were not written by chronic invalids, as so many of our hymns seem to have been.

One thing that endears the Old Testament to the Scottish people is the atmosphere it breathes of being the book of a Highland people. Like the saints of the Old Testament, we have learned what our hills can do for us and what they cannot do. Few psalms have gone home to the heart of the Scottish people like the 121st:

> I to the hills will lift mine eyes,
> from whence doth come mine aid.
> My safety cometh from the Lord,
> who heav'n and earth hath made.
> Thy foot he'll not let slide, nor will
> he slumber that thee keeps.
> Behold, he that keeps Israel,
> he slumbers not, nor sleeps.

Yes, our hills are not an invincible protection against our enemies. In the long run our safety comes from the Lord who made heaven and earth. Yet the hills are God's, and under God our hills have often guarded us from our enemies. And the same hills that shut us out from our enemies, shut us in with God. The dwellers on the hills are so familiar with big things that they can hardly themselves be small. As Sir George Adam Smith once said: 'No Highland people can ever be vulgar.' It was a true instinct that made our Lord climb when He was going to announce for all time the programme of the Kingdom of God.

So far as we can judge ourselves, we put in the very forefront of Scotland's message to mankind the old, old command: 'Six days shalt thou labour and do all thy work, but the seventh day is a Sabbath unto the Lord thy God.' As a people we make no claim to genius or to any but the humble virtues; but these two things we believe our past history has taught us and through us may teach others: the daily work, the Sabbath rest and worship.

We, the sons of Scotland, gladly acknowledge that our fathers were workers. There are few more honourable parts of our inheritance than the tradition of hard, conscientious toil, the toil that gives us the right to hold up our heads, as we walk among our fellows, with the consciousness that we have made good our claim to a place in the great human brotherhood. And now we see the traditional Scottish conception of life challenged, challenged not so much in word as in the whole attitude of multitudes. Half-consciously men have gone back to the old idea that work is a curse. Man's chief end, we are told, is to have a good time, and work is a disagreeable necessity which must be hurried through to get at the amusement which is the real thing.

There are multitudes to-day making a great and perilous experiment, trying to see what they can make of their lives without ever having prepared for them, without having acquired those habits of disciplined service whose absence makes leisure and plenty a continual snare. It may be that our fathers were inclined to make a fetish of work, to forget that the charm, the beauty, the joy of life can never be ours unless we make room for them. Yet the world is made not for idlers but for toilers. Our Lord Himself sometimes had hardly leisure for a meal, snatched with difficulty the necessary time for rest and prayer. When He wished to find a suitable picture to convey some lesson about the Kingdom it was to a worker He turned. The Kingdom of Heaven is like a farmer, like a fisherman, like a vinedresser, a trader, a pearl merchant, in some way or other like a man doing useful work in the world. It is only when Jesus wants to picture a fool that He takes an idler as His model—a farmer who has had a bumper crop, and can think of no better use for it than to store it in huge new barns and retire on the proceeds to a life of self-indulgence. Is it not in the very forefront of the message that the Scottish people have for mankind, that work is no curse but the discipline by which our Heavenly Father, our great Teacher, fits us for life and our immortal destiny?

The command of the six days' work is accompanied by the other command of the seventh day's rest, a command not only of a rest but of a holy rest, a rest unto the Lord. There are few institutions in the Scottish national life which our critics have found more amusing than the Scottish Sunday, and surely there are few of which we have less reason to be ashamed. To one who has lived for years in a non-Christian country, it is a great experience to come back and renew one's acquaintance with the Scottish Sunday: to note the noisy pursuit of mammon and pleasure stilled for a day, the quiet of the streets, the clang from many a steeple, harsh, perhaps, to a foreign ear but with a music of its own to those who understand; to see the well-dressed throngs making their way to the house of God, to join in the Shepherd psalm, or 'O God of Bethel' with those who have inherited the same traditions as ourselves, to hear God's word expounded with sense and reverence.

We need each other in our worship; need each other as we thank our Father for our common blessings, ask His forgiveness for our common sins, and His help in our common temptations. Have we not all known what it is, in some great Christian congregation, to join in one of the Church's hymns of praise to God, to find our hearts swelling with a new gratitude, to find new wonders in God's love, because we had caught a spark from the great fire of love and gratitude that was all around us?

Our fathers were right. We cannot live without God. God has been very good to the Scottish people, and we have some qualities that make for worldly success; but if as a people we have achieved anything that was worth achieving, it was surely at least in part, because we have never imagined that the material things of life are the whole of life, because our fathers taught us to pierce beneath the show of things and to see the invisible, taught us above the hoarse cries of the battlefield, or the shrill bartering of the market-place, to hear the still small voice.

Our religion is too cheap in our day. In the early days of my ministry, in the closing prayer of the service, I used almost automatically to add the petition: 'Take us to our homes in safety.' One day I heard a young lady member of my congregation speak jestingly of this petition. Till then I had never seen the full force of it. The congregation with which, as a child, I had worshipped, had inherited the traditions of the Covenanters, among their other traditions this petition: 'Take us to our homes in safety,' a tradition born of the days when men did not worship God in snug pews, but stole out singly or in little groups to the hillside and posted sentinels while they worshipped, never knowing, as they praised God, whether they would ever see their homes again. The tradition of our Sabbath rest and our Sabbath worship has come to us stained with blood and dimmed with many a tear. Surely for our people, of all people in the world, the first day of the week should be a Sabbath to the Lord our God.

Burns' cotter lived a life that to most of us would seem repellent, perhaps even sordid, with its tiny cottage, its homely fare, its poverty and drab monotony, the children working for hire as farm drudges. And yet it is not only to the poet's eye that life was greatly lived even in that humble home. For there was love:

With joy unfeign'd brothers and sisters meet,
An' each for other's weelfare kindly spiers:

The laughter of little children was there :

Th' expectant wee-things, toddlin', stacher through
To meet their dad, wi' flichterin' noise an' glee.

The farmer and his family toiled and were not ashamed :

The toil-worn Cotter frae his labour goes,
This night his weekly moil is at an end,
Collects his spades, his mattocks, and his hoes,
Hoping the morn in ease and rest to spend,
And, weary, o'er the moor, his course does hameward bend.

The labourer's cottage, lowly as it was, was a home :

His wee bit ingle, blinkin' bonnilie,
His clean hearth-stane, his thrifty wifie's smile,
The lisping infant prattling on his knee,
Does a' his weary carking care beguile,
An' makes him quite forget his labour an' his toil.

Yes, and God was there :

The cheerfu' supper done, wi' serious face
They round the ingle form a circle wide ;
The sire turns o'er, wi' patriarchal grace,
The big ha'-Bible, ance his father's pride ;
His bonnet rev'rently is laid aside,
His lyart haffets wearing thin an' bare ;
Those strains that once did sweet in Zion glide,
He wales a portion with judicious care ;
And 'Let us worship God!' he says, with solemn air.

'From scenes like these,' says Burns, 'old Scotia's grandeur springs, that makes her lov'd at home, rever'd abroad.' Yes, and the sons of Scotland will still be great as God counts greatness wherever they surround themselves with scenes like these.

Literature.

THE CHURCH AND HISTORY.

Three books have just appeared dealing in different ways with the same point. One is *The Preaching of Christ*, edited, and partly written, by Dr. T. R. Glover (Kingsgate Press ; 2s. 6d. net and 1s. 6d. net). It consists of addresses delivered at the Annual Assembly of the Baptist Union. Dr. Glover (he is entitled 'M.A.' on the front page, but surely he is more ?) was president of the Union, and delivered an address on 'Turning-Points in Christian History,' which was followed by eight other addresses by selected men who had previously met in conference to talk over the subject. Dr. Glover's own contribution has all the qualities which make his writing so suggestive and informing. He selects four great crises in the Church's history when it was saved from danger by the appearance of a God-sent man, and he points out the lessons we can learn from these occasions. The men suggest the situation. They were St. Paul, Augustine, Luther, and Wesley. Dr. Glover points out that all of them were men of scholarship, and he says very plainly that the Church will never experience a revival if scholarship and science are ignored or refused. But he draws wider lessons for the Church of to-day. He sees in these four men experiences which have to be repeated in us, first a recognition of the power of evil, then a vision of the deliverance in Christ, and finally the central place of the Cross. The rest of the addresses hammer in these nails.

The second book is the Fernley Lecture for 1924, *Early Christianity and its Message to the Modern Church*, by the Rev. R. Martin Pope, M.A. (Epworth Press ; 5s. net). This also is an appeal to history. The writer traces certain fundamental characteristics of the early faith, then describes the challenge which this early faith threw down to its environment, and finally shows what Christianity was on the different sides of its life, in worship, in belief, in ordinary existence, in the army and under persecution. At each stage of his argument he stops to indicate the parallels with the modern time and the lessons we have to learn from the early days of Christianity. The historical part of the book is well done. It is based on real knowledge, and, if we find the brush on the big side and the painting broad, and a trifle vague in its effects, this is hardly to be wondered at with so much to be shown on a restricted canvas. The ordinary reader will learn a great deal about the pagan surroundings of Christianity and of what it meant in these days to be a Christian. In his final chapter, 'The Message of the First Three Centuries to the Modern Church,' the writer selects three points, Simplicity, Self-Renunciation, and Service, and he has a good deal

to say on these points that is of value to his modern readers. The book as a whole is a very creditable piece of that sort of scholarship which is awake to the significance for all time of historical instances.

The third of the books referred to above is the twenty-fourth Hartley Lecture, on *The International Value of Christian Ethics*, by the Rev. William Younger (Holborn Publishing House; 5s. net). The author is concerned to vindicate the place of Christianity as a decisive factor in the solution of all national and international problems. His range is wider than Mr. Pope's. He reviews the Old Testament period and has no difficulty in finding a basis for a wide international view in Isaiah and Jeremiah. This leads on to a helpful delineation of the teaching of Jesus and of St. Paul, always with the widest outlook in view. This is followed by a rapid review of the place Christianity has had, and the influence it has exerted, all down the centuries; and finally on this foundation, well and truly laid, the writer makes his own contribution dealing with the Christian Ethic in Nationalism, in Individualism, and in Internationalism. There is a good deal of forcible thinking in the book and a sound knowledge of the sources. The author has no difficulty in showing that the only hope of the world lies in the gospel and the spirit of Christ, and, if the task was easy, it has been discharged with a great deal of ability. The book would have been more effective with fewer quotations.

JEWISH LIFE AND THOUGHT.

The writer who calls himself Benammi has followed up his 'Aspects of Jewish Life and Thought,' published two years ago, by another series of delightful *Essays on Jewish Life and Thought* (Longmans; 10s. 6d. net). These deal briefly, but interestingly and often pungently, with all sorts of things and people—diet and cremation, music and art, business and kindness to animals, Popes and Messiahs, Mr. H. G. Wells and Trotsky and Lord Sydenham. One cannot read these striking essays without realizing afresh the essential greatness as well as the persistence of the Jewish people. How much they have done for the world, and how much they have suffered at its hands! How wise and kind and generous the greatest of them have been! The writer is not far from the mark in maintaining that there are indications in many directions that a public opinion on religious and social questions is growing up which is approximating more and more to the Jewish view,' and that 'the principle underlying the League of Nations itself may justly be claimed as being of Jewish origin.'

The chequered experience of the Jews as they moved down the centuries, for the most part despised and rejected of men, is vividly reflected in these pages: we see them as thinkers, as musicians, as military heroes, above all as religious men who have clung through exile and cruel persecution to hope and to God. The book yields many an interesting glimpse into the thoughtful Jewish mind. In discussing Education, we are reminded, for example, that in early times no teacher was allowed to have more than twenty-five children in his class. Again, 'there is nothing inherently un-Jewish in cremation,' and a good Jew of whom the writer tells rejected the belief in immortality, without, he thinks, being the less a Jew for that. The Jews are not behind the Bolshevistic movement: Trotsky is the exception that proves the rule; and so on.

There are very few, but there are one or two, statements which a Christian would instinctively query. 'Innocent little children,' we are told, 'by being taught the New Testament, are inoculated with the virus of Jew hatred.' Whatever may be true of the Continent, that surely does not apply to Britain. But the book, as a whole, is the expression of a generous and finely cultured spirit, and not only Jewish readers will be instructed and refreshed by it.

WHAT THINK YE OF CHRIST?

In *The Christ of the Logia* (Hodder & Stoughton; 7s. 6d. net), Professor A. T. Robertson of Kentucky makes one more addition to his astonishing output of theological literature. Many of the essays in this volume have already appeared in magazines. The book has the characteristics with which Dr. Robertson's many readers are familiar. On the one hand, with reference to the text, he accepts critical methods with some at least of the critical results. On the other hand, in theological matters and questions of Introduction, he is a staunch defender of conservative positions. Among the subjects on which he adheres to traditional beliefs are the Virgin Birth, the physical resurrection of Jesus, the raising of Lazarus, the Johannine authorship of the Fourth Gospel, and (with more quali-

tification) the Johannine authorship of 'Revelation.' In the essays which give the title to the volume, Professor Robertson tries to establish that the same position is accorded to Jesus in the different strata of the Gospel record.

There is a characteristic discussion of 'The Life of Christ in Mark's Gospel in the Light of the World War,' representing teaching given to candidates for war work during the war years. The following illustrations of his method will suffice: "'The Peril of Listening." Mk 4^{21-25}. Light brings responsibility. It cannot be shirked. America could not stop her ears to the cry of Belgium, France, Britain, and Serbia. For very shame's sake we had to respond, and for our own safety also.' Under the heading 'Jesus Lord of Life and Death' (Mk 4^{35-41}), the author claims that, while one-fourth of the men called under the first (American) draft law were disqualified by venereal disease, as a result of the measures adopted the United States 'sent overseas the cleanest lot of men alive.'

It is unnecessary to say that the book is everywhere scholarly, earnest, and courteous.

UNIVERSAL RESTORATION.

The problems connected with the future state seem to have a strong attraction for this generation. Among the many books recently written on this subject not a few incline to the belief in conditional immortality. But the latest contribution takes a different line. In *The Goodness and the Severity of God*, a recent Hulsean Lecture, by the Rev. J. O. F. Murray, D.D., Master of Selwyn College, Cambridge (S.C.M.; 5s. net), the writer argues strongly for the doctrine of universal restoration. His positions are that the revealed purpose of God is the salvation of men and that this purpose is wrought out by probation. Yet the Bible makes an absolute distinction between the saved and the lost. How are these truths to be reconciled? The traditional method waters down the plain affirmation in Scripture of the certain victory of Good, and tries to limit the number of the lost. This is unfaithful to the Bible. Others, like Martensen, on the other hand, simply say, 'we can't reconcile the two sides.' Dr. Murray has written his book to show that they can be reconciled. The distinction between saved and lost, though absolute, is not final. The 'age' in which man's destiny is being wrought out is the present, and in this period the shadows still abide. But the true light will appear and shine them all away.

This summary does not do any justice at all to the strength of the writer's reasoning or to the moral seriousness of his attitude to sin. Retribution has a deadly meaning to him, and sin's punishment is a terrible thing. Only it is not unending. The pages in which Dr. Murray contends against the idea of God as the author of a purely vindictive hell are full of an earnestness which must impress the reader. Perhaps the best part of the book is the closing section, in which the writer answers the plea that his doctrine is dangerous. But, whether we agree with him or no, such a work as Dr. Murray has produced will help to elucidate one of the most serious problems of the faith, and ought to be widely considered.

THE BIBLE IN SCOTS LITERATURE.

Dr. Moffatt has given us another proof of his range and versatility in *The Bible in Scots Literature* (Hodder & Stoughton; 10s. 6d. net). The discussion covers five centuries, from the fourteenth to the nineteenth, concluding, very properly, with Scott, and its aim is to trace the influence of the Bible upon the choice of subjects by Scots authors, and upon their treatment and style. Dr. Moffatt reminds us that the presence of Biblical allusions is no guide to the religious, still less to the literary, quality of the pieces in which they occur: still the quest is worth while for its own sake, and reveals the extent to which among readers a knowledge even of the more recondite parts of the Bible, including the Apocrypha, is presupposed.

In an interesting introduction Dr. Moffatt shows to what this knowledge of the Bible was due—to pictures, religious plays, and not least to preaching. Familiar names appear, from Blind Harry and Barbour to Burns and Scott, but most of the names are relatively unfamiliar; and one of the many merits of the book is that Dr. Moffatt furnishes his readers with copious excerpts from the—to most readers—rather inaccessible literature he is discussing. Dunbar is 'the first really great Scots poet,' and in Dr. Blair's criticisms we come upon 'the beginning of literary appreciation of the Bible in our literature.' *Dicta* like these serve as finger-posts to a discussion which is crowded with interesting and often quaint detail, and we are made to feel the part which literature and the Bible played

in Scotland's great struggles, first with England, and then with Rome. Most readers will welcome the full and illuminating treatment which has been given to Burns and Scott, those great figures who in their appreciation of the Bible, as in so much else, are representative of the genius of their country. Many will also welcome the book as much for its revelation of the quality and variety of Scots literature as for its convincing exhibition of the influence of the Bible on that literature. Sir David Lyndsay's plea for the use of the vernacular is typical of the interesting excerpts in which the book abounds.

He [*i.e.* Moses] wrote the Law, on tables hard of stone,
In their own vulgar language of Hebrew,
That all the bairns of Israel, every one,
Might know the Law and so the same ensew [carry out].
Hid he done write in Latin or in Grew [Greek]
It had to them been but a sowreless [tasteless] jest:
Ye may well wit [know] God wrocht all for the best.

ROMAN CATHOLIC SCHOLARSHIP.

Volume four of *The Westminster Version of the Sacred Scriptures* has appeared (Longmans; 5s. net, paper covers). It is 'a new translation from the original Greek and Hebrew texts.' The present volume includes Hebrews, the Pastoral and Johannine letters, James, Peter (both letters), and Jude. The first section of the book contains introductions to the several letters. Then follow the translation and notes. And finally we have two appendices, one of some length on the important question (all-important to Roman Catholics) of 'the Brethren of the Lord.' It may be said at once that the translation is throughout excellent. One instance will show this. The great promise in Hebrews, 'I will never leave thee nor forsake thee,' is rendered, 'I will never abandon or desert thee,' which is better than any translation known to us, bringing out the exact shade of meaning of the two words.

One turns with interest to the introductions, and here our experience is not so happy. It is not merely that the traditional Church conclusions are reached in each case (Hebrews and the Pastorals are all by St. Paul, all the Johannine letters by St. John, Second Peter is as genuine as First, and so on). It is the conventional form of the reasoning that gives an impression of unreality. In regard to Hebrews, *e.g.*, the writer states the different views, and adds, 'the Biblical Commission in a decree given June 24th, 1914, teaches that the Epistle to the Hebrews is to be included among the genuine letters of St. Paul, emphasizing the weight of tradition and of the internal evidence in its favour; but (with due deference to any further decision of the Church) allows the view that the form of the Epistle (that is, the language in which the thoughts are clothed) may be due to another.' This is the old cliché of 'different secretaries,' which is made to do duty later on also in explaining the differences between First and Second Peter. The writer of the introduction to the Pastorals has the courage to adduce the 'style and vocabulary' (the one really serious difficulty in the way of the Pauline authorship) as an argument in its favour. What difference there is from other letters of St. Paul he accounts for by the fact that the theme and the whole subject-matter are novel. Perhaps one should not expect anything different, when authority has settled the matter. But these writers evidently know at least some of the literature of criticism (J. B. Mayor and Hastings' 'Dictionary' are quoted), and one might expect more thorough work, if the books were to be introduced at all. The printing of the translation is excellent, and (apart from the paper covers) the book is well got up.

JESUS CHRIST AND THE HUMAN QUEST.

In *Jesus Christ and the Human Quest* (Abingdon Press; $3.00 net), Professor Edwin Lewis of the Drew Theological Seminary, New Jersey, has given us a book of quite unusual interest and power. Its sub-title is: 'Suggestions toward a Philosophy of the Person and Work of Christ.' In books like this dogmatic theology comes to its own as the most vital of all subjects of human discussion. The writer takes a wide view of his subject, and tries to show the significance of Christ before discussing His person and work. This he does, in the first place, by analysing the essential characteristics of man, which analysis yields the result that in religion alone has man found the clue to the total meaning of his life and experience. The

text of much of the book is thus expressed: 'Since the world comes to its supreme expression in man, and since man comes to his supreme expression in moral goodness, and since there is nothing that happens to a man or is done by him which may not be used to promote moral goodness, therefore moral goodness in personality is the highest conceivable value and as such is the clue to the meaning of existence.' The problem therefore is to define the character of that goodness, and it is here that the writer finds the significance of Jesus.

The spirit in which the book is written is indicated in the author's statement that by 'What think ye of Christ?' he understands 'What will ye *do* with Christ?' In the course of the discussion we meet many old controversies and some more recent. Whether the subject be the existence of God, evolution, personality, or the millennial hope, whether it be pragmatism, sin, the Atonement, or the Trinity, everywhere the reader feels that he is under the guidance of one who has read widely, thought deeply, and felt keenly. Even those who do not in every detail accept the standpoint of the author will acknowledge that the book is Christian through and through. Many a reader who has felt as if his creed were slipping from him, will learn afresh as he studies this book that the Christian Church is founded on a rock. The old 'articles' will come home to him with power because they are transfigured when seen in the light of the new knowledge and thought of our day.

Not that Professor Lewis overvalues creeds; he knows that the only creed which is more than a form of words follows the Christian experience rather than precedes it. 'Let God be conceived as the Eternal Spirit of Sacrificial Love from which all things proceed, and let Jesus be conceived as One who absolutely manifested that Spirit under the conditions of a human life, and all the practical and religious and philosophical value of the idea and fact of incarnation may be retained without entailing the burden of an outworn and impossible metaphysic.' The Apostolic Church, in its attempt to express what it found in Jesus, may have used formulas that do not mean very much to the thought of our own day; but its experience of Jesus is the experience of Him that every age has in which the Church is a vital, effective force. If we understand the matter aright, we can still say that Jesus Christ is 'The Eternal Son of God,' 'the same yesterday, and to-day, and for ever.'

The clear trenchant style makes the book as quotable as its living thought makes it preachable. We know hardly any volume more helpful to the preacher who wishes to explain to intelligent people the meaning, the claims, and the demands of the Christian religion in the light of modern thought. A careful and critical bibliography adds greatly to the value of the work.

A reprint has been called for of *The Essentials of Religion*, by Dr. J. Wilson Harper. The book was noticed in THE EXPOSITORY TIMES on its publication last year. The present volume is issued at 3s. 6d. net, with paper boards (Allen & Unwin).

A third and revised edition of *The Ministry of the Holy Ghost*, by Mrs. James Gow, has just been issued by Messrs. Allenson, Limited (1s. 6d. net). The book contains three addresses: 'Christ's Teaching concerning the Holy Ghost,' 'The Holy Ghost as Essential to Spiritual Progress,' 'The Holy Ghost the Source of Personal Holiness.'

A very interesting and edifying discourse on *Man in the Making* is issued in the form of a booklet at the small cost of fourpence (Appleyard, Middlesbrough). The writer is the Rev. E. S. G. Wickham, and there is a great deal in his little book that is valuable.

A charming little missionary story for boys or girls has been written by Mary Entwistle. The name is *Habeeb: A Boy of Palestine*. There are some etchings by A. M. Elverson, and a coloured frontispiece by Elsie A. Wood (Church Missionary Society; 2s. net).

The late Rev. George Gardiner, D.D., was for many years minister of Kirknewton. As a fitting memorial of his long, faithful, and gracious ministry there, eighteen of his sermons have been picked out and published with the title *The Books were Opened* (R. & R. Clark; 4s. net). The sermons chosen were not those delivered on any special occasion, but are just what Dr. Gardiner preached Sunday after Sunday. They are clear, simple, and

devout. The volume is prefaced by a short memoir of the author by the Rev. Emeritus Professor John Patrick, D.D., LL.D.

Every one knows that the great Indian epics, the Ramayana and Mahabharata, are books one ought to read. And yet of those who, lured to them by their fame, have set out hopefully and full of ardour into these wide fields, how many have won through to the farther end? Probably enough they journeyed a far distance. For beauty spots have a trick of suddenly appearing just when the tired mind is thinking upon turning back; and, heartened, it plods on. Yet the length is so immense, and much of the way lies through such dry and sterile places, that it is a very little company that reaches the goal. For those who gave it up, and who have felt uneasy over their failure, here is a serviceable book, *Myths and Legends of India*, by the Rev. J. M. Macfie, M.A. (T. & T. Clark; 8s.). For the author knows all the green oases, and can guide you to them without any irritating waste of time. There is, moreover, an interesting and informing introduction, and sufficient notes.

This is an age of hustle. But to polish off *The World's Living Religions* (T. & T. Clark; 7s.), whole eleven of them, in a little work of less than three hundred pages, leaves one a little rushed and breathless and dizzy in the brain. Yet Dr. R. E. Hume has to be taken seriously. By study, by travelling, by first hand research, he has gained the right to speak: and his book condenses much into small compass with real skill. It has of course its dangers. A signpost has only room for the curtest information. And if you deal with Hinduism in exactly twenty pages, and Buddha and Buddhism in twenty-four, you have time only for very general and confident statements. The fact that where one knows most one is least satisfied is somewhat daunting; but, in the circumstances, surely inevitable. For busy people here is a useful introduction; and, if they feel inclined to press on for themselves, a lengthy bibliography will help them.

The Rev. G. Warren Payne, who has been a Wesleyan minister in Australia for over forty years, has now written a short Autobiography in the form of sketches and in the third person. He appears as 'The Preacher' in *From Bark Hut to Pulpit* (Epworth Press; 4s. net).

A volume of Pen Portraits of Early Preachers and Worthies of Australian Methodism has just been published by the Epworth Press. The author is Dr. J. E. Carruthers, and the title *Lights in the Southern Sky* (3s. net).

There is a considerable and increasing activity in Roman Catholic literary circles. Apologetics and expositions follow one another rapidly. And this is all to the good both for enlightenment and criticism. One of the latest productions is also one of the most valuable: *The Philosophy of St. Thomas Aquinas*, an authorized translation of Professor Gilson's 'Le Thomisme' (Heffers; 7s. 6d. net). The special value of this exposition for the general reader is that, while he is hardly likely to face the task of mastering the 'Summa,' it is important that he should know what it contains. For the system of St. Thomas lies behind Dante's 'Paradiso,' to say nothing more. Aquinas was the greatest of mediæval thinkers both as a philosopher and a theologian. He was the favourite of Descartes, and our own Hooker was steeped in his thought. And finally he is the philosopher of the Roman Catholic Church, and its greatest pillar. So able an exposition of his teaching, then, as the Paris professor here gives us is welcome. It is careful, complete, and at the same time comparatively brief, and will be read with interest outside the Roman communion.

As beautiful as it is inexpensive is *The Bible Story* as told by Mr. William Canton (Hodder & Stoughton; 7s. 6d. net). It runs to over four hundred pages of large clear type which it is a pleasure to read, and is adorned with sixteen finely coloured illustrations and a map. It tells 'the Bible Story' by giving us a very happy selection —one hundred and thirty-nine in all—of Bible stories, beginning with the Creation and running on to the death of Paul and to John on Patmos. The stories are not told in the language of the Bible, but in a thoroughly modern idiom which, however, has preserved much of the beauty and dignity of the familiar Biblical words. There are some striking exegetical additions and occasional fresh translations. Rahab, for example, is 'a votaress of the evil gods of Heth,' and Elijah is made to say, 'How long will you flutter between two branches?' The story of Jonah is placed between the story of the fall of Samaria and that of

Jerusalem. There is no bias in the selection of the stories; in both Testaments miraculous tales find their place alongside the historical narratives. Occasional phrases or passages might have been omitted, such as the chronological references in the life of Noah or the description of the Tabernacle; but this is, after all, a matter of taste, and such omissions might have savoured of a bias against the priestly writer. Deft imaginative touches appear which have the effect of meeting difficulties occasioned by the Biblical story as it stands in the Bible: *e.g.* in the Cain and Abel story, 'as the years went past, their wild home'—the home of Adam and Eve—'was filled with troops of children.' Altogether a beautiful and skilful book like this is to be warmly welcomed, and should do something to revive the knowledge and love of the Bible.

The first edition of *The Story of Christ*, by Giovanni Papini, was printed only in March 1923, but we have now got the sixteenth edition. Between March 1923 and March 1924 fifteen editions of this Life of Christ were called for. The sixteenth edition is a pocket one, with purple boards and well printed on India paper. It is a very attractive little volume, and should find even more readers for this Life of Christ (Hodder & Stoughton; 6s. net).

Dr. and Mrs. Gunn were for many years missionaries of the United Free Church of Scotland in the small island of Futuna, in the Southern Pacific. In *Heralds of Dawn* they give short sketches of the men and women whom they found there. Not only are the sketches interesting in themselves, and interesting from the point of view of missionary work, but they throw considerable light on customs which have now passed away. The book is published by Messrs. Hodder & Stoughton (5s. net).

It is always well to take advice from practical men. And *The Art of Preaching* (Hodder & Stoughton; 7s. 6d. net) is by Professor David Smith, D.D., himself one who can draw the people. His book falls into two sections. The first consists of clever skirmishing upon the outskirts of the subject, studies of Greek Rhetoric, and the like. In the second he comes much closer to the facts and needs of to-day, dealing with the preacher in his study, in his pulpit, and among his congregation. The book is interestingly written, with a marked aptness in quotation.

A book of meditations for a Retreat, from the Roman point of view, has been sent out by Messrs. Longmans—*Societas Christi*, by Mother St. Paul (6s. net). The meditations are founded on the 'Spiritual Exercises' of St. Ignatius, but these are used freely and developed on independent lines. 'Fellowship with Christ' as a title shows the central place of Christ in the thought of the book, and the leading idea is, in fact, that in the great warfare with evil in the world we follow a Divine King who calls us to share His hardships as well as His triumph. How we are to make ourselves fit for this campaign is the burden of these meditations which are deeply spiritual and searching, if a little mediæval in their standpoint.

A perfectly delightful essay in Church History has come from the pen of a distinguished churchman and scholar, Dr. F. J. Foakes Jackson, *Anglican Church Principles* (Macmillan; 10s. 6d. net). The title is inadequate. The book is a history of English Christianity, marked by extraordinary breadth of view and continual suggestiveness. There is nothing laborious about the writing. It is done with ease and mastery, and is always fascinating. The story is traced stage by stage, from primitive Christianity on through the Roman mission, the Normans, and mediæval Christianity to our own day. Naturally we are most interested when we come to the Oxford Movement, Ritualism, and (especially) the 'New Theology.' But what are of more value even than the historical studies here are the reflections of the writer on the history as a whole. One thing he dwells on largely, the continuity we find in the Church. In spite of changes (and it has a genius for adapting itself and learning by its mistakes) it is always the same. There is no doubt that Dr. Jackson loves his mother Church. The second point he makes is that Anglicanism has something which ought not to be given up either to Rome or to Geneva. On the contrary, she is in sympathy with both and is in the position to bring them together. These are not general reflections apart from facts, but generalizations from the history. And those who follow Dr. Jackson through his story will find it difficult to disagree with him. Altogether this is a very good apologetic for the English Church. And those who are outside its

pale will learn much from these pages and enjoy much in them.

A book on systematic giving ought to have a large circulation, especially when it is by a competent layman. This duty is urged with reason, anecdote, and sentiment in *Thine Increase*, by Mr. P. W. Thompson, M.A., member of the Institute of Chartered Accountants (Marshall Brothers; 2s. 6d. net). The task needed doing and it is well done here.

We extend a cordial welcome to the Rev. Dr. D. C. Simpson's book on *Pentateuchal Criticism* (Oxford University Press; 6s. 6d. net), which is a reprint of the volume published ten years ago, with a bibliography which brings the literature relevant to the discussion up to date. The man in the street or the man in the pew, who is never likely to read a more elaborate work like Chapman's 'Introduction to the Pentateuch,' will find here all that he needs to know about Pentateuchal criticism. There is a brief discussion on the History of Criticism, a sympathetic essay on the Meaning of Criticism, and then several very helpful, clear, and not too overloaded discussions of the phenomena which have led to the literary analysis of the Pentateuch into the sources J, E, D, and P, and of the reasons for the dates customarily assigned to these sources, so that incidentally the reader is initiated into the whole process of Israel's historical and religious development. It is a pity that no notice has been taken of some important work that has been done upon the problem since the book was written in 1914, *e.g.* of Hölscher's discussion of the date of Deuteronomy, or of Eissfeldt's claim to have discovered an early continuous source more secular in spirit than the other, which he has named L (the *lay* source). But perhaps it was well not to encumber with problematic solutions a discussion designed for average Biblical students. These cannot fail to find the book a real help.

A series of brief 'studies' in religious subjects is published by Messrs. Pickering & Inglis under the title *Following Fully* (2s. net). The writer is Mr. William Gilmore, and the titles of the chapters will speak for themselves—'The Bible Infallible,' 'Behold the Man,' 'The Lord's Coming,' and others. They are all marked by orthodoxy and earnestness.

The Bross Lecturer for 1923 was the Rev. M. Bross Thomas, A.M., D.D., and he chose for his subject *The Biblical Idea of God* (Scribners; $1.50), dealing with it, roughly speaking, in its chronological development. Beginning with the primitive and patriarchal periods as set forth in Genesis, he passes on through the Pentateuch, and the period of the Judges to the Prophets, Psalms, and Wisdom Literature, and ends with the Teaching of Christ and His apostles. Dr. Thomas says many true things about the unity, the personality, and the character of God as apprehended with growing clearness, but the whole discussion would have gained enormously had Dr. Thomas better understood the essentially constructive spirit that animates what he calls destructive criticism. He is afraid of the 'fanciful and theoretic reconstructions' of German scholars, and regretfully admits that 'devout and conservative scholars seem not so well known to the general public as are those whose work is destructive.' He cannot admit that there is any truth in the view that the story of Abraham is the 'idealized account of a later age,' though this was the view of so careful a scholar as the late Dr. Driver. He thinks that the Decalogue implies not monolatry, but monotheism; he regards not only the legislation of Deuteronomy but actually the Song in Dt 32 as Mosaic, and he can quote Is 53 as from a prophet of the eighth century. We fear it is not by such literary methods that historical truth is won. But for those who are ignorant of criticism the book may serve a good purpose by concentrating as it does upon the weighty things that, after all, matter more than the soundest of criticism.

Professor Herbert R. Purinton has written a small but sappy book on the *Literature of the Old Testament* (Scribners; $1.25), designed to stimulate the reading of the Bible as an integral part of education, and in particular to encourage its intelligent use in schools. In the nature of the case much more attention is here paid to the historical books than to the Prophets or Psalms, as, for the writer's purpose, concrete scenes are of the utmost importance (though among these might well have been included the duel between Amos and Amaziah in Am 7). Not every question that the reader can raise is answered: there will be readers who desiderate a few words more on 'The Scene on Mount Carmel' than they find on

p. 137. But compression was inevitable, and it has its advantages. The writing is decidedly modern—Jeroboam I., for example, is a 'young labor boss.' Interest in the literary aspect of the Bible is sustained throughout, often by apt illustrative quotations from general literature; and the questions and suggestions which close each chapter will quicken the reader's mind to an independent judgment upon the material. We can well believe that 'the first edition, which was privately printed, was favourably received' by a wide circle of readers in academies, high schools, and Sunday schools.

The problem of the child at church is one that is always with us. The Sunday school does not solve it. The ordinary service in church has not yet solved it. The Rev. A. Lowndes Moir, M.A., thinks that the children's church does. In a charming little book, *The Parish of Lilliput* (S.P.C.K.; 1s. in cloth, and 6d. in paper covers), he describes this institution and its management. It is just a miniature church, with a church council, churchwardens, sidesmen, all the ordinary church activities, finance, sewing parties, and so on. It is managed by the children under the benevolent guidance of 'Clericus.' Those who are interested in the religious education of the young and yet perplexed about methods of making the church acceptable should read this little book.

A slim volume of addresses to children with the suggestive title *If you Please!* by the Rev. J. J. Knight of Margate, is to hand (Stockwell; 1s. 3d. net). The addresses have been published in response to many requests from those who heard them. This will be their best recommendation. 'Please say Thanks,' 'Please Shut the Door,' 'Please take care,' are the kind of subjects dealt with.

We wish to draw special attention to a little book on *Betting and Gambling*, by the Rev. Canon Peter Green (S.C.M.; 1s. 6d. net). No one perhaps in England knows this subject better than the well-known Canon, and his book is one of the most powerful exposures of gambling in every form and on all its sides we have ever read. It is also a fascinating book to read because of its actual life-experiences. This book should be circulated far and wide, and should certainly be in the hands of all ministers and social workers. It is sane, absolutely well-informed, and entirely convincing.

Paul and Job: A Neglected Analogy.

By Professor J. Hugh Michael, M.A., Victoria College, Toronto, Canada.

In Philippians 1^{19} Paul introduces one of his rare allusions to the Book of Job. It is strange that the Book of Job has left but the faintest impression upon the New Testament. Once only—in Ja 5^{11}—does the name of Job occur, and the one possible allusion to the Book in the extant teaching of Jesus is to be found in Mk 10^{27} and its parallels, and even there the reference is exceedingly doubtful. The only New Testament passage that seems to be universally recognized as containing a quotation from Job is 1 Co 3^{19}. Peake commenting on Job 5^{13} remarks that 'the quotation from this verse in 1 Co 3^{19} is the only quotation from Job in the New Testament,' and Driver also (*I.C.C., ad loc.*) speaks of that verse as 'the only passage of Job quoted in the New Testament.' Some scholars, however, see an allusion to Job 41^{11} in Ro 11^{35}. Robertson and Plummer in their note on 1 Co 3^{19} (*I.C.C.*) speak of these Corinthian and Roman passages as the only ones in which Job is quoted in the New Testament. We mention these views to show that some scholars hesitate to recognize a reference to Job in Ph 1^{19}. All that Ellicott admits is that the words concerned '*may* have been a reminiscence,' while Findlay (on 1 Co 3^{19}) remarks that they are 'perhaps an allusion' to Job. This reluctance to find a reference to Job in the Philippian passage is difficult to account for, inasmuch as, apart from everything else, it contains five Greek words (namely, τοῦτό μοι ἀποβήσεται εἰς σωτηρίαν) in exactly the order in which they occur in the LXX of Job 13^{16}. It is surely gratuitous to say that

there is no quotation. In Philippians the R.V. renders the five words as follows: 'this shall turn to my salvation.'

The precise meaning of these words in Paul is by no means easy to determine and has been the subject of much discussion. Strangely enough, the commentators, almost to a man, scrupulously avoid making any use of Job in their endeavour to discover the meaning of the Apostle. Kennedy (in the Expositor's Greek Testament) is one of the few exceptions, but his words are not many. He finds in Job corroboration for the view that by 'salvation' Paul means his release from captivity. Mackenzie, in the article on 'Philippians' in the *Dictionary of the Apostolic Church*, remarks that the words of Job are 'evidently quoted with the original context clearly in view'; but he makes no further mention of the context in Job. In none of the commentaries within my reach at this moment—and they include Lipsius, Dibelius, and most of the recent English commentaries—is one word said about the context in Job, save only by Kennedy.

The lack of unanimity among interpreters is proof that no one interpretation of the words 'this shall turn to my salvation' compels acceptance on the ground of indisputable probability. There exists no unanimity either as regards the reference of the word 'this,' or as regards the meaning of 'salvation.' Some take 'this' to refer to the Apostle's present situation in its entirety; others find in it a reference to the distress of his soul caused by the propagandism of the preachers whom he condemns in the verses immediately preceding; while others still understand Paul to mean the fact that Christ is being proclaimed. Equally uncertain is the meaning of 'salvation.' Some (including Moffatt in his *New Testament*) interpret it as release from imprisonment. By some it is taken to mean the bracing of the Apostle's spiritual life as he faces his trial, or the remaining stages of his trial, and by others to stand for salvation in the fullest sense, including final glory in heaven. It is doubtful, however, whether any interpretation based upon a combination of these meanings of 'this' and 'salvation' can be said to be wholly satisfactory. It is not our present purpose to discuss these interpretations; we will only remark that the meaning 'release from captivity' for the word 'salvation' seems to be put out of court by the context, which tells us that Paul was confident that the 'salvation' would ensue whether he lived or whether he died.

It is our purpose rather to point out that in the present passage Paul is conscious of a close analogy between his own case and the circumstances of Job as reflected in chapter 13 of the great drama, and to suggest that the Apostle is applying to himself the words 'this shall turn to my salvation' in the exact sense which they bear on the lips of Job. A fresh paragraph begins with v.[19]. 'This' does not refer to anything in the preceding section of the Epistle. It is significant that the Codex Vaticanus introduces v.[19] with δέ, and not with γάρ. Here, as not infrequently elsewhere, that great manuscript may be right as against almost all other authorities.

Let us first note the meaning of the quoted words in Job, and then set forth the points of resemblance recognized by the Apostle between the situation of Job and his own circumstances. If we succeed in showing that Paul is conscious of the analogy between himself and Job, that will go far to justify the view that the Apostle makes the words of Job his own in their original meaning. What do the words mean in Job? Job 13[16] is thus rendered by Driver in the *I.C.C.*:

> Even that is to me (an omen of) salvation;
> For not before him doth a godless man come.

Buchanan Gray (who writes the commentary on chapter 13 in the *I.C.C.*) explains 'that' to be 'the fact that Job can and does maintain his integrity before God,' and interprets 'salvation' as 'success or victory in his argument with God.' The words of Job, then, in their original context express his conviction, based upon his ability and willingness to plead his cause before God, that he will have victory in his argument with the Almighty and receive vindication at His hands. In other words, his consciousness of innocence makes him confident of vindication. Paul adopts and makes his own the words of Job; in his case, too, the consciousness of integrity—the feeling that he has been in the right in all that has brought him to his present situation—is the ground of his hope of vindication. Whether release or execution be his lot he will be vindicated.

We now turn to consider the indications that Paul has in mind—the analogy between his own case and that of Job. We have seen that an inward consciousness was in the last analysis Job's ground for his confident anticipation of

vindication. Now the Apostle also bases his knowledge that 'this will turn to his salvation' on an inward consciousness, for he declares this knowledge to be 'in accordance with my earnest expectation and hope, that in nothing shall I be put to shame, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether by life, or by death' (v.[20]). His expectation of vindication, he says, accords with his desire and hope. The feeling of his heart affords ground for his confidence. The analogy with Job is close.

Note that Paul expects and hopes that Christ will be magnified in his body, and he himself vindicated, 'whether by life, or by death.' Here the parallelism is arresting. Job is determined to be vindicated whether he live or die. This is how Driver renders Job 13[13-15]—the words which immediately precede the verse from which Paul takes his quotation:

Hold your peace, let me alone, that *I* may speak,
And let come on me what will.
I will take my flesh in my teeth,
And put my life in my hand!
Behold, he will slay me; I have no hope;
Nevertheless I will maintain my ways before him.

Be it life or be it death, Job is determined to maintain his ways before God and receive vindication at His hands. In the last line but one of this passage, where Driver renders 'he will slay me,' it is possible to render 'he may slay me.' In any case the reference, as Marti for example argues, is not to any sudden stroke with which the Almighty may visit him for his intrepidity, but rather to the disease that has laid hold upon him. His leprosy was in the eyes of his friends a token of his guilt. But if the Almighty means to let it take its course and issue in death, even so Job is confident of vindication. Paul likens his own imprisonment to Job's leprosy. The issue of the former as of the latter may well be death. The evidence of the whole Epistle goes to show that in his heart of hearts Paul had little hope of any other issue. Like Job, he fully expects that death will be his lot; but, whether it be life or whether it be death, he will be vindicated! Christ will be magnified in his body even if that body has to be surrendered to the executioner.

The phrase 'with all boldness' supplies yet another point of contact with Job. The word used by Paul (παῤῥησία) means literally 'freedom or plainness of speech,' and from that there developed the meaning of 'courage' or 'boldness,' the freedom from fear which ordinarily accompanies plainness of speech. As Paul is doubtless thinking of his trial, it is possible that he is using the word in its original sense of boldness of utterance; and boldness of utterance is one of Job's main characteristics. Be it life or death he will maintain his cause before the Almighty! Paul will emulate his boldness of speech as he stands before his judges. Is it possible to avoid the conclusion that the analogy is in the Apostle's mind?

The mention of life and death leads Paul to state in the great words of v.[21] what life and death mean to him: 'For to me to live is Christ, and to die is gain.' At present we are only concerned to notice that there is emphasis here on the words 'to me.' What is the explanation of this emphasis? Is the Apostle contrasting himself with the heathen thousands by whom he is surrounded, to whom Christ is unknown and who would regard death as anything but gain? Or is he contrasting himself with his readers, to whom his death would be a loss? It may be that the emphasis is meant to assuage their grief at the prospect of his death: howsoever they may view his death, let them rest assured that *for him* it could only mean gain. We would suggest another explanation of the emphasis. Can it be that Job is still in Paul's mind? He now contrasts himself with the patriarch. If he is to live, Christ will make life an incomparably greater thing for him than life could ever have been for Job if he had been permitted to live. And how immeasurably more attractive was the prospect of death for the Apostle than for the patriarch! Death for Job was not something desirable in itself, but a grim dark thing in spite of which he was confident that he would be vindicated. In an earlier chapter than the one from which Paul quotes in v.[19] Job had said:

Are not the ways of my life few?
Look away from me, that I may brighten up a little,
Before I go whence I shall not return,
Unto the land of darkness and dense darkness,
A land of gloom, like blackness,
A land of dense darkness and disorder,
And where the shining is as blackness
(10[20-22], Driver's translation).

Is it to be wondered at that there is emphasis on the words 'to me'?

But, some one may ask, is not the reference to Job too vague and casual to convey to the Philippian

Christians the meaning which we suggest the quoted words bore for the Apostle himself? Perhaps it is. Did his words invariably impart to his first readers all that was in his mind? We have positive evidence in the words of 2 P 3^{16} that at a comparatively early date Christian readers did not find the Pauline Epistles altogether lucid, and we may be sure that the original readers would oftentimes hold protracted discussions over the significance of some of his statements. It is possible, however, that Paul himself on his first visit to Philippi had made the Philippian Christians familiar with this particular passage from Job; for we know from Ac 16^{44} that after his release from prison he had fellowship with them, and he may well have spoken then of his vindication at Philippi, making use of the words of Job, and thus impressing this Old Testament passage on the minds of his converts who were for the most part Gentile. It is possible, again, that in a letter addressed to the Apostle the Philippians themselves may have made use of the words of Job. Note that Paul assumes that they are praying that 'this may turn to his salvation' (v.[19]). Had they told him that they were praying for his vindication? If they had, may we not think that they had made use of the very expression which Paul employs to express, at one and the same time, both the purport of their prayer and his own confident expectation?

All this goes to show that the words of Job may have been familiar to the Philippians; but, be that as it may, we think we have established the thesis that Paul is noting the points of resemblance between his own case and the situation of Job.

The Massoretic Text and the Septuagint compared, with Special Reference to the Book of Job.

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The oldest Hebrew MS. of the Old Testament dates from A.D. 916, and contains the so-called Massoretic (traditional) Text. This represents the standard text arrived at by the labours of Jewish scribes carried on for centuries, and it forms the basis of the Authorized and Revised Versions of our English Bible.

The oldest translation of the Hebrew text is the Septuagint, and it forms an invaluable aid to the study of the Hebrew text. Scholars are at variance as to the origin of this translation. In all probability it was made to meet the desire of the Jews, scattered over the whole world, after the Exile, to possess their sacred books in a form accessible to them. The conquest of the world by Alexander brought it under Greek influence, and Greek became the universal language. Hence the Septuagint.

It is now pretty generally agreed that the translation was made at Alexandria, much frequented by Jews. It was the work of a number of translators, and was spread over many years, from the third to the first century B.C., and was in circulation in the time of our Lord and His Apostles.

The Septuagint follows the Hebrew much more closely in some books than in others. This is particularly the case with the Pentateuch, while various readings abound in the Septuagint translation of 1 Samuel, the Poetical books, and Jeremiah. The more closely one examines the Septuagint the more it becomes evident that the translators were following MSS differing in many passages from the Massoretic Text, and that some of the translators possessed a more accurate knowledge of Hebrew than others.

We may, I think, assign most of the various readings in the Septuagint to one or other of the following headings:

First.—Additions to the Hebrew text, of which it may be sufficient to note Jos 24^{30-38}, 1 K 11^{22} 12^{24}; in the Book of Esther: the Introduction, 3^{13} 4^{17} 8^{13} 10^{3}.

Second.—Passages in the Hebrew text omitted in the Septuagint. To mention only a few of the longest: the Septuagint omits 1 S 17^{12-32} 18^{1-6}, 1 K 4^{17-26} 9^{15-26} 14^{1-21}, Jos 8^{30-35}.

Third.—The order of chapters and verses differs in the Septuagint from that of the M.T.; a notable instance of this occurs in Ex 36–40 and Jeremiah.

The Septuagint places Jer 46–51 between ch. 25^{13} and ^{15}. This is noticeable in the arrangement of the Psalms. The Septuagint places 10^{1-18} in Ps 9 at the close, and reckons Ps 11 as 10, etc.

Fourth.—Differences due to mistaking letters of the Hebrew alphabet closely resembling each other, and owing to the absence of vowel points in the Hebrew. Besides the usual confusing of מ with ם, ד and ר, ז and ו, there are possibilities of confusion between ב and כ; ג and נ; ה, ח, and ת; ם and ס; ך and final ן; שׁ and שׂ. To take one or two examples. In Is 9^{8} the Hebrew reads 'the Lord sent a word to Jacob,' the Septuagint reads 'the Lord sent death to Jacob,' reading דֶּבֶר, 'death,' for דָּבָר, 'word.' In Ex 6^{17} the Hebrew reads *Gershom*, and the Sept. *Gedson*, mistaking the ר for ד.

Fifth.—Differences due to imperfect knowledge of the Hebrew on the part of the Greek translators. In Nu 21^{1} the Heb. reads *derech hatharim*, 'the way of the spies.' The Sept., unable to translate the word for 'spies,' simply transcribes the Heb. word in Greek characters, Ἀθαρείν. In Jg 1^{19}, where the Heb. has *recheb*, 'chariots,' the Sept. reads *Rechab*, again transcribing the Heb. word in Greek characters. A more striking example of this ignorance of Heb. on the part of the translators occurs in 1 Ch 4^{22}, the last words rendered in Heb. *haddevarim 'attiḳim*, 'ancient things,' appear in the Sept. as Ἀβεδηρίν Ἀθουκιίμ.

Sixth.—Most of the differences between the two versions may be traced to the use of the MSS used by the editors of the M.T. and the translators of the Septuagint. Abundant evidence of this will be found as we compare the M.T. of the Book of Job with the Septuagint.

Various Readings in the Book of Job.

Of these I have marked upwards of eleven hundred, not including changes in the moods and tenses of the verbs, and in the use of the first and third personal pronouns. Many scholars regard the Sept. as following a more correct text than the M.T., and it furnishes interesting details of Job, his family and friends.

Following the classification of the various readings adopted in dealing with the Septuagint generally, I notice—

First.—Additions to the Hebrew text, of which I can notice only a few of the most striking. The Sept. adds in 1^{5} the words, 'a calf for the *sins of their souls*,' suggesting a somewhat late date for the Book itself. In 2^{9} there is a remarkable addition to the remonstrance of Job's wife. She represents Job as having said, 'I will endure a little longer, expecting the hope of deliverance,' for behold—she goes on—'thy remembrance is banished from the earth, the sons and daughters of the pains and labours of my womb, for whom I laboured in vain with sorrow. And thou thyself sittest down on corruption, spending nights in the open air, and I wandering with a servant from place to place, and from house to house, expecting when the sun sets that I may rest from my toils and pains which now beset me; but speak some word against the Lord and die.' From 2^{11} the three friends of Job are designated 'kings,' and in the appendix to the book Job himself is described as the ruler in Edom, testifying to the high place he held among his contemporaries. In 30^{4} the Heb. reads, 'They pluck saltwort by the bushes, and the roots of the broom are their meat,' to which the Septuagint adds, 'but men dishonourable and vile, in want of every good thing, who gnawed the roots of the trees in their great hunger.' The Septuagint adds to 42^{17}, 'and it is written that he will rise again with those whom the Lord doth raise,' followed by an appendix which some think of a later date; 'This man is interpreted out of the Syriac book as living in the land of Ausis on the borders of Idumæa and Arabia, and his name before was Jobab, taking a wife, by name Arabissa, and begat a son whose name was Ennon. He himself was the son of Zare the son of Esau and of his mother Bosorra, so that he was the fifth from Abraham. And those are the kings who reigned in Edom, of which country he himself was the ruler; first, Balak the son of Beor, and the name of the city was Dennaba, and after Balak Jobab, who is called Job. And after him Asom, who was governor out of the country of Thæman. And after him Adad the son of Barad, who destroyed Midian in the plains of Moab, and the name of his city was Gethaim, and the friends who came to him were Eliphaz of the sons of Esau, king of the Thæmanites, Baldad the king of the Sauchæans, Sophar the king of the Minæans.'

Second.—Passages in the M.T. omitted in the Septuagint. These are not very numerous, and do not affect the sense. To take one or two examples: in 5^{23} the Sept. omits 'thou shalt be in league with the stones of the field.' In 12^{4} the Sept. omits 'a

man that called upon God, and he answered him, The just, the perfect man is a laughing-stock.' In 12^3 the Sept. omits 'I am not inferior to you: yea, who knoweth not such things as these.' In 16^4 it omits 'I could join words together against you and shake mine head at you.' In 17^3 it omits 'Give now a pledge, be surety with me and thyself.' In 24^1 it omits 'and why do not they which know him see the days?' In 30^5 it omits 'they are driven forth from the midst of men, they cry after them as after a thief,' and in 35^3 it omits 'that thou sayest, What advantage will it be unto thee, and what profit shall I have more than if I had sinned?'

Third.—Differences due to the re-arrangement of chapters and verses. This occurs in ch. 16, where v.^{8} in the Sept. is v.^{7} in the M.T., and so on to v.^{23}. In ch. 35 after v.^{2} the Sept. omits v.^{3} in the M.T., and v.^{4} in the M.T. becomes v.^{3} in the Sept., and so on to v.^{8}. 31^{31-35} in the Sept. is 40^{1-5} in the M.T., and further disarrangement occurs to the end of the chapter. 41^{18-35} in the M.T. is altered to 41^{9-25}.

Fourth.—Differences due to confusing letters of the Heb. alphabet closely resembling each other, and to the absence of vowel points in the M.T. Thus in 25^2 the M.T. has 'he maketh peace,' and the Sept. 'he maketh all things'—the translators confusing *shalom,* 'peace,' with a similar word meaning 'a full number.' In 28^{18}, the M.T. (R.V.) reads 'No mention shall be made of coral'; the Sept. reads 'high things and crystal are not to be mentioned'—translating *ramoth* by μετέωρα, the Heb. word meaning both 'heights' and 'coral.' In 34^{31} the M.T. reads 'I will not offend,' and the Sept. 'I will not take a pledge'—*ḥaval* in Heb. having both meanings. In 36^{14} the M.T. reads 'their life perishes among the unclean' (marg. R.V. 'or Sodomites'), the Sept. reads 'their life is wounded by messengers or angels.' Ḳadesh means 'Sodomite,' Ḳadosh a holy person, such as an angel.

In 37^{12} we have an instance of the difficulty felt by the Sept. translators in understanding the Heb. The R.V. reads 'and it is turned about by his guidance (so they translate the Heb. תַּחְבֻּלוֹת), that they may do whatsoever He commandeth them upon the face of the habitable world.' Unable to make sense of the Hebrew word 'by his guidance,' the Sept. translators rendered in Greek characters, θεεβουλαθώθ. Swete in the Cambridge edition of the Sept. offers several conjectures as to the meaning of the Greek. In 39^{13} the R.V. reads 'the wing of the ostrich rejoiceth; but are her pinions and feathers kindly?' (in margin 'or like the stork's?') The Sept. translators, unable to make sense of the Hebrew, read πτέρυξ τερπομένων νεέλασσα, ἐὰν συλλάβῃ ἀσίδα καὶ νέσσα. In Job 36^{30} the A.V. reads 'Behold he spreadeth his light around him,' the Sept. translators, mistaking the Heb. *oro,* 'light,' for *odo,* read 'he spreadeth ᾠδώ upon it.' In 3^{18} the R.V. reads 'taskmaster,' the Sept. 'tax-gatherer'—the Heb. *noges* having both meanings. In 4^{10} the R.V. translates 'the teeth of the young lions,' and the Sept. 'the boasting of dragons' confounding the Heb. *shen* with *shanan.* The Sept. translators were apt to make the same kind of mistake in copying their own Greek MS. Thus in 13^{11} where one MS. translated the Heb. by δεῖνα, 'excellency' (see Mt 26^{18}), another writes δῖνα. 'a whirlwind.' In 18^{12} the R.V. reads 'his strength shall be hunger-bitten,' and the Sept., mistaking σθένω for στένω, translates 'let him groan for hunger.'

Fifth.—Differences due to the use of a different text from that adopted by the M.T. To that I think most of the various readings in the Sept. may be traced, but it must be remembered that there is much difficulty in ascertaining the true text of the M.T. in the Book of Job, as is evident from the marginal notes of the R.V. and the conflicting views of scholars as to the true text. I can only call attention to a few instances in which the Sept. differs from the M.T. In Job 1^6 and other passages where the R.V. has 'sons of God,' the Sept. reads 'angels or messengers of God.' This lends some countenance to the view that in Gn 6^5 the sons of God are angels. It is also to be noticed that Satan is described as an angel or messenger—a view to which St. Paul seems to refer when in 2 Co 11^{14} he speaks of Satan as 'transformed into an angel of light.' In 6^6 the R.V. reads 'the white of an egg' (margin, or 'juice of purslain'), the Sept. reads 'trifling or insipid words.' This, says Dr. A. B. Davidson, 'is the traditional interpretation and is perhaps the most probable. Others think of some insipid herb, and render: the slime or broth of purslain.' In 12^6 the R.V. reads 'the tents of robbers prosper, and they that provoke God are secure, into whose hand God bringeth abundantly,' the Sept. reads 'as many as provoke the Lord: as if there were no examination of them.' In 13^{28} R.V. reads 'like a rotten thing,' Sept. 'like a wine-skin.' In 15^{11} the R.V. reads 'are the consolations

of God too small for thee? and the word that dealeth gently with thee?' the Sept. reads 'thou hast been scourged for a few of thy sins, thou hast spoken with great arrogance.' In 15^{23} the R.V. reads 'He wandereth around for bread, saying, Where is it?' the Sept. reads 'He has been appointed as a prey to the vulture, and he knows in himself that it waits for his corpse.' In 19^{17} R.V. reads 'in my mother's womb,' the Sept. 'concubine.' In $19^{25f.}$ the R.V. reads 'But I know that my redeemer (margin, 'or vindicator,' Heb. *goel*) liveth, and that he shall stand up at the last day upon the earth, and after my skin has been thus destroyed, yet from my flesh I shall see God,' the Sept. reads 'For I know that He is eternal who is about to deliver me, and to raise up on the earth my skin, having endured such things, for those things have been accomplished to me of the Lord.' The M.T. suggests the appearance of God as the vindicator, by releasing him from his present affliction, but v.^{27} suggests the larger hope, that the complete vindication will take place after death, in a future life. In 20^{17} the R.V. reads 'Let him not look on the rivers,' the Sept. 'Let him not see the milking of the nomad flocks.' In 22^{12} the R.V. reads 'and behold the height of the stars how high they are,' the Sept. reads 'and humbled those carried away by insolence.' In 24^{11} the R.V. reads 'they make oil within the walls of these men, they tread their winepresses, and suffer thirst,' the Sept. reads 'they have wickedly laid snares in a narrow place, they know not the righteous way.' In 33^{24} the Sept. alters a well-known and much quoted passage. The R.V. reads, 'deliver him from going down to the pit, I have found a ransom,' the Sept. reads 'He will hold him that he fall not into death, he will revive his body as plaster on the wall, and will fill his bones with marrow.' In 38^{36} the Sept. inserts an interesting addition: the R.V. reads 'who hath put wisdom in the inner parts,' the Sept. adds 'wisdom in spinning to women, and knowledge of embroidery.' Here is another very curious variant reading. In 41^{7} the M.T. as given in R.V. reads 'Canst thou fill his skin with barbed irons, or his head with fish spears?' the Sept. reads 'and everything navigable coming together would not carry the skin of his tail and his head in fishing ships.' There is also a discrepancy between the age of Job. The M.T. gives it as one hundred and forty years, after the restoration of his fortunes (42^{16}), and the Sept. one hundred and seventy years, and gives the full age as two hundred and forty years (42^{16}).

Enough has been adduced to indicate how valuable a study of the Septuagint is to the student of the Old Testament.

Recent Foreign Theology.

The Swiss Group.

We may usefully take Professor Brunner's two books[1] together, for the second is a particular application of the principles stated and argued for in the first. Professor Brunner holds a chair of theology in Zürich, and is probably the ablest of the Swiss group, including Kutter, Barth, and Gogarten, whose provocative work is arousing so much interest on the Continent. It may well be that we are witnessing the first beginnings of a new movement, the counterpart, and in a sense the antipodes, of the Ritschlian school, dating from fifty years since. The antagonism, however, can only be partial; there are stronger ties of agreement, for example, between Brunner and Herrmann than the former seems willing to recognize.

According to the *Erlebnis*, subjectivism in theology is the enemy. No mistake can be so grave as to keep our eye on the soul (even the Christian soul) in its ups and downs, instead of God and His sovereign grace. Writers like Troeltsch and Heiler, the writer complains, are really more interested in the history of the conception of God than in God Himself. Theology has come to centre in human experiences, in romantic psychology; but faith is no mere inner

[1] *Erlebnis, Erkenntnis, und Glaube*, by Emil Brunner (Tübingen: Mohr, 1923; pp. viii, 132, 4.50 Swiss francs); *Die Mystik und Das Wort*, by Emil Brunner (Tübingen: Mohr, 1924; pp. iv, 396, 12.50 Swiss francs).

process of the soul, it is our response to the transcendent creative Word of God. 'Life' is a term much on the lips of our contemporaries; but life is subordinate to truth, which calls life into being, and when Luther fought the good fight on behalf of justification by faith alone he was in effect protesting that we must be done with subjectivities and cast ourselves upon the God who confronts us in the majesty of the Gospel rather than dwells inarticulately within the arcanum of the soul. The value-judgments of Ritschl are scarcely less objectionable than the psychologism of other men; values and interests are terms that keep the mind moving always within itself. Let us be thoroughgoing enough to throw off both mysticism and intellectualism, and take our stand simply on faith. The former relativize God in feeling or cognition and never do justice to the reverence that bows the soul in awe before a revealed but infinite God; faith alone places us at the angle at which we can understand words like obligation, guilt, and forgiveness. The malady of present-day theological work is that it starts with man and turns God into an inference from our experience, because it is much keener on harmonizing with culture than in listening obediently to the Divine Word. But faith *begins* with God, by whom we have been apprehended. He has addressed men, not through the mere historical succession of events which the scientific historian may claim to fix and interpret, but through His prophets, and specifically through His Son, the Word made flesh. Faith is insight, not proving God, but pointing to Him in grateful witness.

All this is put with much vigour and with an arresting earnestness of spirit. In a large degree it will be welcomed by all who have grown weary of the psychological virtuoso who has disported himself so freely of late, urging methods upon us as if they were revelations, and all but suggesting that we can tell how the souls of Isaiah and Jeremiah worked and therefore know precisely how much value to put on their convictions. Brunner is no doubt one-sided in his turn. He would deny that faith can in any sense or degree be made intelligible to the outsider; but why, then, do we preach, and why did the prophets deliver a message which they believed would carry conviction to the hearers? He is compelled to admit that trust in a friend is at least *symbolic* of trust in God, and that surrender, the vital heart of religion, is found elsewhere in life. One cannot see why attention to such preparatives for faith need blind us to the creative and supernaturally *sui generis* character of faith when it comes. But his exaggerations are immensely fruitful and stimulating. He ought to be read by all who have time to read him. No one can miss the sheer religious power of his argument, which is hardly the less telling that it often takes a form which is superfluously paradoxical.

His second book, *Die Mystik und Das Wort*, is a frontal attack upon Schleiermacher's influence in theology. Brunner believes him to be the father of all that subjectivism which drags its slow length along the story of nineteenth-century interpretation. With the consciousness of being out on a crusade, he has composed what is unquestionably the most serious indictment of Schleiermacher's thought that has been written for long. The charge is pressed at every point. Schleiermacher as a thinker, it is held, is much more mystic than Christian. He is constantly being put out of his stride by the intrusion of the fact of Christ, but as constantly he recovers himself and will not be diverted. The idea of religion which he brought with him to Dogmatic from his earlier and more philosophical works never permitted him to listen with an unprejudiced mind to what the New Testament and the Reformers were saying. Piety for him is not converse with the sovereign God of redemption, but a process of impersonal forces within the soul, a passive reception of the infinite Causality. As we read him, we are forced to make the protest that Mysticism is not at all the same thing as reception of the gospel, nor is God as Nature identical with God as Spirit. His Christ differs radically from the Christ of history and of faith. The Redeemer acts upon us only as the first source of that stream of Christian life in which we now live and move, at a distance of centuries from Jesus. Sin is atavistic lack of development, not personal guilt. Forgiveness he makes an inference from scrutiny of our own inward state; we are sure of it because we have reflected carefully on the infusion of grace which has changed the balance of forces within our experience—the very opposite pole of truth to the message of the Reformation. Schleiermacher is an evolutionary optimist, with the inevitable result that he naturalizes Spirit and will persist in turning personality in God and man into impersonal tendencies. Significantly enough, he puts the philosophy of history in place of genuine eschatology. Redemption is tuned down

to civilization. Continuity is the watchword throughout; the crises of saving grace are ignored. He has eliminated the conception of moral law and replaced it by the laws of Nature. He speaks of forces where a Christian thinker must speak of the Holy Spirit and of human motives. In truth, he never quite escaped from the shadow of that earlier thought, put with so much startling emphasis in his *Addresses*, that the idea of God, the knowledge of what God is and wills, is no essential element in religion.

Again, a one-sided picture; but the emphatic colours will catch the eye; and in a few years the residuum of truth, which is by no means negligible, will have been carefully ascertained and registered. It may be that Brunner felt he could only get a hearing for certain truths by uttering them at the top of his voice. Subjectivism is by no means the whole of Schleiermacher, for feeling never was for him a *mere* state of the soul, as pleasure is; it was in everything but name a mode of trans-subjective apprehension. But few will deny that theologians have as much need to sift out the truth from him as philosophers have from Kant, and in this exceptionally difficult task we need all the aid that Brunner can afford. By this absorbing and formidable book he has made a deep mark in a discussion that has lasted a hundred years and is far from dying down.

H. R. Mackintosh.

Edinburgh.

In the Study.

Virginibus Puerisque.

Hide and Seek.[1]

'Was lost, and is found.'—Lk 15[32].

Well! that was a real scare, wasn't it? No wonder you are drawing a huge deep breath of relief. For you bigger boys and girls are quite sure you have more than enough already of Ovid, and Cicero (although I loved Cicero), and Livy, especially Livy, so dry and stale and stodgy. And some silly ass, poking about in an old library, thought he had come on heaps more of him, dozens and dozens of fresh books by him. You were in for it, if the thing had really been horribly true. For in all the exams for years and years all the unseens would have been taken from these new and unknown books, and you would never have had a chance of getting a bit you had seen before. It was too bad. But, do you know, the scholars thought that it was splendid, and got as excited and thrilly over it as you did at that football match, when your back just got that fast 'three' upon the very line. They had been hoping all their lives that these books might turn up, and here they really were! Were they? They could hardly believe it; they thought it too good to be true. And so, luckily for you, it was. For the whole thing was nothing but a stupid fake, and you've escaped, and they are disappointed.

[1] By the Reverend A. J. Gossip, M.A., Aberdeen.

But whatever you think about Livy, isn't it hard lines that heaps and heaps of such glorious things get lost, and they never turn up again? We had them, and now they are gone; and we can never get them back now, never any more. You yourself keep losing such splendid things. Why, there's your holiday, all over now and gone. And sometimes you feel quite cross with yourself. For, jolly though it was, you see now how much better even than it was it could have been. There were such lots of things you always meant to do, and yet you never did them; such splendid runs you were to take, and yet you never took them; there was that hill too you were always going to climb, and somehow you didn't; and that ninth hole that you were always going to do in three, and once the ball just stopped at the hole's edge. In? No! a four again! Yet you feel you could do it now. Ah! but it is too late; the holiday is over, and you can't get it back; that's lost.

And you lose bigger things than that. Once on a day you were the cleanest and the straightest of little lads, straight as an arrow—but now? Haven't you grown just a wee bit shuffling when you get into a hole, not quite, quite true. Did you really go up to bed the other night at the time that you promised mother? Or was the book so exciting that you read on to the chapter's end, and then looked into the next one, not to read it, just to see how things were to get on, and found it so terribly

interesting, that you snuggled down, and it was a whole twenty minutes later when you next looked at the clock? I don't think that was very bad. But it was mean and horrid of you not to own up like a man, and tell mother that you hadn't quite played the game. Where is your old straightness? Have you gone and lost it? Oh, don't tell me that! Really? Why, then, we must all get down on our hands and knees and search for it, search everywhere for it, till we come on it. And perhaps you've just mislaid it for a bit, and we may find it yet.

And mother too loses things. She used to have the dearest wee lass, so sunny and bright and unselfish, who never needed to be asked, but saw things for herself and ran to do them. But where is she now? The other day weren't you real cross and grumpy about going that message, trailed off with slow, heavy feet, and such a sulky face? Wherever has that little girl gone that mother used to have? Lost her? And will she never get her back? Oh, what a dreadful pity!

And yet perhaps she may. For there is Some One who is just splendid at finding things, with sharp eyes that see what every one else has missed. And any one who had dropped anything came running to Him, and asked Him to help, and He always did. A mother had lost her boy, and He found him for her; here is a poor soul that had lost his health, and there a stupid woman who had lost her honour, and here again a man, the silly, who had lost himself, and Jesus found them all again for them and gave them back.

Once in a park in Liverpool long, long ago, I came upon a man, walking up and down, with his head bent. 'Have you lost anything?' I asked. 'Yes,' he said, 'but you can't find it for me; I have lost my life.' What a huge hole in his pocket he must have had! Yet he was wrong. If he had only thought of Jesus Christ, He would have found even that for him. And if we go to Him to-day, perhaps He will find that straightness that we have mislaid, and perhaps mother may get back her own little lass again. What do you say to try? He will be sure to help us. The other day, your doll's leg dropped off somewhere in the garden, and you went in a dreadful state and told mother about it. But she was busy, and she wouldn't come and look with you. And that hurt you. For if your leg had fallen off and was lost somewhere in the garden, she would be in a fine fuss over it. But she didn't seem to care for you—poor you, with your one-legged baby. Jesus never is too busy. 'Oh,' He'll say when we tell Him about the lost wee girl and that straightness of ours we cannot find again, 'That's terrible! there's not a minute to be lost; and we must search at once.' And He'll put everything else aside and come. What do you say? Let's take His hand, and let's start looking with Him; let's begin it here and now. And He won't stop till what was lost is found.

'Swank!'[1]

'For we are God's fellow-workers.'—1 Co 3[9].

Swank! You boys and girls all know what that means, though it is a word that you won't find in the dictionary. When a boy goes out to take his innings at cricket, looking as if he were the one hope of his side; when he takes a long time getting 'centre,' and looks all round the field to see where the fielders are, as much as to say just watch me knock spots off the bowling, you murmur 'Swank!' And then when he gets bowled, first ball for a 'duck,' you just shout with glee, 'Of course!'

And what about the girls? Why, when Phyllis tells you how many new frocks she has, and all about her best Sunday hat, why you murmur . . . or rather you don't—you're too polite; but you know what 'swank' means, don't you!

Now these people to whom St. Paul was writing were inclined to swank a little. Some of them said, 'Apollos is our leader, and, you know, there's nobody in the world like Apollos.' Others said, 'Well! we don't think much of Apollos, we follow Paul.' And yet others said, 'Peter is the man for us.' And there they were despising one another and refusing to speak to one another, and each lot thinking there was nobody in the world as good as they.

Now St. Paul, when he wrote to them, said, 'We are all fellow-workers.' We each have our bit to do; we work for the same Master; we help one another; and our Master blesses what we try to do. So don't swank! lend a hand, and work together. Now that reminds me of an old legend that I heard many years ago. And this is how it goes.

Once upon a time, the fingers of a man's hand

[1] By the Reverend A. P. Bourne, Dewsbury.

were always quarrelling amongst themselves as to which of them was the most important. The first finger would say he was the best; and the second finger would say, 'No. I am!' and the third finger would say, 'You're both mistaken, I'm better than either of you!' and the little finger would say, 'You're all wrong, there's nobody like me!' Well! things came to such a pitch that at last they agreed that they would have a meeting, and each finger should have an opportunity of stating why he considered himself the most important, and then when they had all spoken they would settle the matter once and for all by vote.

So the day came at last, and because the four fingers didn't think the old thumb would have any chance in the voting they asked him to take the chair. Then the thumb without making a chairman's speech called upon the first finger to speak, and this is what he said: 'Ladies and gentlemen'—(I don't know whether there were any ladies there, but that is what he said)—'We all belong to a single hand, the hand of a man or a woman, and I claim that the finger which is of greatest use to men and women is the most important. Now I am of the greatest use. For when one man wishes to direct another on his way, he always uses me, and pointing with me he says, "That is your way!" If it wasn't for me, therefore, men and women would find it very difficult to point out to one another the right road.' And he sat down.

Then it was the turn of the second finger, and he said: 'I haven't much to say, but what I am going to say is very much to the point. I am the most important of you all for the simple and yet sufficient reason that I stand head and shoulders taller than any of you.' And he sat down. (Now if you happen to be the tallest boy or girl in your class you think that was rather a good speech, don't you?)

Next came the third finger, and he said—or perhaps I ought to say she said: 'I claim that the finger is most important that is most valued by men and women. And that I am that finger I have a clear sign and proof. For often they place a little ring of gold around me. And therefore'—but at that point all the other fingers shouted 'Swank!'

Then the little finger got to his feet, and he said: 'I don't agree at all with the second finger—(of course, *he* wouldn't)—mere size is nothing. And I only agree partly with the first finger. Certainly that finger is the most important that is of the greatest use to men and women. But it is I that am of the greatest use, not the first finger. For there is no power among men like the power of speech; and when men desire to emphasize what they are saying, they shut all you fingers up, and moving me up and down, they say, "Now listen to me! you must do this, or you must do that." So undoubtedly I'm the most important of you all.' And he sat down.

Then they voted; and when the thumb announced the result, this is what it was: First finger, one vote; second finger, one vote; third finger, one vote; little finger, one vote. You see, each one had voted only for himself!

Then at last the thumb spoke, and this is what he said: 'You're all wrong! we all belong to the hand, and if we are to do our work, we must each do our best, and help one another. Why, there are some things all you four fingers put together cannot do without me.' At that, the fingers were most indignant: as if there was anything in the wide world they could not do without the old thumb! When they challenged him to show them one thing they couldn't do without him, this is what he told them to do, and you boys and girls can try it for yourselves at home. Find the biggest and heaviest book in the house. Lay it flat on the table, and put your fingers under it; only the four fingers mind, not the palm of the hand. Now try to lift it. Well, the four fingers tried: the first finger pushed, and the second finger pushed, and the third finger pushed, and the little finger pushed, and they all pushed together, but the book only toppled over on its side.

'Now,' said the thumb, 'you get underneath again, and I will get on the top. Then, when I give the word you push from underneath, and I'll pull from the top, and we will see what we can do.' So they all pushed and pulled together and the book went up into the air beautifully. Thus the fingers learnt a lesson which they must have remembered ever since, for my fingers never quarrel; do yours?

Boys and girls, you and I belong to God, and we are here in the world to do God's work, and the only way we can do it is for each of us to do our best and help one another. So, however clever we may be, we have nothing at all to swank about, we are just 'God's fellow-workers.'

The Christian Year.

Twenty-first Sunday after Trinity.

ARMISTICE SUNDAY:

The Glory of a Nation.

'Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord.'—Jer $9^{23.\ 24}$.

To-day no word of the prophets is of greater value than this word of Jeremiah from the Lord, in which the real glory of a nation is set forth. In what does true national glory consist? Israel and Judah thought that it lay in the possession of three things—wealth, might, and wisdom. A long peace had enabled them to accumulate enormous wealth. They had for that day a large army. Jerusalem was an impregnable fortress, so they imagined. And they had some clever statesmen who had concluded fine alliances or treaties with other powers. Nothing could be better. With such a trinity they were invincible. They made it their boast. Jeremiah brands the whole thing as false. He tells them that their supposed glory was their deadly peril. Their wealth excited the cupidity of other peoples; their army invited a contest; their statesmanship bred craftiness with its train of miseries. And to support his censure, he points to the darkening horizon, and shows that Babylon and Egypt were gathering to the spoil. 'Your true glory,' he cries, 'does not lie in these things, but in another direction altogether. It consists in a spiritual response to God, who stands for loving-kindness, judgment, and righteousness. If you would be secure you must delight in the things in which God delights.' In so speaking to his own people Jeremiah speaks to the whole world and for all time.

It is not necessary to labour the point that wisdom, might, and wealth are real elements in the life of all progressive peoples. We need able men, strong men, rich men, in the fullest content of these words. This trinity of forces can advance a nation's life to an immeasurable degree. Wisdom, might, and wealth, however, are only really useful to a people as they enable it to fulfil its providential mission in the world. And what is that mission? It is to promote those things in which God delights, namely, 'lovingkindness, judgment, and righteousness.' A nation has no other end than that. All its forces are given to it in order that it may discharge the mission assigned to it by God. For all nations exist by Him and for Him. That is the main truth we have to get home to the human conscience to-day. Each nation is a fraction of a large humanity which has its home upon the earth. But the earth itself is a fraction of something greater—the universe. And neither the separate nation nor humanity as a whole fulfils its mission unless it accomplishes the will of Him who is the Lord of all worlds.

1. Look at *wisdom divorced from God.* By 'wisdom' Jeremiah here means chiefly political sagacity; but the word may be used to cover a larger field. Wisdom amongst a people is a most desirable thing, but when 'wisdom'—whether personal or political—becomes our 'glory,' our boast, and is distended to absurd dimensions, then it offers a great peril to a people. At the very best our fullest knowledge is but relative, partial, ever changing, and a mere fraction of what remains to be known. To make a god of it and to worship it is the most foolish thing conceivable. Knowledge and wisdom—which, after all, are gifts of God to us—are intended for the making of character, and were never meant to be ends in themselves. But no 'character' is worthy unless at the heart of it there is harmony with the eternal wisdom, which, above all else, is marked by loving-kindness.

2. Look now at *might divorced from God.* By 'strength' here Jeremiah intends, primarily, military strength. But, again, we may use the word to cover the entire range of brute force as employed by man. No wise person would make light of the advantages to a nation of a fine physical manhood. It is well that we cultivate the athletic qualities and that we seek to eliminate weakness from the race. But men are slow to believe that strength of this kind is not the highest kind of strength. At the best it is but brute force, which, as life wears on, gradually lessens, until it wholly fails. It is nothing to 'glory' in, when it is remembered that man's highest distinction lies in the mental and spiritual realms. When might of any kind is placed under moral direction it becomes a great auxiliary of justice; but when it is divorced from God, the source of all strength, and becomes a subject of vainglory, then it is turned into an enemy of 'judgment'—a contradiction of that in which God delights.

3. Look also at *wealth divorced from God*. Jeremiah intended by 'riches' not simply private wealth, but national material prosperity. Again, we use the word to cover the entire field. It is both idle and stupid to utter a tirade against wealth, which is inevitable where industry and commerce are efficiently conducted. Wealth has a great mission. By its means the arts and sciences can be developed and beauty cultivated. Placed under the empire of moral ideas, wealth can further the very highest human interests. It becomes a medium for securing human weal—wealth of life, thought, and happiness. But when it is divorced from morality—that is, from God—it is converted into a weapon of injustice; it opposes that in which God delights. Wealth perverted to selfish uses issues in all kinds of crookedness—the opposite of rectitude.

In what does the true glory of a nation lie? In this one thing only—a complete spiritual response to God, who delights in loving-kindness, judgment, and righteousness. This, the prophet says, is to 'understand and know' the living God. The 'knowledge' of God is something far above intellectual speculations about His Nature and His 'essence'; something far above philosophical and credal statements about His mode of being. To know God is to make the practical and affectionate response of the child to the Father, to be one with His purpose, to reproduce His spirit. It is our glory that we can thus know Him, for we are made in His likeness and image, and Christ has come to reattach us to Him. To know Him is more than entering upon an intellectual quest after Him. It is to be penitent, to be trustful, to be obedient, to be co-operative. It is knowledge in life and with living results in life. Nothing is barren in this knowledge; all is vital—it breaks forth as loving-kindness, judgment, and righteousness. A nation 'knowing' God in this manner becomes morally invincible. Its wisdom, might, and wealth do not go astray; they are all placed at the service of God for the service of man. Their uses are moral. Within such a nation, war's injustice, bitternesses, and crookedness automatically cease. There is nothing upon which they can feed. The forces of the nation become constructive, not destructive. We must enthrone the ideal and refuse to abandon it. But we must do more. We are called to enshrine it within ourselves; to adjust our own personal life to the purpose of God; to seek the things in which He delights. We can do that, whatever others do. Now, tell me, what is it you glory in? A man's boast is the measure of his character. Do you boast in your cleverness, your wisdom, your might, your wealth? And does it not, in this sacred hour, appear paltry and unworthy? Let us vow, from this day onwards, that our sole glory shall be to know the Lord and to delight in those things in which He delights.[1]

There's but one gift that all our dead desire,
  One gift that man can give, and that's a dream;
Unless we, too, can burn with that same fire
  Of sacrifice: die to the things that seem.

Die to the little hatreds; die to greed;
  Die to the old ignoble selves we knew;
Die to the base contempts of sect and creed,
  And rise again, like them, with souls as true.

Nay (since these died before their task was finished),
  Attempt new heights, bring even their dreams to birth,
Build us that better world, O, not diminished
  By one true splendour that they planned on earth.

And that's not done by sword, or tongue, or pen,
There's but one way. God make us better men.

Twenty-second Sunday after Trinity.

Forgiveness.

'Seventy times seven.'—Mt 18^{22}.

'Forgive us our debts, as we forgive our debtors.'—Mt 6^{12}.

1. *Historic development of the idea.*—As we examine the Old Testament we discover that, though there are isolated admonitions to forgive an offender, as in Lv $19^{17.18}$, 'Thou shalt not hate thy brother in thy heart: . . . but thou shalt love thy neighbour as thyself,' the scope of these admonitions is limited absolutely to Israelites or to such strangers as had taken upon themselves the yoke of the Law. 'Neighbour' does not, in the Old Testament, mean any man that you are brought into relation with, as it does in the New Testament. Moreover, side by side with this higher though limited teaching in the Old Testament, there are statements of a very different character, which exhibit the unforgiving temper

[1] F. C. Spurr, in *C.W.P.* cii. 259.

in various degrees of intensity, and yet regard such vindictiveness in a man as compatible with his enjoying the Divine forgiveness. The Psalmist who wrote :

> 'God is mine helper ;
> The Lord is with them that uphold my soul :
> He shall requite the evil unto mine enemies,'

and closed the Psalm with the expression of sated vengeance :

'Mine eye hath seen its desire upon mine enemies' (Ps $54^{4.5.7}$),

felt not the slightest hesitation in believing that God had forgiven him and heard his prayers for vengeance on his neighbour. In Ps 112 this revengeful temper is ascribed to the ideal righteous man.

From the Old Testament we pass to the Jewish books between the Old and New Testaments. In Ecclesiasticus we find some slight advance on the Old Testament. There is, however, another work of the second century B.C.—'Testaments of the Twelve Patriarchs'—in which is taught a doctrine of forgiveness in relation to one's neighbour that infinitely transcends that of Ecclesiasticus and is scarcely less noble than that of the New Testament. In this work the duty of forgiveness is inculcated in the highest form known to us, namely, that of restoring the offender to communion with us—a communion which he had forfeited through his offences. But the author shows that it is not always possible for the man who has suffered the wrong to compass such a perfect relation with the man who has done the wrong, and yet that the man who has suffered the wrong can always practise forgiveness in a very real though in a limited degree, however unreasonable or unrepentant the man may prove who has done the wrong. Here, then, we have arrived at the *first form of true forgiveness*. In this case the man who has undergone the wrong can get rid of the feeling of personal resentment and take up a right and sympathetic attitude to the offender, though he does not for a moment condone the moral wrongness of his conduct. So true forgiveness in this sense is synonymous with banishing the feeling of personal resentment, a feeling which rises naturally within us when we suffer wrong, and which, if indulged, leads to hate. When we have achieved this right attitude towards the offender, got rid of the feeling of resentment, the way is open for his return to a right relation with us—a return, however, which cannot be effected until the offender has confessed his wrong-doing, and purged himself from the evil spirit which led to it. This banishment of resentment from the heart is the first and essential duty in all true forgiveness, and it is often all that a man can compass ; and apparently the Divine forgiveness has analogous limitations—at all events within the sphere of the present life.

2. *A double significance.*—When we come down to the New Testament, we shall not be surprised that our Lord accepts this teaching—accepts it and yet lifts it up into a higher plane, by showing that human forgiveness and divine forgiveness are essentially one and the same. Our Lord teaches us that we must cherish the spirit of forgiveness towards those who have wronged us, because such must be our spirit if we are truly sons of God. By having God's spirit we show our kinship with God. 'Love your enemies,' our Lord declares, 'and pray for them that persecute you, that so you may be sons of your Father in heaven.' And further on the great declaration : 'For God maketh his sun to rise on the evil and on the good, and sendeth his rain on the just and on the unjust.' He teaches that God cherishes no resentful feelings towards His children that have sinned against Him. It is clear, therefore, that in the teaching of our Lord and in that of St. Paul the spirit of forgiveness is an essential attribute of God, and that no expiation, no satisfaction is necessary on man's part in order to obtain it. All that is necessary on man's part is true repentance. Without repentance on man's part God cannot forgive, but if a man, no matter how great or heinous his sin may be, truly repent, he can take home to his troubled heart the comforting assurance that already his forgiveness is sealed in heaven.

We have now seen that as regards both God and man forgiveness has a double significance. A man forgives in the first and primary sense when he puts away from him the sense of irritation and resentment against the man who has wronged him, and entertains towards the offender the spirit of forgiveness. By so doing he shows, as our Lord teaches us, that he is a son of the heavenly Father ; for God has always entertained this spirit of forgiveness towards sinful man. But in the case of both God and man, forgiveness can often be exercised only in this limited form in this world ;

for the offender may refuse to repent, and persevere in his wrong-doing; but till a man is assured of this, he must try to practise forgiveness in its complete form. But forgiveness in the second and full sense of the word is not realized when a man masters his feelings of resentment, and entertains a spirit of forgiveness towards the man who has wronged him. It is something immeasurably larger. It is not realized until the offender is restored to communion with all that is best and Christlike in us. It cannot be satisfied till the wrong-doer has abjured the evil that has created the breach of communion with us, till he is lifted out of the evil spirit of wrongness and restored to communion with what is most Christlike in us, and so far into communion with God. 'If thy brother trespass against thee, rebuke him; and if he repent, forgive him' (Lk 17^3); and again: 'If thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother' (Mt 18^{15}). This, my brethren, is Christian forgiveness in the full sense; which of us fulfils it?

3. We are now in a position to understand *man's power of binding and loosing*, spoken of in such verses as 'Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven' (Mt 18^{18}). 'To whom ye forgive anything, I forgive also; . . . what I also have forgiven, . . . for your sakes have I forgiven it in the person of Christ.' Here St. Paul forgives a man, not as an apostle, but as a representative of the congregation, and forgives because the congregation forgives. The reason, moreover, that St. Paul gives as showing it to be their duty to forgive is instructive: 'Forgive him and comfort him, lest he be swallowed up with overmuch sorrow.' Despairing of man's forgiveness, he may despair also of God's. Had the congregation refused to forgive this man, it would have been to shut him out from their love, from their mercies, from the universe of God's love, so far as they were part of it, and thus to close up, so far as they were concerned, the passage of possible return. Thus, instead of remitting his sins, they would have retained them, perhaps to the utter perdition of their unhappy brother. This prerogative of binding and loosing belongs to every Christian as such—that is, so far as he attains to the ideal man.

If we but reflect, we can discover how continually this power is exercised in life by every true Christian. Who has not known from what a burden he has been delivered when his confession of long-concealed guilt has met with loving sympathy, with human forgiveness, where perhaps he expected rebuke, or even reprobation; and how from this forgiveness he has gained the assurance of Divine forgiveness? [1]

Twenty-third Sunday after Trinity.

Citizenship.

'Our citizenship is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things to himself.'—Ph 3^{20}.

It is a vigorous, undoubting, soul-sustaining utterance, full of assurance, full of comfort 'when our heads are bowed with woe, when our bitter tears o'erflow'; it is suggestive of the Divine basis of human existence, calculated to reach to the true inwardness of man's being, and lift him above the sorrows, disappointments, and perplexities of life.

There is infinite suggestiveness in the use of the present tense—'is' in heaven, not 'shall be.' There is no suggestion here of heaven as wages to be waited for, or as some celestial dividend-day in the dim and distant future, when God's toilers will receive the accumulated earnings for which they have laboured. There is no sanction given here to the inadequate materialistic conception of heaven as a kind of endless transcendentalized oratorio from the enjoyment of which most human beings are excluded, or an infinitely prolonged celestial idleness.

Mark the authoritative unfolding of the true conception of heaven by our Lord to Nicodemus. He pierces his soul by one mighty word of the Spirit. Nicodemus virtually asks how he is to get to heaven. 'Ye must be born from above' is the answer, that is, from within, for the 'kingdom of heaven is within.' The word used is 'anōthen.' It is nearly the same word as that which the Lord uses of Himself and of His pre-natal being, 'our anōthen,' and the expression, spiritually interpreted, obviously implies that the way to heaven is through heaven, that no man can enter the condition called heaven who has not the heavenly nature awakened within him, and no man could

[1] R. H. Charles, *The Adventure into the Unknown*, 216.

have the heavenly nature awakened within him if it were not already there, embryonic, potential, in germ; that just as the rooting, branching powers are enfolded in the unlovely motionless seed, waiting to be born from above by the vivifying touch of soil, moisture, and sunshine, so the eternal developments of the Spirit of God are enfolded in the human being, awaiting the life-giving touch which shall call them into operative activity.

Underlying this utterance of St. Paul two things may be traced.

1. There is, first, a suggestion as to the strangely contradictory nature of man, a solution of the conflict of which we are conscious within us—'Heaven from whence we look for a Saviour.' Where is heaven? How often are we to remind ourselves that 'the kingdom of heaven is within,' that God is the inmost centre of all things and all men. What can alone change, transfigure this vile body? How is the ugly chrysalis changed into the gorgeous butterfly? Only the uprising within us of the germ of the Christ-nature, the mystic Christ, the Saviour element, the new clothing of the immortal spirit, can transfigure us. This new man is germinally within us now, we have not to wait for it to descend from the clouds; Paul calls it the 'Christ in you,' the Christ-nature, which is the attribute of all men and which was objectively manifested in perfection in the Lord Jesus. We have heard it likened to 'the wedding garment'; we have heard it called 'the armour of God.' Now we have it likened to a 'body,' a new body, a pure and glorious body, a non-atomic enswathement of the immortal spirit, a body like unto His glorious body, and it is to be evolved from the heaven within.

Now, granted that St. Paul is revealing the secret of our ideal humanity, it is from the heaven within that we are to look for this 'Saviour Christ who will change this vile body.' It is not by yearning mental concentration upon the future descent from a distant heaven of a Divine Healer that we are to be changed, while generation after generation of human beings continue unchanged. The whole of the occult saying is in the present tense. It is for us to believe, and to affirm with all our strength, that the Mystic Christ within, the vital reality of our being, which is the God dwelling within us, is now, to-day, at this moment yearning to become a recognized, kindled power in the soul; longing to build us up, to clothe us with the new body, 'like unto his glorious body'; to make us gradually new men and new women, not by destroying the flesh nature, but by absorbing it, 'making of the twain one new man and so making peace,' and this is the at-one-ment.

What can we do to co-operate with this 'Saviour-Christ nature' dwelling in the heaven within? We can do this; we can assiduously practise ourselves in the conviction that our higher inner consciousness is the life of God within us, the type which was manifested in perfection in the historic Lord Jesus Christ. We can remember that time is not running out for us to annihilation but into development. We can say to ourselves in moments of silent meditation, 'I live because God lives.' We can practise thinking of ourselves as spirit and not as flesh, and, while not despising the 'vile body,' inasmuch as that also has been thought into being by the Omniscient Father, we can avoid concentrating thought on the body. 'Take no thought for your body,' said the Lord; in other words, 'do not be centred on it.' And we can jealously strive to make our bodies pure dwelling-places for the Holy Spirit, the true spiritual ego, the ideal humanity, remembering Paul's words, 'Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?'

2. There is here an assurance of the utter reality of death, the phenomenon upon which we are accustomed to look as 'the King of Terrors.' Death, in human experience, is a fact, and every ascertained fact is an actuality compelling recognition. Death is a real fact, every circumstance connected with which is abhorrent in the extreme. When Jesus said, 'I am the resurrection and the life,' His words had a deeper application than to His glorious power as the objective God-filled manifestation of the Absolute. His words extend to the indwelling divine nature in all men of which He was the perfect specimen. He, the Christ in man, our share of the Logos of God, is the resurrection and the life in each one of us; the life-germ in every grain of wheat might say, 'I am the resurrection and the life' of this seed. We only hate and fear death because our conceptions of life have necessarily been so closely connected with the body. Life, real life, is spirit; real life never dies:

> Never the spirit was born;
> The spirit shall cease to be never;
> Never was time it was not;
> End and beginning are dreams.

Birthless and deathless and changeless
Remaineth the spirit for ever;
Death has not touched it at all
Dead though the house of it seems.

Only the external self dies; the Jews killed the external self of the Christ, they could not touch His real life. As the Book of Wisdom says: 'The souls of the righteous are in the hands of God, in the sight of the unwise they seemed to die, but they are in peace.' The real citizenship of that one who, to our unwisdom, seemed to die, and to witness whose seeming death was a veritable hell of anguish, is in God; in God to whom there is no beginning; and the scope of that life is in God's Eternity to which there is no ending. 'Peace, peace, he is not dead, he doth not sleep, he hath awakened from the dream of life.'

Let us cultivate the assurance that there is no death. Let us believe that they who have gone before, though we miss their dear forms more and more as time goes on, are living, and loving, and watching, and waiting for us. Let us lift the conscious mind, over the narrow threshold, into the citizenship where our beloved are, and while thus seeking communion of spirit with spirit, patiently continue to do our duty here 'until the day break' (the happy day of our own release) 'and the shadows' (the shadows of earthly limitations) 'flee away.'[1]

First Sunday in Advent.

The Judgment of the Son of Man.

'To stand before the Son of man.'—Lk 21[36].

There is one fact of which every Christian is certain, and about which he knows there can be no mistake. Christ must reign. Whatever the future holds, it cannot witness the reversal of the Old Hundredth—'Jesus shall reign.' That is a fact pregnant with promise, a warrant of hope and a pledge of blessing for humanity which make the Advent message a gospel of grace and glory that transcends our utmost aspirations and hopes. But, once believe it, and no man but must feel that it cannot stand alone. It carries with it consequences as certain as itself. We Christians turn back to the words of our Eternal King, and find that with Him Kingship is also Judgment. He who reigns must judge. His throne is the bar of judgment. Sooner or later each man's life and character are to be brought up before Him as their final arbiter. The last judgment upon every life is the judgment which will be passed upon it by the Son of Man. The scales in which all human history, and the life of every human individual, will be weighed are held by the pierced hands of the Christ of God.

'To stand before the Son of man.' Christ is here pointing a contrast between the standards of judgment that claim finality in the world as we know it and that judgment of men by Himself which He declares to be the goal and destiny of every human life. And this great saying is no isolated instance in His teaching of solemn forewarning about man's future. The Gospels abound in references to His coming, and its significance for men. It is the merest folly to attempt, as some do, to ignore the words of Jesus about the last things: no part of His teaching is better authenticated than that which concerns the End.

Christ leaves unanswered a hundred questions which agitate our minds about the nature of the life of the unseen, where it is to be lived, and how we shall be related to one another in it. He reveals, rather, something which underlies and dominates the answers to all our curious inquiries, and so makes our attitude, both to the here and the hereafter, a matter of vital present importance. After all, for the practical requirements of life, what we need most is not a clear-cut, intellectual creed about the world beyond the grave, but a revelation of spiritual realities. And what can make the spiritual more real to us than this great, simple disclosure of a personal examination of our very selves by Him who offers Himself in His humanity as the supreme standard and living example of what we ought to be? The last word about us is not ours but His.

There can be nothing arbitrary or forced about such a judgment. It is as inevitable and final as is the fact of what we are. It is the coming of our very selves out into the perfect daylight of spiritual reality. There we shall see ourselves at last as God sees us, not as we have appeared to ourselves or to our fellow-men. If we think for a moment of human life, we shall see that we are accustomed to 'stand before' other presences than that of the Son of man, and to judge ourselves and to be judged by other standards than His. Broadly speaking, there are *three standards of judgment* which

[1] B. Wilberforce, *There is no Death*, 29.

we acknowledge and before which we stand every day we live.

1. Each of us knows, first of all, that he 'stands before' *public opinion.* What is public opinion? It is the world's mind about life; the greatest common measure of what men of varied convictions think about something is public opinion about it. There can be no denying the great importance of public opinion to any man's life.

But it is none the less true that public opinion, and not least public opinion upon the vital facts of the spirit, is often hopelessly misguided, and always tends to represent standards which are lower than the highest. Men come to think that, if they keep conduct sufficiently straight to avoid the censure of average judgments, they will pass muster at the last reckoning with God.

2. Then, secondly, narrowing the circle and coming nearer to reality, we 'stand before' our *friends.* It has often been pointed out that few guides to a man's character are so significant as his friendships. But that which is the strength is also the weakness of friendship. The verdict of friends is usually far too kindly. 'Faithful are the wounds of a friend': few of us have the strength to bear them, and fewer still the courage to inflict them.

3. Thirdly, and coming closer still to the truth, we all 'stand before' our *own self-judgment.* The vital fact in man's moral life is the fact of his conscience. But man is a fallen spirit, and conscience itself is broken and bruised by his fall. Few of us realize that one of our deepest needs is an educated conscience, a conscience purified from the taint of sin. In God's judgment of us there is a court of appeal beyond and above our consciences: and we can see that this must be so, if He is to raise us up to the perfection of His own holiness. St. Paul has spoken the last word about our own self-judgment and its unavoidable limitations: 'I know nothing against myself, yet am I not hereby justified: but he that judgeth me is the Lord.'

This, then, is our Advent certainty. Not public opinion with its fickle convictions, its shifting standards, and its dishonest compromises; not the lax and partial judgments of friends, who condone sin in us and refuse to try us by the measure of God; not even the more severe self-scrutiny of conscience, which has been duped into lowering its ideals by bitter failures, and seduced into doubting the plain warnings of the voice of God within. Not these are the final arbiters upon these human lives of ours, but the Son of Man upon the throne of judgment, the Jesus of the Gospels, human and divine, whom the soul sees with opened eyes to be the very God—perfect goodness, perfect holiness, perfect love. He and nothing less than He, He and He alone, is to try my character, my conduct, myself, when out of this world of dreams and shadows into yonder hereafter, where He reigns and there is none beside Him, I pass to be revealed as I am in the awful radiance of His throne.

How shall we prepare to meet Him? He has told us Himself in words which wrote themselves deep in the memories of His disciples, and were burned so insistently into heart and conscience that, recorded in their Gospels, they have become a guide and a beacon to the Church of all time: 'Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.'[1]

[1] F. B. Macnutt, *Advent Certainties*, 19.

The Doctrine of the Trinity.

By the Reverend A. D. Belden, B.D., Westcliff-on-Sea.

'I will pray the Father, and he shall give you another Comforter.'

'He shall bring to your remembrance all that I said unto you.'—Jn $14^{16.\ 26}$.

'If I go not away, the Comforter will not come to you.'

'He shall glorify me.'—Jn $16^{7.\ 14}$.

The basis of what is often regarded in these days as the strangest and most enigmatical Christian doctrine—the doctrine of the Trinity—is to be found in the actual teaching of Jesus. The well-known passage from St. John's Gospel in chapters 14 and 16, the salient features of which are quoted above, would hardly have found a place in even the Fourth Evangelist's narrative if they did not reflect the mind of the Lord.

The baptismal formula, however, at the end of

St. Matthew's Gospel (' in the name of the Father, Son, and Holy Ghost ') is perhaps no true part of the chapter, but is more likely to be an addition by the early Church, similar to the Doxology added to the Lord's Prayer.

In this passage in St. John's Gospel we have something very much more than a ritualistic formula; we have instead a natural and highly practical reference to the Father, the Holy Spirit, and Jesus Himself, suggesting an identity and equality between the three that could scarcely have occurred to such simple monotheists as the fishermen apostles; and this highly practical statement is the only sure reference to the Trinity in the whole of the New Testament. The well-known passage in 1 Jn 5^8:

> For there are three that bear witness,
> The Spirit, the water, and the blood: and
> These three agree in one,

is very doubtful as a reference to the Trinity; it refers more obviously and simply to the Atonement.

What we have, then, in the New Testament are constant references by Jesus (25 in number) to the Holy Spirit, and others to the Father and Himself, which carry with them a strong suggestion of equality. In the Epistles we find similar references to God, to the Holy Spirit, and to Jesus together, but with no doctrine of their relations stated, or worked out. The doctrine latent in the assumption that underlies such reference is simply unformulated. This is an important fact, and it is true of other doctrines too.

The New Testament is not a compendium of finished theology; it is much more like a quarry yielding the rough, unshaped raw material of truth, without which, of course, we could do nothing, but which leaves us the inestimable privilege as well as the high task of discovering the right forms in which truth should be presented. Or, to change the metaphor, the theology of the New Testament is fluid, the molten gold of truth, waiting to be poured into the mould of each generation's thought-forms. The Church is led on to the continuous restatement of saving truth in ever richer and more satisfying forms by the living Spirit of truth. As Jesus said: 'The Holy Spirit shall lead you into all the truth.' At the outset of such a statement as this, therefore, it is deeply worth while to realize that in the course of the providence of God, an age which is making the most thorough and painstaking investigation of psychology and personality that has ever been undertaken, is left free to restate doctrine in modern thought-forms and to work out in more satisfying fashion the implications of the mighty revelation that came to the world in Jesus.

A further aspect of this fact is highly important. The New Testament has first and foremost a *practical* purpose, and one that has to be served in every generation, however great or however small its knowledge and understanding. What a blessing it is, therefore, that the Bible is not the book of fixed and fast theology and petrified doctrine that so many have, all too long, assumed it to be! What a blessing that the glorious truth about it is not its rigidity, but its *fecundity*! The Scriptures are ablaze with a never-fading interest. To quote our great Congregational slogan—'God hath yet more light and truth to break forth from His Word.' Let us then consider the doctrine of the Trinity, first in its origin, then in its classic statement, and finally in its practical values.

I. *The doctrine of the Trinity has its origin in certain indisputable facts and experiences.*—The first disciples came to see that they knew God in three ways. They had been reared in a belief in the one true and only God. They were children of an age, however, which found this God becoming more and more remote, more and more awful, distant, and exalted. They lost sight of Him behind tragic national judgments, and behind the extreme legalism of their national faith. Then *they met Jesus*: and the majesty of His Being, the stainless purity of His character, the self-evident truth of His teaching, and the royal confidence of His claims, made them feel that they were face to face with the Divine in human form. They really did feel that. Peter's confession at Cæsarea is the struggle to express that feeling in the highest language known to him and his fellows. Jesus brought to them the most vivid experience of the Divine they had ever known. But then again, they found Jesus speaking of Another, not the Father, but His Spirit, whom they were to receive. Later, after the stupendous experience of Calvary and the Resurrection, they received the Holy Spirit with astounding effects of moral and spiritual change. This experience sealed in an utterly peculiar way their devotion to Jesus; and yet, all the time, in the background of their thought and feeling, and coming to them with awful nearness by

Jesus and by the experience of the Spirit, was one God, known to them in the language of Jesus as the Father. Their experience of Jesus and the Spirit brought God back in vivid reality into their personal life. There was such a curious identity between these three that the thought of the One was ever bringing to their remembrance the Others, whilst all the time the sense of communion with Absolute Ultimate Deity grew deeper. The first disciples were content to register the facts, they formulated no doctrine, they sought only to launch into other lives their own wonderful experience. Their first aim was intensely practical. The mind of the new Church, however, was essentially active, as the regenerated mind always is, and the need for a theology arose inevitably as the challenge of pagan philosophy asserted itself. Doctrine was bound to come sooner or later, as it is always bound to come. The faith had to be, as it will always have to be, intellectually reasoned and presented. The result, after much development of the Church's thought, was the classic statement of the doctrine in the Athanasian Creed.

II. *The Classic Statement.*—Let me advise the reader to take down his book of (English) Common Prayer and open it at that creed. It is referred to on this occasion only for certain purposes. In the writer's view it is not to be considered binding on any Christian further than it is found to be convincing; but there are at least two things in it that are of great importance—

(*a*) The emphasis of this classic statement is not only upon the Triune nature of God, but upon His Unity. Athanasius took the greatest possible care to assert the latter. Nothing is easier than to sneer cheaply at this creed as involving the idea of three Gods, but to do so is the greatest travesty of the classic doctrine. Over and over again in the creed you have such statements as the following:

'And yet there are not three eternals, but one eternal.'

'As also there are not three incomprehensibles, nor three uncreated, but one uncreated, and one incomprehensible.'

'And yet there are not three almighties, but one almighty.'

'And yet there are not three Gods, but one God.'

'So are we forbidden to say there be three Gods or three Lords.'

'So that in all things as aforesaid, the unity in trinity and the trinity in unity is to be worshipped.'

(*b*) The word 'person' needs careful discrimination. It must not be taken to mean individuals—the three persons are not three different people. Perhaps the term 'consciousness' would get nearer to what Athanasius really meant. What he was striving to express was that there are three WAYS in which we know God. These 'ways' must not be confused; each must be given its full value, and each carries with it the full personality of God. The three ways are in absolute and perfect unity.

There was a heresy called Sabellianism which, playing on this word 'person' as 'manifestation,' taught that the Father, the Son, and the Holy Ghost were three forms of the one God. This sounds all right, but the flaw in the idea was that the forms were *not eternal but transient.* It is of the essence of the classic doctrine of the Trinity that each 'way' in which God exists in Christian experience is everlasting, yet together they are the same God.

Now before the reader gives this up in despair let him consider some simple illustrations taken from human experience that provide *analogies* to this. Our own human constitution presents several parallels. Personality in our experience is the unity of three powers—thought, feeling, will. Each of these is a separate living consciousness carrying the whole self with it. They are not transient forms of the self but abiding realities, though stress may, at any given time, be more on one than on the other. In every act of thought, feeling and will are in some degree present and in the fullest possible degree available. In every act of feeling the same is true of thought and will. In every act of will the same is true of thought and feeling. In every personality, therefore, there are three consciousnesses or 'ways' in which he has his being, yet they make one man: one in three and three in one!

Another fascinating instance of trinity in unity is the constitution of Man as a species. With our usual arrogance we men have called the race 'Man,' but there is absolutely no reason why it should not equally well be called 'Woman.' And what would either Man or Woman signify—at least in relation to each other—if it were not for the 'Child'? How indispensable is any one of these three, yet how perfectly they must unite for 'Man' to attain his best?

But perhaps the best of these analogies from human nature, because the one that approaches nearest to what must be the situation for God, is the state of self-consciousness. Think of yourself

in such a state. The Self is thinking about the Self, but during the operation both of these Selves are bound together by an all-pervading Self. You cannot dispense with a single one of those three factors if the Mind of Man is to exist normally—yet they can just as little be severed from the whole personality—they are not *parts* of the whole self—they are the whole existing simultaneously and perfectly in three ways. *We cannot ascribe to God a Self-consciousness less rich in content than our own.*

A further illustration is one used by F. W. Robertson of Brighton, in his famous sermon on the Trinity, namely, the qualities in a material object such as colour, shape, size. These are three distinct essences or qualities in the object, and in the perfect and undamaged they will all exist together and form one unity, one thing; as, for example, an orange, yet colour is not shape, and shape is not size, and size is not colour. This is a weaker analogy, but it is from a lower form of being than the previous ones. It is one of the laws of being that, in proportion as one rises from lower to higher life, whilst the unity becomes greater, it is always the union of an increased variety in its parts.

That Christian theology is on the track of a great truth here, is supported by the fact that both ancient and modern philosophies have been deeply conscious of the need for some such view of ultimate reality as this. There is a difficulty in thought that drives philosophy towards the trinitarian view. This difficulty was plain to Plato and to Aristotle. The latter, for example, in his teaching that 'philosophical contemplation' is the highest occupation, and therefore the most appropriate activity of God, is forced to ask, 'What does God contemplate?' God cannot be supposed to be adequately occupied by the imperfect, by relative and finite things. Aristotle is obliged to answer: 'He contemplates Himself,' but there he stopped, he could not develop the situation further; and all non-Christian philosophy must come, in its reasoning, to the same impasse. But, as Dr. Illingworth has so ably pointed out in his *Doctrine of the Trinity*, to stop at this point has most mischievous consequences. For example, it leaves no room for the moral nature of God. Aristotle denied moral attributes to God on the express ground of their contingent character, with the result that God for Aristotle remains coldly aloof from real life—a mere abstraction barely conceivable. But to part company with the moral character of God is to render human morality void of a foundation. All man's goodness is grounded in the conviction that goodness *is* fundamental reality—an attribute of God. Since we cannot afford to do this, then we must agree with Plato that man's duty 'is to grow as like as may be to God; and that means to become holy, and just, and wise.' But it is of the essence of moral character that it is *social*. Virtue cannot exist and thrive only in our relation to oneself; there must be at least one other for virtue to really 'come alive.'

Consider any great moral attribute such as Love, Justice, Humility. Any one of these things demands at least a minimum of society. They are ways in which persons behave; but as one authority has expressed it, 'a person is as essentially a social as he is an individual being: he cannot be realised, he cannot become his true self apart from society: and, personality having this plural implication, solitary personality is a contradiction in terms.' If we are to think of God, then, as moral and personal, we must acknowledge the value of the Christian revelation that there is a plurality as well as a unity in the Divine Being. Thus we have arrived already at one great practical value of this doctrine. It safeguards the moral character of Godhead. But there are other great gains.

III. *Practical Values.*—(1) The doctrine of the Trinity safeguards the eternal nature of God's revelation of Himself in Christ. The abiding power of Jesus in human thought and life is to be attributed directly to His exaltation above the category of the simply human. It was because men came to *worship* Him that His revelation secured its adequate opportunity. It was because they felt that in Him something of absolute and final value in God was revealed, that He compelled their worship. If Jesus had not been interpreted as of the very essence of the Godhead, He would have been treated as an ambiguous and passing manifestation of the Supreme Power, to the inestimable loss of mankind. It is really everything to us to be able to feel that Jesus is an ultimate revelation of God, that God comes to us personally in Him, and there is nothing in God contrary to Him.

Indeed, it may yet appear that no greater mischief has occurred in Christian history than the tendency to revert to the Old Testament Jehovah when

the revelation of God in Jesus Christ has proved awkward and difficult of application to real life. Has not Jesus too often been treated as a mere interlude between Sinai and the lake of fire and brimstone?

(2) The doctrine of the Trinity perfects our practical apprehension of the power of God in our own life. We all need to discover God in these three ways. We know Him as the TRANSCENDENT, AWFUL, FINAL REALITY of things. The Absolute casts His Shadow over every form of relative being. The height, and depth, and magnitude, and complication of the universe are appalling to our infantile minds. What a pitiful object is the pre-Christian world under the influence of this form of intuitive religious knowledge? Its colossal sacrifice of animal and human life in its attempt to propitiate unseen powers is an eloquent witness. But even to-day upon the godless mind and the godless life there falls repeatedly this awful intrinsic fear of Ultimate Reality. It is traceable in the cult of the mascot, the charm, and the amulet, in the rush after novel forms of religious belief. The credulity and superstition of this highly rational and unbelieving generation is amazing and pathetic in the extreme. Such a knowledge of God, however, in spite of its element of truth, is not human enough for our salvation. We need to see God as so practically sympathetic with our condition and our need that He descends to a real share in experience of our solid and sordid earth, following us with His love through tragedy, and even red ruin, the companion for love's sake of all our human life that He may redeem and save us, not arbitrarily, but by the winning of our hearts! Even then, however, the salvation of a sinful humanity is not achieved. Our hearts must yield *to the mighty impulse to respond*—to breathe back to Him in ever-increasing love and devotion His Spirit until we know God *by possessing Him*, by in-breathing and out-breathing Him. Thus by these three ways shall we come to the saving knowledge at last of . . .

> One God, one law, one element,
> And one far-off divine event,
> To which the whole creation moves.

Contributions and Comments.

The God of Jesus Christ.

IT is perhaps presumptuous for a comparative amateur like myself to call in question conclusions reached by so thorough a student as Dr. A. C. McGiffert; but in the interests of truth, I venture to comment on his recent book *The God of the Early Christians*, noticed in the opening paragraphs of THE EXPOSITORY TIMES for August 1924. There is much in the book, as in all Dr. McGiffert's writings, that is informing and stimulating, and set out with much clearness of thought and incisiveness of language; but the first chapter, 'The God of Jesus and of Paul,' appears to me to be in rather painful contrast to his earlier book *The History of Christianity in the Apostolic Age*, which I have just re-read with profit and satisfaction. He says, 'Since that volume was published, my understanding of Jesus' attitude on certain matters has undergone a radical change, and I am glad to have this opportunity of presenting His thought about God more fully and more justly.' With deference I offer some reasons for doubting whether his second thoughts are better than his first.

Jesus, he says, 'did not regard it as His mission to promulgate a new God, or to teach new ideas about God.' If he means that Jesus did not deal with the idea of God as a philosopher or theologian, the statement is no doubt perfectly true, and would (I think) be generally admitted. Jesus appears to have been content with the prevailing Jewish idea of God as the 'Lord of heaven and earth, creator and ruler of the world.' The outline of the picture, the intellectual definition of the idea, He left unchallenged. But, if he means that Jesus, and His followers so far as He was able to impart His thoughts to them, *felt* about God as did the Pharisees and other devout Jews of the time, the facts are surely otherwise. While the outline remained, the colour and expression were profoundly altered. Was not the change similar to that in the mind of a boy who has thought of

his father as hard, austere, self-centred, and then suddenly awakes to the depth of love concealed beneath a stern exterior? It is the *experience* of God, not the definition, that really affects a person's life; and to judge of this we must take a larger and deeper view than can be gained by counting the number of times He is called 'Father,' or how often His 'love' or 'forgiveness' is actually mentioned. There is such a thing as not being able to see the wood for the trees.

If Jesus thought of God as did other pious Jews of His time—John the Baptist, for instance—why was His message felt to be a gospel of salvation, and not a mere warning of coming wrath? Why the contrast He draws in Mt 11^{16-19} between His own message and that of John? In dealing with Divine forgiveness, is it fair to make a perfunctory mention of the Prodigal Son, and none at all of the Lost Coin or the Lost Sheep, and the 'joy in heaven' when the sinner is rescued? In the light of such passages, or of Mt 5^{43-48}, what is the value of the statement that 'Jesus makes no specific reference to the love of God in the Synoptic Gospels'? Can these thoughts be matched in the Rabbinic literature? Jesus, as the author here represents him, is altogether too unimpressive a figure to be a *vera causa* for the great religious revolution we call Christianity. Paul and 'John' are greater figures than He is, and see deeper into the spiritual world. I question very much whether this is sound or credible history.

'Jesus had a good deal to say about divine judgment, about gehenna and hell-fire, about weeping and gnashing of teeth, and about the outer darkness. He also pictured God as a righteous but severe judge. . . . He is hard and austere, and He destroys His enemies.' Dr. McGiffert shows no sign that he has even heard of the painstaking study of this subject, in the light of the common eschatological conceptions of the time, by the late Miss Dougall and Rev. C. W. Emmet, published under the title *The Lord of Thought*, and commented on by me in THE EXPOSITORY TIMES of February 1923. He takes all these passages just as they stand as genuine words of Jesus (only noting that they are more frequent in Matthew than in Mark or Luke), never inquires how far they are coloured by the apocalyptic ideas of the Evangelists, never even hints that these prevailing notions of an avenging God need to be taken into account if we are to reach the real thoughts of Jesus. He seems to be oblivious of Matthew Arnold's canon for the right interpretation of the Gospels, 'Jesus above the heads of His reporters.' On the other hand he rejects the 'revelation' passage from Q (Mt 11^{27}=Lk 10^{22}), not on any textual grounds, but as 'too closely resembling the Johannine emphasis.' Is not this rather arbitrary criticism?

Has it never occurred to Dr. McGiffert that there may be a deeper meaning in the warnings of 'outer darkness' and the like than the Evangelists had grasped? That Jesus may have seen at least as far as Paul into the immutable laws of the universe —'whatsoever a man soweth, that shall he also reap'—and warned His hearers of the inevitable consequences of sin in such a way that His reporters, for whom natural law meant little, represented Him as attributing these consequences to the arbitrary decisions of a personal Judge? It must be admitted that multitudes of Christians from the earliest times have held thoughts of God as at once saving Father and avenging Judge, which are now being widely felt as contradictory; but is it not at least possible that a teacher who possessed the 'extraordinary religious insight' of Jesus felt the contradiction and avoided it? It seems to me quite incredible that He can have uttered the three parables in Lk 15 and at the same time have held that God has no final way of meeting persistent sin except to use His almighty power for the destruction of sinners.

Only three brief pages are devoted to the Johannine thoughts of God, and no allusion is made to what is surely the deepest thought in the Fourth Gospel—that Christ was Himself the revelation of the Father. To deal with 'the God of the early Christians' and omit the idea that His real nature was revealed in Christ is somewhat strange. The Johannine writer certainly came, as Paul seems very nearly to have come, to the assurance that the character of the unknown God is to be inferred from the lineaments of the person of Jesus Himself: that the real meaning of the confession of the Deity of Christ is that God is of the nature or character manifested in Jesus, and that, therefore, God deals with sin as Jesus dealt with it. This is the assurance that the Church needs to-day if it is to have a real 'gospel of God' for the hungry world. Is it, as Dr. McGiffert's presentation would suggest, not only a thought that the Church at large has never assimilated, but one quite foreign to the mind of the Master

Himself? I cannot myself believe that Paul and 'John' would ever have hit upon it if they had not had a leading from One greater than themselves —either in the body or as interpreting Spirit. Is it not credible that it may have lain very deep in the mind of Jesus—for the most part, it may be, in His sub-consciousness—but that it now and then emerged into conscious expression, as when He spoke of 'revealing the Father,' in the Q passage which Dr. McGiffert rejects? That is represented by Luke as an ecstatic utterance: 'Jesus exulted in the Holy Spirit, and said. . . .' I do not think it possible to judge the real worth, or even the historical emergence, of such expressions by a coldly intellectual scrutiny; psychological insight and quickened sympathy are needed to appreciate them aright. And these are qualities that, in spite of its wealth of learning, one seems to miss in this book. EDWARD GRUBB.

Letchworth.

Simon a Tanner (βυρσεύς) (Acts ix. 43, x. 6, 32).

THOSE three references to Simon a tanner awaken in us a desire to know something more about him. Why did Peter go to lodge with him? It can hardly have been a case of paying for his lodgings in the house of a man evidently well known in Joppa. Peter must have had some previous acquaintance with this Simon, and Simon must at least have been in sympathy with the followers of Christ, if he was not a secret disciple.

Why, again, is it stated that his house stood by the sea? The explanations in the 'Expositor's Greek Testament' and elsewhere, that it was perhaps to secure water for the purpose of his trade, perhaps because a tanner was not allowed to carry on his trade unless outside the walls of a town, are not very helpful.

The true explanation, we believe, is to be found in this—that Simon was chiefly occupied in the tanning of *nets*, not hides. Tanning belongs to the business of fishing. The fishermen round our coast still have their nets tanned four times in the course of a year. Simon as a tanner of nets, with perhaps a branch business on the Lake of Galilee, had met Peter there, and probably done business with him at an earlier date. May not Simon on one of his journeys to the Lake have heard Jesus preach and been one of those whose heart the Lord had touched?

We venture to suggest that this was the reason why Peter went to stay with Simon, and why his house was by the *sea*. J. MCCONNACHIE.

Dundee.

The Lord's Prayer.

WHILE I am fully aware of the strength of prejudice which custom generates, it seems to me to be a duty to urge that we should face truth in connexion with the Lord's Prayer.

If we are not to conclude that our Lord gave two versions, using two words with greatly different meanings, we must decide which is probably the version He gave. The question has to be faced by all who translate this prayer into other languages. My work in the mission field has led me to the conviction that St. Luke gives the true rendering, when he uses *opheilēmata* instead of St. Matthew's *hamartiās*. I conceive that our Lord was aware that His disciples would naturally pray for forgiveness of things they had done wrong—sins of commission, and that, since Christianity was to be a power of positive good, He led them to a higher platform. It was not enough to pray for the forgiveness of wrongs committed. It was not to be enough for the Christian to say, 'I have never done anybody any wrong,' and 'I keep myself to myself.' For a Christian, to fail to be actively good was to play the traitor. It was to fail to be a witness. It was to be numbered not with those who tried to do good and so, not being against us are for us, but to be numbered with those who do nothing, 'those who are not for us are against us.' In the parables of the Unforgiving Servant, of the Rich Man and Lazarus, and of the Judgment, the great sin is shown to be the sin of omission. A Christian who has lost his salt is of no use. A Christian who is not leaven, is worthless. And so, our Lord would teach His followers always to be humble, knowing that when they had done all they were still unprofitable servants, and ever to pray for forgiveness of things left undone—neglected duties. Neglected through blindness, laziness, or wilfulness. The word 'debts' (from the verb 'I owe' or 'ought') could, by teaching, be given its full meaning. Or it might be paraphrased. The matter is of great importance and would

change the entire outlook of the Church of to-day. Christians are far too self-complacent. They seek peace at the expense of truth. Many fear opposition in active good. So they are content if they commit no trespass. We may burke the question in England, through the prejudice of long usage; but it cannot be burked in the mission field.

Further, since the prayer definitely reads *Hōs en ouranois kai epi gēs*, we should do far better by rendering it, 'As in the heavens so (also) upon earth.' This would make the general sense clearer, which, at present, is lost by the insertion of the word 'it.' The prayer is, surely:

Hallow'd be thy name,
Thy kingdom come,
Thy will be done,[1]
} as in the heavens so also upon earth.

The rendering 'Thy will be done in earth, as it is in heaven,' is undoubtedly wrong. This is shown by the pause now widely made, at Westminster Abbey, and elsewhere, after the word 'done.'

Why we cannot say 'who art' instead of 'which art' it is not easy to see. We know that there is no relative pronoun at all in the Greek, which, as in Makuchi, is better represented thus: 'Our Father, the in-heaven One.'

The addition of the doxology, taken from the Old Testament, David's prayer, is—as has been frequently pointed out—a mistake. And it is confusing in thought. (The Roman Church does not have it.) It is unmeaning to pray 'Thy kingdom,' and then to say 'Thine is the kingdom.' It can be explained (away), of course. 'Thine is the kingdom on earth (as in the heavens) by right, though on earth we have yet to pray for it, and to work for it.'

Are we ashamed to acknowledge to our people that we can find a better rendering of our Lord's own prayer than that which was made three hundred years ago? Or is it the case that we are so hide-bound by custom that we must refuse progress in our translations at all costs?

WALTER G. WHITE.

Haughley, Suffolk.

[1] We know how the present rendering allows people to pray 'Thy will be done in earth,' and, on the ground that 'Thy kingdom come' refers to the end of the world, profess that they do not believe in missions! So in the past could a bishop use the prayer and yet assert that there was no need for missions. To pray 'Thy kingdom come . . . on earth' means that we must work for that for which we pray. Even if the world ends before it is wholly evangelized, our work is plain while it lasts.

Some Expository Studies.

BY THE REVEREND JOHN ADAMS, B.D., INVERKEILOR.

I.

Asking for the Old Paths (Ps. cxxxix.).

THIS fine ode closes with the well-known prayer, 'Lead me in the way *everlasting*.' The suggestion of the Targum, however, is not to be overlooked. It reads: 'Lead me in the way of *the ancients*.' Like Jeremiah, it would ask for the old paths (6[16]). Lifting his eyes to heaven the psalmist, in effect, prays: 'Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way of my fathers.' This was 'the good old-fashioned way'; and was at least three things in one.

It was characterized by a good old-fashioned *theology*. No one can read vv.[1-18] without feeling this. Philosophical terms like omniscience, omnipresence, and omnipotence are not heard in its glowing description; yet these are the dominant notes that throb in the first three strophes. Jehovah is the all-seeing, all-filling, and all-controlling presence in the psalmist's thinking and life. One could almost imagine the term 'immanence' trembling on his lips. The ever-pressing influence of his fathers' God was the one thing that mattered. He thought about it in the quiet of evening, and lo, at the hour of dawn, when he awoke from sleep it was still with him (v.[18]). No marvel if the experience thrilled him, and elicited the cry: 'Such knowledge is too wonderful for me: it is high, I cannot attain unto it' (v.[6]). This, we repeat, is good old-fashioned theology. It is not expressed in technical theological terms; and yet in emphasizing the presence of our fathers' God, it is

dealing with the one thing that counts. In heart and home, in Church and society, we would hail Him, as the psalmist hailed Him, as the all-wise, all-powerful, and all-loving God.

And it was characterized also by a good old-fashioned *hate* (vv.[19. 22]). Easy tolerance of evil has no countenance in the strong, virile faith of the Hebrews. Like the poet, it is

> Dower'd with the hate of hate, the scorn of scorn,
> The love of love.

'The duty of keeping alive in the human heart the sense of burning indignation against moral evil—against selfishness, against injustice, against untruth, in ourselves as well as in others—that is as much a part of the Christian as of the Jewish dispensation' (Stanley). Was it not for lack of this that the whole of Europe, in the aftermath of the Great War, was, and still is, in danger of slipping back into the abyss? An outraged moral sense is allowed to become quiescent in the face of a threatened commercial prosperity. Economics, and not the Decalogue, is to hold the place of honour! Ah, my soul, there will be no peace for the nations, and no safety for the individual man, apart from the withering breath of a good old-fashioned hate.

For, finally, this old Hebrew psalm knows how to enforce the good old-fashioned remedy of *individual amendment* (vv.[23. 24]). It is easier to castigate national and social evils than to search out and crucify secret sins in one's own heart. But the whole psalm must be read as a unity. Having filled the mind with the vision of an all-seeing and holy God, one is to allow this purifying flame to refine at once the evils of society and the secret faults of the individual life. 'Search me, O God, and know my heart.' Help me in the indispensable task of self-examination! In this way, let me join in the sacred quest for the good old paths. And while I may not be able, in every sense, to rival the wisdom of the ancients, let me join in spirit their goodly company, and share in measure that holy joy of travelling home to God in the way trod by our fathers. I would ask for the old paths!

II.

My Evening Sacrifice (Ps. cxli.).

At the evening hour, when reviewing the experience of the day, the truest worship is the incense of devotion, the fragrant and sacrificial odour of prayer. One may not be able to join in the stated services of the Sanctuary, but apart from all public forms of worship, he may join the priesthood of believing men, and, lifting his hands, say: 'Let my prayer be set before thee as incense, and the lifting up of my hands as the evening sacrifice' (v.[2]). It may only be by the family hearth, or in the shaded room of suffering, or in the quiet hour of reminiscence; but in every case the devout heart may turn, priest-like, to the golden altar, and wave its censer, or arrange its prayer, in the presence of the King.

Like the writer of this psalm, it may ask to be protected from the sinister evils that have assailed it during the day. For in word and deed, in thought and fellowship, the believer may be tempted to lower his flag, and jeopardize his faith, in the common ways of the world. There is such an air of good comradeship in its easy-going indifference, and so much playful banter in its commercial and social relationship, that the man of faith does not find it easy to parry its delicate thrusts, and may be conscious at the evening hour that he has not come out with credit from its sifting play of wits. It is foolish enough to listen to the idle talk, and to yield more than is necessary to its maxims and customs; but to be in danger of running to the same excess of riot, whether in meat or drink, is a reflection and possible contingency that can only make one blush! Well may he raise his thoughts at the hour of twilight, and say: 'Incline not my heart to any evil thing, . . . and let me not eat of their dainties' (v.[4]).

Is it possible that he has yielded too much already? Vv.[5-7] are not easily interpreted. In gnarled phraseology and in looseness of connexion the passage is too clearly in a state of considerable disorder. And yet out of the confusion, and from the remainder of the psalm, two thoughts are not difficult to distinguish. In v.[5] there is quite obviously the suggestion that the singer has yielded to the temptation, and been timeously reproved by the pious in Israel. He has drifted so far into the unspiritual ways of the world that pious souls have been grieved by his defection and have privately upbraided him for his careless example. The sting of their reproof may not have been fully felt during the hours of business; but at the hour of twilight, when thoughts come home to roost, he is wise enough to face and acknowledge its

truth. And here is the gracious result. He continues his prayer, saying, 'Let the righteous smite me; it shall be a kindness; . . . (nay) it shall be as oil upon my head' (R.V.). Their gentle rebuke was accepted as a word in season; and it proved to be the oil of his consecration.

And this additional thought is not hard to decipher, that nothing but evil can be the outcome of backsliding in a good man's life. The only thing that ungodly associates can do is to place snares and pitfalls in a good man's path. It was not the first time that at the instigation of evil-doers the bones of the saints had been scattered as at the grave's mouth (v.[7]), and it would not by any means be the last. Even for his own sake, then, if not for the sake of the brotherhood, anything like defection on the part of the psalmist must be resolutely repudiated and banned. My soul, these Old Testament lessons are as applicable to-day as ever. See that you turn to Jehovah when the lamps are lighted, and say in your own behalf: 'Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice.'

III.

A Plea for the Still Hour (Ps. cl.).

The general teaching of this psalm is not difficult to follow. It is a summons to high-sounding praise in the liturgical service of the sanctuary. The whole orchestra of instrumental music known to the Jewish Church is called upon to give volume and depth to Israel's service of praise. 'Praise him upon the loud cymbals: praise him upon the high-sounding cymbals' (v.[5]). All this seemed to be necessary in view of the greatness of the theme. They were celebrating the majesty of *El*, the God of power (v.[1]). They were rehearsing the mighty acts and abundance of greatness which had characterized His guidance of Israel through all the chequered experiences of the past. And nothing but tumultuous praise, accompanied by pipe and dance, seemed to be adequate as a fitting expression of a grateful people's joy.

And yet the tiny ode does not close on this high note. It comes to rest on the sacred name *Jah*, the God of covenant love (v.[6]). Probably the psalmist began to feel the reaction from all such public rejoicing, and sensed the need of every devout spirit to get back to the quietude of his own hearth, where, in the still hour of after reflection, he might taste the deeper and more spiritual joy of meditating on mercy and love. Musing there in quiet receptivity, he might add, what was not so easy in the rapture and swing of public worship—'Let every thing that hath breath praise Jah.' Was the quaint Matthew Henry thinking of a similar distinction when he wrote, 'The best music in God's ears is devout and pious affections: *non musica chordula, sed cor*—not a melodious string, but a melodious heart'? It may have been. An hour comes when, in the quiet of evening, the aid of pipe or timbrel is not needed. A healthy reaction to all public rejoicing has visited the man's soul; and wise is the servant of God who can yield to the soothing influence of the hour and retire and muse in the silence.

Dr. John Ker gives a somewhat amusing reminiscence of Dr. Thomas Guthrie, which may help to illustrate our meaning. He was visiting the great preacher at his Highland home, Inchgrundle, at the northern end of Lochee; and in his own felicitous way recalls the Doctor's method of observing family worship. When they had psalms or hymns sung during the day they had the accompaniment of a harmonium, but the instrument was silenced at family praise. He asked the reason, and found that it was an offering to charity. The housemaid, an attached member of the family, belonged to that staunch and worthy section of the Christian Church, the Original Secession, and she had a strong dislike to instrumental music in the service of God! Was that all? Was the silencing of the harmonium an offering to charity, and nothing more? Might it not also be an offering to covenant love? Instrumental music, in our day at least, has a great and worthy place in the public worship of the sanctuary; but times come in the soul's deepest experience, and perhaps family worship is one of these, when the tired servant of God feels no need of any such help. He prefers to utter the holy name of covenant love without it. In any case, celebrating the worthy praise of *El* in the loud sounding music of the sanctuary is but one side of the shield. It is a never-to-be-forgotten privilege; but it is not everything. It is not so heart-moving as the cultivation of the still hour, where one can hymn the even holier melody of the sacred name *Jah*. This is the believer's unique offering to love: not the twanging of the melodious string, but the wooing wonder of the melodious heart. Learn, my soul, to sing thy sweetest Hallelujahs there!

Entre Nous.

SOME TOPICS.

Candour and Reticence.

About a year ago the executors of Mr. J. J. Cooper published a book by him, 'Some Worthies of Reading.' Now some extracts from his letters have been published—*Intimate Letters of a Quaker Magistrate* (Swarthmore Press; 3s. 6d. net). There is much kindliness in the letters, much sound sense, and not a little humour.

'I think a good Quaker personifies the best combination that I know of Candour and Reticence.

'The finest character is that combining them, one who knows the time to speak and the time to refrain from speaking.

'Candour requires a fuller exercise of judgment and charity. Be candid in speaking *to*. Be reticent in speaking *of*.

'Reticence is sometimes both brave and considerate, sometimes moral cowardice.

'"A candid friend" is often a synonym for a caustic critic.

'Candour has probably done more good and probably more harm than reticence.

'Job's friends were more comforting to him during the days of reticence than when they afterwards spoke so candidly to him and about him.

'"Be to his virtues very kind" (and candid),

'"And to his faults a little blind" (and reticent).

'When candour means "speaking the truth in love," it is altogether beautiful; and when reticence means "I will be silent lest I speak unadvisedly with my lips," it is just as admirable.'

Popular Preaching.

Byways, by Canon T. A. Lacey (Hodder & Stoughton; 6s. net), contains thirty-two essays, written in times of recreation. They are not, Canon Lacey says, walks along the high road—the Via Sacra—but rather saunterings in bypaths. 'It must certainly be a very terrible thing to be a popular preacher. The risk is immense; the temptations of the career are overwhelming. He who wins through to safety must be ready, one would think, for beatification. What further miracle can be needed? For consider, in the first place, that popularity has to be acquired. By what means? Two courses are obvious. The preacher may flatter the prejudices of those present, or may trounce the faults of the absent; during the late war there were, both in England and in Germany, fine opportunities for these methods. A third course is more subtle, but not less promising. He may enlarge on the faults of his hearers, and hold them up to commiseration as victims of circumstances beyond their control. Yet a fourth way is open to him; he may prophesy smooth things in general, with a fine flow of language. Any preacher of ordinary ability may count on winning popularity by these means, and he may count with almost equal certainty on losing his own soul. One other opening there is which may be less dangerous; the method of blood and thunder, with much sound and fury, signifying—nothing.

'Yet, such is the paradox of the Gospel—a preacher ought to desire popularity. How else can he deliver himself in full measure? He has the best of precedents for wishing the common people to hear him gladly. But he will remember that, if he succeeds according to the precedent, his hold will be precarious, and that glad hearing may turn into clamour for his crucifixion. Here, also, there is a prospect of descent into hell, though not for permanent detention. The prospect should not daunt him, or induce him to scorn a temporary popularity. It may, however, check his eagerness to seek the danger.

'Indeed, we seem to have slipped here into an important distinction. To desire popularity is one thing; to seek it is another thing. It may seldom come, except to those who seek, but when it does come unsought the savour is different.'

The Sacrificial Life.

'"The sacrificial life," Dr. Jowett said, "is life pooled for the public good." "It is life with the emphasis placed upon our brother." In this connection he used one of his most famous and memorable illustrations.

'"I was crossing (he said) the shoulder of one of the lower Alps, the Fürren Alp, whose bold rocky head looks down into the lovely valley of Engelberg. My guide-book told me that I should reach a place where the visible track would cease,

but it vouchsafed no further information. I reached the place, and with the place the end of the beaten road. For a time I wandered about uncertainly, guided only by the somewhat vague and capricious counsels of a compass. And then I caught sight of what seemed like a splash of blood upon a rock, and then at some little distance another similarly splashed, each one I came to bringing into view another farther away. And then I inferred that these were to be my dumb guides across the trackless waste. I was to follow the blood marks. By the red road I should reach my destination."

'The red road is the path of noblest influence, Jowett urged. The self-crucified man becomes identified—nay, incorporated—with the Lord Jesus Christ. "If the Church of the Living God were sacrificial, she would thrill the world."'[1]

A Test of Christianity.

'We need not begin (said Jowett) with prolonged investigation into the length and details of our theological creed. I have known men and women with a creed as long as your arm, but they had no more spirit of venture than a limpet. Their theology is like a mountain, but they have not the courage of a mouse. Our jealousy for orthodoxy is no proof at all of the value of our faith. What do we hazard for it? The measure of the hazard reveals the vitality of our faith, and nothing else reveals it. It is not revealed by our controversial ardour. It is not revealed by our stern guardianship of orthodox spoils. It is not revealed by the scrupulous regularity of our attendance at Church and worship. No, all these may mean nothing at all. What do we hazard for Christ? What have we staked on the venture? How much have we bet that He is alive and King? Twopence a week, or our life? That's the test.'[2]

POETRY.

J. S. H.

Two small volumes of devotional meditations have been published by one of our Indian missionaries. He does not give his name, but signs the foreword J. S. H. The titles of the books are *The Fourfold Sacrament* and *The Sacrament of Common Life* (Heffer; 2s. 6d. net each). They are the result of his own daily practice of the presence of God. It was his custom—first, to fix his mind on some aspect of the Divine Fatherhood; second, to bring the day's tasks before God; third, to express thankfulness to God; and fourth, to remain in joyful communion with God. We quote from the *Sacrament of Common Life*:

THE SACRAMENT OF SONSHIP (Fourth Week).

Bábar,
Emperor of Hindustan,
Being caught, with his army,
By a destroying blizzard on the Hindu Kush,
Came at last with his men to a little cave,
But would not himself be safe therein,
Because there was in it no space for his men;
Rather he chose to abide without, in the storm and the frost,
With those whom he counted his brothers and friends.

So also,
O Master divine,
Thou dwellest not far and at ease in a lazy heaven:
But endurest with us, whom Thou countest Thy friends,
The brunt of the storm,
Bearing all that we bear,
Sharing the toil and the strife,
Steeling our hearts to be strong
By the joy of Thy presence.

THE SACRAMENT OF SONSHIP (Twenty-Ninth Week).

No sadness is there, nor care,
For those that love Him:
Suffer they may, die they must,
Yet trusting and holding Him,
They are content.

For His love is stronger than death,
More patient than pain:
When my soul shall escape from the final shattering agony,
Then, ah then, shall He put forth His might,
And make me His own for ever.

[1] Arthur Torritt, *J. H. Jowett, C.H., D.D.*, 224.
[2] *Ibid.* 206.

Must I wait till that day?
Nay, one thing alone do I need,
That, a little child,
Here and now I may put forth my hand in the darkness,
And be grasped by His love—

Grasped, did I say?
Nay, my soul shall be stormed,
Mastered with strength resistless,
Garrisoned fast by the armies of God,
By immortal and heavenly joy in His love.

Studdert Kennedy.

A new and revised edition of some poems, by the Rev. G. A. Studdert Kennedy, has been issued by Messrs. Hodder & Stoughton (6s. net). The title—*The Sorrows of God*—is taken from the first poem. Many of them bear a message from the war, and we select two of these:

IF YE FORGET.

Let me forget—Let me forget,
I am weary of remembrance,
And my brow is ever wet,
With tears of my remembrance,
With the tears and bloody sweat—
Let me forget.

If ye forget—If ye forget,
Then your children must remember,
And their brow be ever wet,
With the tears of their remembrance,
With the tears and bloody sweat—
If ye forget.

WASTE.

Waste of Muscle, waste of Brain,
Waste of Patience, waste of Pain,
Waste of Manhood, waste of Health,
Waste of Beauty, waste of Wealth,
Waste of Blood, and waste of Tears,
Waste of Youth's most precious years,
Waste of ways the Saints have trod,
Waste of Glory, waste of God,—
War!

A TEXT.

Ps. xviii. 19.

'These words came into my mind some weeks ago when I was sailing up the Thames. It was to me an unfamiliar stretch of waters. Everything was strangely beautiful. The trees that lined the river banks; the frequent glimpses into the recesses of dark woods; the occasional breaking of the lines, and the surprising vistas of open country; the play of the waterfowl; little children paddling here and there, and their shouts of joy; in quieter places the songs of birds! It was very beautiful. And then we left it all and were shut up in a lock. We were imprisoned within stone walls and iron gates. Not a green thing could be seen. Not a bird could be heard. But in our imprisonment we began to rise. Shut in, we began to be lifted up; until, when we reached the appointed height, the forward gate swung open and we continued our journey on a higher level. And all this became the parable of common experiences in human life. Who does not know God's locks along the river?'

This is from *Springs in the Desert* (Hodder & Stoughton; 5s. net)—devotional studies in the Psalms by the late Dr. J. H. Jowett. These meditations have been collected so that nothing of his may be lost, for Dr. Jowett had a place of his own, and we shall not soon see his like again.

Printed by MORRISON & GIBB LIMITED, Tanfield Works, and published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, Kings Gate, Aberdeen, Scotland.

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

The critics should be the last people in the world to resent the revision of their results: that would be to resent the process by which they live. They must, if they are true to their profession, be willing to reconsider and, if necessary, to modify conclusions in the light of fresh facts, or of a more penetrating analysis of familiar facts. Truth can only flourish so long as it is not unwilling to accept a challenge: if it is not eager to do battle, it must at least be ready to accept battle.

Now among the truths most surely believed among the critics are these—that Deuteronomy belongs to the seventh century B.C., that it was the basis and inspiration of the reformation of Josiah, and that its chief demand was for the centralization of the worship at the Jerusalem temple. Amid all the perplexing uncertainties that beset the criticism of the Old Testament, these were among the few certainties that could not be shaken. It comes, then, like a bolt from the blue to be told that, so far from these things being certainties, they are not even true.

It is Professor A. C. Welch who tells us this, in his book on *The Code of Deuteronomy*, noticed elsewhere in this issue. Dr. Welch has the best of rights to an attentive hearing. He has a singularly independent mind; and his previous work on 'The Religion of Israel under the Kingdom,' 'Visions of the End,' and his articles on 'Jeremiah' in the *Expositor* attest his thorough familiarity with the Old Testament material. So we are prepared for a searching discussion, and we are not disappointed.

Dr. Welch brings to his task a deeper respect for the traditional text of the Old Testament than is common among critics. Not altogether without warrant does he protest against their excision of words or phrases that are inconvenient to their theories. Where, for example, priests and judges appear together in a passage, and one scholar deletes the one word and another the other as an intrusion, Dr. Welch insists that they both be allowed to stand in the text. They are together now, they must have had some meaning for the writer who put them together. Can we discover that meaning? Dr. Welch thinks we can.

His general method is to look at each law first by itself, and then in relation to the other laws which deal with the same theme. He thinks that the whole discussion of Deuteronomy has been vitiated by interpreting its detail in the light of what the critics assert to be its supreme demand—the demand for the centralization of the worship. Dr. Welch finds this unambiguously expressed in only one passage—12^{1-7}. In this view of the book he is very conscious of running 'counter to the

work of a generation'—he might have said, of more than a century. But his acute analysis of the passages he discusses deserves the most patient and careful consideration.

He discusses, among other things, the laws relating to offerings, and those dealing with the nature of prophecy and the appointment of kings; and the result of his discussion is to show that these laws are all relatively early. Some of the laws relating to offerings prescribe nothing either as to the nature or the amount or the destination or the time of those offerings: all this indefiniteness points to a very early date, perhaps even to the period of the Judges, or at latest of the early monarchy.

Similarly the prophets with whom the book is concerned are not thought of as 'the councillors of kings or the defiant judges of priests.' One of Dr. Welch's points is that the relations between prophets and priests were more harmonious than the critics customarily allow. 'The prophet is very near the life of the peasant, and to him the peasant is directed to turn.' He, like the peasant, is a 'homely person'; and he can be coupled—as the Elohist would, but as Jeremiah would not, have coupled him—with the dreamer of dreams. This again points to an early date.

The law of the monarchy would also seem to be early. The king must not be a second Solomon. Who would be most likely to make that demand, and when? 'Judah'—Dr. Welch crisply says—'was longing for a second David, but *Israel* was dreading a second Solomon.' The law reflects the temper of the northern kingdom, and of a period not far removed from Solomon.

This last point illustrates another of Dr. Welch's contentions—that besides suggesting a relatively early date, these laws also suggest a northern origin. Leviticus may represent the usage of Jerusalem, but behind Deuteronomy lies the experience and the practice of Israel. The tithe very possibly goes back to Bethel, the public celebration of the passover—so unlike that prescribed by P—has its analogy, even to this day, among the Samaritans; and the deadly hostility to Canaanite sanctuaries which explains the unceasing emphasis upon the indefeasible importance of the Jahweh sanctuary—sanctuaries, Dr. Welch would say—is reminiscent of Hosea's opposition to the Baalized Jahweh worship.

Enough has been said to indicate the freshness, the strength, and the independence of this important book. Everywhere there is the note of challenge. Dr. Welch maintains, for example, that the Israelites 'never adopted as their own any of the Canaanite shrines,' well aware as he is that this is a critical heresy of the first order, and well aware, as he must be, that a shrine with such a name as Bethel may very well go back to a time immensely earlier than the Hebrews.

So to the question, Is Deuteronomy the programme of Josiah's reform, as most critics believe, or the deposit, as Hölscher has recently maintained, Dr. Welch answers confidently, It is neither. It is a very radical answer, and, if correct, it would oblige us to modify our views on a good many other matters. The date of Deuteronomy is pivotal to Old Testament criticism: if that can be dislocated, much else will be uncertain. The purpose of Dr. Welch's book is 'to examine carefully and afresh the Deuteronomic code itself, and, on the basis of this examination, to seek to determine its aim, its composition, and its period' (p. 174). Whether his conclusions be accepted or not, we cannot but be grateful for so able and stimulating a discussion. It is a book that will have to be reckoned with in future discussions of Deuteronomy.

The Eleventh Annual Conference of Modern Churchmen was held at Oxford on August 25th–31st, and the report, with the papers read, forms a bulky and extremely interesting volume. The present conference seems to have been one of the

best held so far. The papers, at any rate, are of great value, and are from men who are experts in their own region. The general subject was 'The Scientific Approach to Religion,' and Evolution was dealt with by Professor MacBride, Biology by Dr. J. S. Haldane, Astronomy by Professor Lloyd Morgan, the History of Religion by Professor Webb, Psychology by Dr. Hadfield, and so on over the whole field.

The president was Dr. Inge, and some of his words in the opening address have been widely quoted: 'The conflict of Science and Religion is still a long way from being reconciled. It is an open sore which poisons the spiritual life of the civilized world. It is difficult for a man to accept orthodox Christianity as the Churches present it to him without treachery to his scientific conscience. The injury thus inflicted upon religion can hardly be measured. Intellectual honesty is, to a large extent, strained out of the Church, and public opinion within it does not reflect either the best knowledge or the most candid temper of the community. Our Society exists to deal with this lamentable state of things.'

It is not difficult to see why Dr. Inge is called 'the gloomy Dean.' We need not accept the extreme optimism on this subject of the late Professor Drummond, though we regard the Dean's deliverance as somewhat extreme in its pessimism. Professor Drummond asserted that the assumed conflict between science and Christianity did not exist. And there seems to be more ground for his opinion than for the gloomy judgment of the president.

There are two things we may urge in defence of this opinion. One is that the spiritual interpretation of the universe has been spreading over every field of thought until it may be asserted confidently that to-day materialism as a creed is exploded. In philosophy, literature, and even science the spiritual hypothesis has gained more and more acceptance. The other thing to be said is that what conflict does exist is not between science and religion but between science and certain religious interpretations.

A very good instance of this is to be found in the very first paper in this volume, by Professor MacBride, on 'Evolution a Vital Phenomenon.' Dr. MacBride devotes most of his able paper to the task of proving the evolutionary hypothesis. But he begins with some assertions which are at least susceptible of wider inferences than he may have meant to draw.

The doctrine of evolution seems to him to necessitate an entire re-casting of the foundations. And then he proceeds to give a sketch of the orthodox doctrine which the 'sober and religious Englishman believed . . . about the middle of the nineteenth century.' It is a picture of traditional and conventional orthodoxy of an extreme kind, which Professor MacBride asserts was 'unequivocally enunciated by Paul.'

It is difficult to deal with a picture in which things not in the least essential to Christianity are mixed up with things that are. Dr. MacBride is, however, dealt with faithfully, if gently, by the editor of the volume who, in his introduction, puts the matter in a helpful perspective. He admits quite a number of things which science has 'disposed of.'

Among these is the historicity of the Fall story, the guilt of original sin, a state of 'original righteousness,' death as a result of sin, and the pangs of childbirth as a result of the sin of Eve. The editor (Dr. Major) also admits that a certain amount of what we find in Paul was of his own age, and that Paul, if he were alive to-day, would likely jettison his Jewish mythology and eschatology.

But Dr. Major points out how little of the essence of religion all this touches. Science does not touch either the reality of sin, or the fact of 'original' sin, or the sense of responsibility, or the fact of a Divine election, or indeed anything

that can be regarded as essential to a spiritual view of the universe. There are serious facts in the world and things difficult to be explained. But we question if anything in this volume by its scientific writers affords an adequate ground for the pessimistic outlook of the distinguished president.

Two months ago we selected a sermon by Miss Maude Royden for special attention. It dealt with the question of Women and the Ministry of the Churches. Now Miss Royden has published a book, in 'The Living Church' series (edited by Dr. McFadyen), which deals with the whole subject of women and the Church. The title is *The Church and Woman* (James Clarke; 6s. net). However the matter may be settled eventually, every individual member of the Church must think it out and come to some conclusion on it, and we venture to say that no conclusion should be come to without careful consideration of Miss Royden's presentation of the facts and of her arguments.

In a chapter on 'The Influence of Tabu,' Miss Royden says that she was once asked to conduct the Three Hours' Service at St. Botolph's, in Bishopsgate, and the Bishop of London objected to her doing so on the ground that, although this was not a statutory service, 'it was a peculiarly sacred one.' Then Miss Royden adds further: 'Because the chancel and sanctuary are commonly regarded as more sacred than the nave there are churches in which they are debarred to women. A woman may not act as server at the Holy Communion, because this would involve her entering the sanctuary and approaching the altar. In Roman Catholic churches women are not allowed to wash the communion linen. In nearly all Anglican churches they are forbidden to sing in the choir.'

What is the objection? Miss Royden says that the Church has admitted that women are capable of doing these things, but debars them from doing them 'in consecrated places.' The logical argument would then appear to be that the presence of woman has a desecrating effect. It is, Miss Royden says, an insult to womanhood, and it implies 'a base and immoral conception of sacramental religion.'

What is it based on? Largely on St. Paul's teaching. In 1 Corinthians, St. Paul lays down two injunctions which are not easy of reconciliation. The first, in the fourteenth chapter, is that women are to 'keep silence in the churches: for it is not permitted unto them to speak'; and in the eleventh chapter, that when they 'pray or prophesy' they should cover their heads. Here Miss Royden accepts Miss Alice Gardner's view that St. Paul's meaning might perhaps be interpreted as 'do not let women speak unless they have really got something to say, and in that case let them clothe and behave themselves with a view to ordinarily accepted decency.' Another pair of conflicting statements might also be put side by side, both from the eleventh chapter, 'In Christ there is neither male nor female,' and again, 'The head of every man is Christ; and the head of the woman is the man, and the head of Christ is God.' Miss Royden believes that these two statements are irreconcilable, and that the latter represents St. Paul's real position. He excludes women, 'not on the ground of manners and customs or of expediency, but on the ground of fundamental spiritual inferiority.'

But to-day the spiritual inferiority of women is not given as the reason for excluding them from spiritual office. St. Paul's position, Miss Royden holds, has been abandoned, and she quotes from the Lambeth Conference Report (1920): 'Difference of function between man and woman in the Church, as in the world . . . in no way implies an inferiority of women in regard to man.' But if it is granted that women are different from men and have different functions, does this necessarily mean that men are included and women excluded from the ministry? Have women not also got the vocation of the prophet and the vocation of the priest?

Miss Royden defines the vocation of the prophet

as 'the possession of a message from God.' It is a message to the great mass of mankind, and so may be distinguished from the vocation of the priest. The latter conveys a message from God to the individual. 'Christ was supremely Prophet and Priest in that He had a supreme message to all mankind, and also a divine tenderness, compassion, hunger and thirst for every individual soul.' If God gives this vocation of prophet and priest to women, it is the Church's duty to authorize them to exercise it.

The whole case against the prophetic office for women 'was abandoned,' Miss ROYDEN says, 'when the Church decided that women might go forth as missionaries.' And again, 'If the vocation to the priesthood be that universal and Christlike love of souls which for ever sends the lover forth to seek and to save that which was lost, to guide, strengthen, and save those who are already in the fold—can it be seriously contended that no woman is capable of such a love and such a calling? Was not the mother of the Salvation Army, Mrs. Booth, such a priest-like soul?' One test, then, is whether the Holy Spirit has blest the ministries of women.

'It is the teaching of Christ which must in a last resort guide all our actions.' Very carefully and exhaustively Miss ROYDEN examines Christ's teaching, and her answer to the question, 'Is there any justification either in the words or in the acts of Jesus Christ for the exclusion of women from any spiritual office whatever?' is 'I maintain with conviction that there is none.'

But the action of the Church is not in accordance with the teaching of Jesus Christ, for by her action in excluding women from the ministry, 'she has emphasized and still emphasizes the belief that the personalities of women are of less value than those of men. Yet it is the glory of the Church to emphasize in every possible way the infinite value of personality.'

Professor FOAKES-JACKSON, D.D., has written a book that is both useful and interesting, both in a high degree. It is *Studies in the Life of the Early Church* (Hodder & Stoughton; 7s. 6d. net). The more one reads of Dr. FOAKES-JACKSON's own work, the more one marvels at his association with Dr. Kirsopp LAKE. There is nothing revolutionary in this book. You would never suspect the author of having a bomb concealed in his sleeve. It even gives the impression of a moderate orthodoxy. And certainly the book is a rewarding one.

In short chapters the writer depicts aspects of the life of the early Church, its discipline, its literature, its attitude to other religions, and to philosophies, its apologetics, its constitution, its worship, and much else. Every chapter is packed with information. And yet it does not seem overloaded. It certainly is not heavy. The style is delightfully simple and natural. In short, the book is one that could only be produced by one who is a master of his material and moves about in it easily, giving out by the way all kinds of fascinating information.

One of the best chapters is on 'The Church as a System of Belief.' The writer begins his account of the early Christian beliefs by dissipating the idea that Christianity was originally a simple religion full of amiability and benevolence, and lacking in definiteness. The very opposite was the case. Take these two books, both obviously from the same hand, Acts and the Third Gospel. In the Gospel the humanity of Jesus is depicted in a delightful fashion. But the preaching in Acts is quite different. If we had Acts alone we could never have imagined the Jesus of the Gospel. Acts shows that the earliest preaching of Jesus was of Him as Messiah, the Risen Lord. And so in the Church the Divine aspect of the Master preceded the human.

Incidentally this is a very powerful confirmation of the trustworthiness of the portrait of Jesus in the Gospels, and in particular of St. Luke's character as an historian. The representations of Jesus in Acts and the Third Gospel are so different and yet are from the same hand. And Dr. FOAKES-JACKSON makes a remark later on which adds to this argu-

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ment. After tracing the development which ended in the Christology of the Fourth Gospel, he says: 'It is doubtful if the Synoptic portrait of Him could ever have been made, when this was fully realised'—'this' being the idea of Jesus as the Eternal Word.

This is an aside, however. The first emphasis in the Church, as indicated, was on the Divine side of Jesus. There was little interest in the human side. This is shown alike by Acts and the letters of Paul. In these letters Christ is presented in a threefold aspect. In Thessalonians He is the Coming Judge. In Galatians, Romans, and 2 Corinthians He is the Saviour of all who have faith in Him. In the late Epistles He is above all the Heavenly Powers, the First-born of all creation, by whom God made the worlds. By the end of the Apostolic Age in the Fourth Gospel, Jesus becomes the Word of God, who is God, and the only means by which God can be known. This is the basis of all subsequent Christian theology. The Fourth Gospel is the logical outcome of the first preaching about Jesus in the Acts.

The great difficulty in discussing the Divinity of Jesus is that to the Jew and the Gentile the word 'God' had different meanings. To the pagan 'God' was Divinity, as we use 'Man' for humanity. To the Jew, God was a Being of attributes and personality, and was essentially One. The question, 'Was Jesus regarded as God?' can be answered without difficulty in the affirmative. To the more important one, 'In what sense was He so regarded?' it is more difficult to reply.

It must be remembered that from the earliest days the Divinity of Christ was an all-important doctrine. Jesus Christ was the Son of God, the Saviour, and the Coming Judge of the World. But how was this to be reconciled with the unity of God? The answer was at least partly furnished by the Alexandrian Jews with their conception of the Divine Wisdom or Word. Christian piety identified this with the Master. God by His wisdom made the World. This wisdom is His Word (Logos). Ever since time was, the Word of God has been in operation. And so came the Prologue to the Fourth Gospel, and the basis of Christology was laid on a firm foundation.

But of course there was the question of salvation. How was this wrought out? The question was not much discussed, *i.e.* the means of salvation. But salvation was sacramental. Baptism was the instrument of justification, and the flesh was redeemed in the Eucharist. At this point of Dr. Foakes-Jackson's exposition one cannot help asking: What about St. Paul's emphasis on justification by faith alone? And one is more than a little surprised by a remark made in this context: 'It is remarkable how little interest was taken in many things which aroused furious controversy in later days, such as justification, grace, sanctification and the like; and even the writings of Paul failed to draw much attention to these topics before Augustine.'

One of the great interests of the early Church was the future world. All the questions that gather about Millenarianism absorbed it. As to definite problems, such as the fate of unbelieving souls after death, and the immortality of the soul, Dr. Foakes-Jackson is indefinite, as the early Church appears to have been. The chief defect of a most interesting discussion of the growth of early belief is the failure of the writer to indicate what place the Gospel narratives of the ministry of Jesus had in the content of faith. Granted the earliest preaching was of the Risen Lord, what influence did the accounts of the earthly ministry exercise? The author says nothing about that.

'If the trees looked like lodging-house furniture, and the birds, transformed into cheap wedding-presents, sounded like klaxons and railway whistles; if the flowers looked like grinning skeletons and smelt like dead rats; if the oxen slid about the fields like tram-cars and lowed like the beating of cans, and the meadows were like the shops in mean

streets, and the hills like dust-heaps among back-to-back houses. . . . No! we cannot imagine it. We can only say that such a world would be like the worst sort of nightmare, and that we should all quickly go mad.' These words occur in a striking dissertation on *Art and Religion*, by the Rev. Percy Dearmer, D.D. (S.C.M.; 3s. 6d. net).

The writer finds that a disastrous confusion has arisen between Art and Life. During the general concentration upon science and commerce in the last century, there was a widespread tendency to forget the place of art in human life. At the same time in the religious world there was a fairly general idea that ethics was the only matter that need concern a religious man. 'Art had come to be regarded as a frivolous and rather naughty damsel, to be avoided by serious people.' The position, then, to-day is that art suffers from loss of contact with religion, and that religion suffers from loss of contact with art.

How is this disastrous confusion to be cleared away? It can only be by realizing that the spiritual life depends upon the three Ultimate Values—Goodness, Truth, and Beauty. 'The artist has to understand that beauty is not the only spiritual value. The religious man has to understand that goodness is not the only spiritual value. And the scientist has to understand that there are two other spiritual values besides truth.' These three Ultimate Values are co-ordinate, each one absolute in its own sphere, yet forming together a harmonious unity. Beauty *exists*; it is as real as goodness or truth. Art is man's answer to that beauty, and his worship of it. 'No doubt goodness comes first, and last. It is the supreme value of life, the final test of a man's soul. But truth cannot be disentangled from it; and beauty is the air in which truth and righteousness live, and which they help to create, as the air helps to make the grass and the trees. Without it the other two sicken and fade; and with its complete loss they would die, because reason itself would be overthrown.'

In the full recognition of the three Ultimate Values, and the due exercise of the spiritual activities which are man's response to them, will art, science, and religion maintain their independence, and find their essential harmony. 'Let us say to the artist, "If you are indifferent to the moral activity your art will suffer; because your art expresses your whole self, and your whole self needs to be worth expressing." And to the scientist, "Your difficult and engrossing work may dull your God-given æsthetic faculty; but remember that beauty *is*, even if you may have perhaps little eye or ear for it; do not spoil your science by a bad philosophy." And to the moralist—to the religious world which is still in the main only interested in morals, "The perfection of man is to understand all the spiritual activities, and to practise those which lie within his power." For unless a man's heart is thus purified, he will not have a true conception of God; and if he has not a true conception of God, to the extent of his untruth he will be worshipping a false god.'

Telescoped History.

By Professor John E. McFadyen, D.D., United Free Church College, Glasgow.

Nothing can be plainer than that the Biblical, or at any rate the Old Testament, conception of historiography was very different from our own. Whether we consider the content or the form of the historical narratives, this is abundantly plain. Their very brevity is eloquent of a deep-seated difference of purpose. Contrast, for example, the Books of Kings with any ancient or modern history. The whole story of the Kings, which traverses about four hundred years, could be read, though doubtless not very carefully, in about six hours. Compare with this the elaborate treatment given

by Herodotus to the Persian war, or by Thucydides to the Peloponnesian war, or by Macaulay to the reigns of James II. and William and Mary. The Biblical historians omit or suppress hundreds, nay, thousands of facts which would have been of the profoundest interest and importance to us, and with which the earliest of them at least must have been familiar. The rebellion of Absalom was assuredly woven of more and subtler threads than are revealed in the Biblical story. And what would we not give for a fuller account of the rebellion of Jeroboam I., which cleft the monarchy in two, and sent the northern and southern kingdoms each upon its separate way? Doubtless the principal factors are luminous enough—Solomon's idolatry and his exploitation of the common people, his defiance of the religious and the democratic sentiment. The Biblical historians are masters of the fine art of concentration, but at numberless points they leave our legitimate curiosity unsatisfied. And they do so, because their writing is controlled by a purpose, which is nothing less than to justify to men the ways of God, as they understood them. All that does not seem to them to contribute to this purpose is irrelevant and is ignored.

Moses.

Now one of the strangest phenomena in their method of handling history is to telescope a movement into an event—a movement which may have taken decades or even centuries to run its course, into the event in which, or the personality in whom, it originated. If anything is certain in Hebrew history, it is that the legislation which is recorded at various points in the Pentateuch is the product of centuries of experience, and reflects, as indeed we should expect that it would, successive stages in the social, juristic, and religious development of the Hebrew people. The Book of the Covenant implies more primitive conditions than Deuteronomy, while the Deuteronomic legislation is admittedly earlier than the Priestly Code. True, there is a growing recognition of early, and in places of very early, material in P: but that does not alter the fact that these codes in their present form represent the developing mind of Israel in its application to social and religious problems, and that two centuries, less or more, separate each code from its predecessor. This is as good as certain and is all but universally admitted.

But the Bible does not admit it. There all these codes, with their mutually exclusive social implications, are solemnly and deliberately referred to Moses. It was he who set before Israel the 'judgments' which are enumerated in the Book of the Covenant (Ex 21^{1}). It was he who delivered the eloquent speeches in which the Deuteronomic legislation is embodied (Dt 1^{1}). It was to him that Jahweh communicated the minute ceremonial details which occupy so large a space in the Book of Leviticus. Of this last book, which in its present form critics almost unanimously regard as later than Moses by at least seven hundred years, chapter after chapter begins with the words, 'Jahweh said unto Moses.'

Here is a dilemma indeed, which is peculiarly vexatious to those who see the reasonableness and force of the critical arguments and who yet wish to retain their faith in the statements of the Bible. And it has to be clearly understood that the opposition is not merely between the statements of the Bible and the assertions of the critics, but sometimes between the Biblical statements themselves, so that, if we desire to retain our intellectual integrity, we are compelled to come to some kind of *modus vivendi* with them. The most instructive instance of this conflict occurs in connexion with the law of booty, which ordained that

> As the share of him who goes down into battle
> Is the share of him who remains with the baggage:
> They shall share alike.

The origin of this law is traced, in a passage whose historicity we have no reason to doubt (1 S 30^{21-25}), to an experience of David with some of his followers less magnanimous than himself. During his absence at Esdraelon among the Philistines, whose cause he was ostensibly supporting, Philistia and Judah had been ravaged by incursions of Amalekites. On his return to Ziklag, finding that the town had been burned and the women captured, David, after consulting the oracle, overtook and routed the foe, recovering all that had been lost, with much booty. Some of the unprincipled spirits who had taken part in the pursuit, proposed that those who had been too faint to help them should have no share in the booty. But David rebuked the proposal as an injustice and an ingratitude to the God who had graciously given them the victory, and there and then laid down the principle quoted above,

that all should share alike. 'And it was so,' we read, 'from that day forward, that he' (that is, David) 'made it a statute and an ordinance for Israel unto this day' (1 S 30[25]). This is a very living picture, and we can see the law springing out of that definite historical emergency. There is every reason to believe, as the narrative asserts, that that particular law was born that day, and that the father of it was David. But in Nu 31 it has a very different paternity: there it is Moses who enacts—or, to be more precise, Jahweh who instructs him to enact—that the prey be divided into two equal parts (vv.[27. 36. 42]), and that those who fight and those who remain behind are to receive equal shares. Here, again, the law is connected with a definite historical situation—this time a fight between Israel and Midian—but the whole account bears upon the face of it the unmistakable features of a midrash. Besides taking enormous quantities of booty, Israel, without losing a single man, succeeded in slaying every man of Midian. The improbability of this must be obvious; the impossibility of it will be more obvious still to one who remembers the distress to which Israel was reduced, three generations or so later, by the Midianites, who are supposed in this narrative (Jg 6[11]) to be exterminated. The same law is referred to David and to Moses—to David in a narrative inherently probable, to Moses in a narrative abounding in improbabilities, and reflecting, in its carefully apportioned percentages of the spoil to the priests and the Levites, the religious interests of a far later time. Under these circumstances, can there be any possible doubt that David is the originator of the law, and that we have here an indubitable instance of a law being assigned to Moses which was not his? Indeed, all the legislation, as we have seen, was assigned to him; and behind this conception, which the Bible itself furnishes us with the means of challenging, lies the undoubted fact that, in some real sense, he is the *fons et origo* of Hebrew law. At the beginning of Israel's history stands this mighty personality whose mind conditioned the whole subsequent development of the Hebrew genius. He did not create the law—that was necessarily the product of centuries; but he gave the impulse to it, and is doubtless responsible for some of it, possibly, for example, the Decalogue. The Hebrews, therefore, who were more interested in the spirit than in the facts of a movement, readily regarded him as the creator of the whole law, thus telescoping into one series of events at the beginning of their history a movement which occupied, as it could not but occupy, several centuries.

David.

A similar phenomenon meets us in the religious poetry of Israel. The Psalms are familiarly known as the Psalms of David, and this phrase carries, in the minds of those who use it, the implication that the whole Psalter is by him; indeed, till the eighteenth century this was the prevailing opinion. In the Psalter, if we include the titles, there was much to encourage this belief, though there was also something which should have given pause to minds critically inclined. By the superscriptions seventy-three psalms are ascribed to David, and a few are associated with definite incidents in his career; but though it is not impossible that David may have written some psalms, or at any rate portions of psalms found in our existing Psalter, the superscriptions are so seriously discredited either by palpable mistakes or by divergences in the Greek and Syriac Versions, that it is never safe to accept them as evidence for the authorship or origin of a psalm. The superscription of Ps 7, for example, in assigning it to David, connects it in some way with 'Cush the Benjamite'; unless this represents some tradition independent of the Books of Samuel, it seems to rest on a confusion of the Cushi of 2 S 18[31] with Shimei the Benjamite of 2 S 16[5]. However that may be, there can be no doubt of the inaccuracy of the superscription of Ps 34, which calls the Philistine king, before whom David feigned madness, Abimelech instead of Achish (1 S 21[14]), resting perhaps upon a hazy reminiscence of Abimelech of Gerar (Gn 20[2]), which was apparently in the Philistine country. Again, the superscriptions are sometimes demonstrably at variance with the contents of the psalms themselves. For example, Ps 59 contemplates a situation in which certain cruel and blasphemous men go about the *city*, whereas the superscription assigns it to the occasion when David's *house* was watched by Saul's emissaries. In the same psalm the enemies of the singer are described as *the nations*, that is, the heathen (cf. v.[5]). This relegation of psalms to David reaches the climax of absurdity in Ps 139, whose lateness is attested not only by its Aramaisms but by its theology, which is about as un-Davidic as it could possibly be.

The idea which it emphasizes with such persistent and persuasive power is the Divine omnipresence, but obviously centuries must separate the man who knew God to be in heaven and earth and Sheol and everywhere from the man who believed that when he was driven beyond the confines of Palestine he would inevitably fall under the jurisdiction of other gods (1 S 26^{19}).

This defiance of historical possibility which frequently characterizes the superscriptions is very eloquent of the tremendous place which David was believed to occupy in the department of sacred song. In later times it was carried the length of ascribing to him psalms which had no warrant even in very late textual tradition. As Robertson Smith[1] has reminded us, the Septuagint has ascribed to David a number of psalms where the Hebrew has no author's name at all (Pss 33. 43. 67. 71. 91. 93 to 99. 104. 137—Ps 137 of all psalms! 'by the waters of *Babel*'); and 'at least in four cases our Hebrew Bibles have the name of David where it has no right to be,' because that ascription is absent from the great majority of LXX MSS, which would assuredly have repeated it from the Hebrew text they were translating, had it been there. Still later, the same tendency is seen in the New Testament, where Ps 95 (vv.$^{7-11}$, 'to-day, if ye will hear his voice,' etc.) is quoted in He 4^{7} as 'in David,' though in the Hebrew it has no superscription at all. This simple phrase is charged with profound significance; it proves beyond a doubt that *David* practically means *the Psalter*, and it carried for those who used it the implication that David was the author of it all. Peter can argue on the day of Pentecost from Ps 16 on the assumption that it is the composition of 'the patriarch David,' who, with the *foresight* of a *prophet*, was speaking in it of 'the resurrection of the Christ' (Ac 2^{25-31}). Here, again, the inevitable conclusion is that this tradition represents not historical fact but telescoped history. The whole course of the movement which he only inaugurated is ascribed to him. The tradition has, of course, a real basis in fact. David was known to be a great minstrel and poet (cf. 2 S 1), an ardent worshipper of Jahweh, and earnestly bent upon building Him a temple; and so not unnaturally he came to be regarded not only as the father of religious song, but as the composer of much—and later, of all—of the Psalter.

[1] *Old Testament in the Jewish Church*, p. 96 f.

Solomon.

When we turn to the Wisdom Literature, a similar phenomenon greets us. The Proverbs are familiarly known as the Proverbs of Solomon, and not impossibly some of them may be his. He was pre-eminently the 'wise man' of Hebrew antiquity, and he is expressly said in 1 K 4^{32} to have spoken 3000 proverbs. The implication of that passage (cf. v.^{33}) is that those proverbs consisted of comparisons between men and trees or animals: that supposition is met by some (cf. Pr 6^{6}), but not by many, in the book. And there are many proverbs in one of the sections expressly ascribed to him (chs. 10–29) which could hardly by any chance have been his. The advice as to the proper demeanour in the presence of a king ($25^{6f.}$) would not come very naturally from one who was himself a king (cf. $23^{1ff.}$); nor, to say nothing of the praises of monogamy which would sound rather cynical on the lips of one who is credited with having had '700 wives, princesses, and 300 concubines' (1 K 11^{3}), would he be likely so to satirize his own government, as he would be doing in 29^{4}, if that dictum were his: 'he whose exactions are excessive ruins the land'?

And if Proverbs, as a whole, for many good and sufficient reasons, cannot have come from the pen of Solomon, still less can the Book of Ecclesiastes. The language alone stamps it as one of the very latest books in the Old Testament: it was probably written about 700 years after Solomon was in his grave. Even the conservative Delitzsch admits that if the book be of Solomonic origin, then there is no such thing as a history of the Hebrew language; and Driver argues that 'the tone and the social and political allusions show that it is, in fact, the product of a far later age. The tone is not that in which Solomon could have spoken. The Solomon who speaks here is a different character from the Solomon of history. The historical Solomon, the ruler of a great and prosperous empire, could not have penned such a satire upon his own administration if 3^{16} (the place of judgment filled by wickedness) 4^{1} (the wrongs done by powerful oppressors) 5^{8} (one corrupt ruler appealing above another) were written by him. When he alludes to kings, he views them from below, as one of the people suffering from their misrule.' It is as plain as can be that Solomon cannot have been the author of such

a book, but the selection of him as the mouthpiece of its sentiments is singularly appropriate. He, with his abundance, had more than any other the opportunity to test life at every point, and the exceptional wisdom with which tradition credited him would give unique value to his judgment.

So here, again, we have telescoped history. The Wisdom Literature—not indeed all, but much of it—is ascribed to the great historical figure who stands at the beginning of the movement.

The Conquest of Canaan.

Another interesting exhibition of this principle occurs in Jos 21^{43-45}, where a later writer represents the conquest of Canaan as completely and finally effected within one generation and before the death of Joshua. 'Jahweh gave Israel all the land he swore to give their fathers, and they possessed it, and dwelt in it. And Jahweh gave them rest round about, according to all that he swore unto their fathers; and there stood not a man of all their enemies before them; Jahweh delivered all their enemies into their hand. There failed not ought of any good thing which Jahweh had spoken to the house of Israel: all came to pass.' Now, considered as history, this statement is in the flattest contradiction to the facts, as attested not only by the first chapter of Judges, but by the Book of Joshua itself (cf. 16^{10} $17^{12f.}$). We know that the conquest of Canaan was not completely effected till long after Joshua's death, and the oldest sources frankly admit that in many districts it was never thoroughly effected at all (cf. Jos 15^{63} 16^{10} 17^{11-13}, Jg 1^{19-36}). In the passage quoted at length, and especially in the last verse, it is clear that we are listening to the voice of the preacher who interprets facts rather than of the historian who records them. With Jahweh upon the scene, working so manifestly for His people, the conquest was already, under Joshua, ideally complete; and later writers, with the preacher's instinct for religious values and removed by centuries from the facts, had no difficulty in presenting it as actually complete.

Creation.

Is it too much to see, as Sir George Adam Smith has suggested,[1] the same type of mind operating in the priestly story of Creation (Gn 1)—the type which is unfamiliar with the idea of development, which fixes upon results rather than upon the age-long processes by which they were reached, and which, whether in philosophy or in politics, ignores secondary and gradual causes? 'This was especially the way of the Semite, ever absolute in his thinking as in the expression of his thought. He described physical phenomena, now known to be of long development, as having happened instantaneously, or, as the first of Genesis puts it, in *a day*. He presents the creation of the Universe as the act of the Word of God on seven successive days! So also'—he skilfully argues—'does he present Deuteronomy, the fruit of centuries of the Spirit's influence on Israel, as the utterance in one day of Moses.'

[1] *Deuteronomy*, p. cxii.

Ezra.

Within the spheres discussed, the principle for which we have been contending will hardly be disputed by any one who knows the facts, but the application of it may have far-reaching consequences in unexpected directions. Let us consider the achievements ascribed by the historians to Elijah and Ezra, and let us take the case of Ezra first, as his is perhaps the easier to dispose of. It is universally admitted that our present books of Ezra and Nehemiah are in a state of great confusion, and that no intelligible picture of the sequence of events emerges from them as they stand. It has been customary to suppose that Ezra came to Palestine in 458 B.C., armed with authority from Artaxerxes I. to investigate the religious condition of Judah and Jerusalem and to teach the law, and that he introduced drastic measures of religious and social reform. Nehemiah arrived in 444 endowed with full powers as governor of Judah: he rebuilt the walls of Jerusalem and designed measures to have it strongly guarded and more thickly peopled. Ezra took advantage of the opportunity thus afforded to reorganize the national life on the basis of the law-book which he had brought from Babylon and solemnly read before the assembled people. In 432 Nehemiah paid a second visit to Jerusalem, during which he discovered that some of the abuses formerly repressed, had revived; whereupon he instituted a vigorous, and in part violent, campaign of reform.

Now there are many improbabilities in this assumed order of events. Professor C. F. Kent is undoubtedly right when he says that 'Nehemiah's

acts all give the impression of being pioneer reform measures,' preliminary and preparatory to the *later* work of Ezra; and the belief here indicated that Nehemiah is prior to Ezra is gaining ground. 'The situation which Ezra finds on his arrival appears to presuppose a settled and orderly life, which was hardly possible until the city was fortified and the walls built by Nehemiah; indeed, Ezra, in his prayer, mentions the erection of the walls as a special exhibition of the Divine love (Ezr 9^9). Further, Nehemiah's memoirs make no allusion to the alleged measures of Ezra; and, if Ezra really preceded Nehemiah, it is difficult to see why none of the reformers who came with him from Babylon should be mentioned as supporting Nehemiah. Again, the measures of Nehemiah are mild in comparison with the radical measures of Ezra. Ezra, *e.g.*, demands the divorce of the wives (Ezr $10^{11ff.}$), whereas Nehemiah only forbids intermarriage between the children (Neh 13^{25}). In short, the work of Nehemiah has all the appearance of being tentative and preliminary to the drastic reforms of Ezra. The history certainly gains in intelligibility if we assume the priority of Nehemiah, and the text does not absolutely bind us. Ezra's departure took place "in the seventh year of Artaxerxes the king" (Ezr 7^7). Even if we allow that the number is correct, it is just possible that the king referred to is not Artaxerxes I. (465–424 B.C.), but Artaxerxes II. (404–359).'[1] In that case the date of Ezra's arrival would be not 458, but 397, and every incident in the Books of Ezra-Nehemiah, as rearranged on this basis, falls into its place.

But why this displacement and antedating of Ezra's expedition? It may, of course, have been due to the accidental confusion of the two kings who bore the name of Artaxerxes; but considering the Chronicler's passionate interest in the priesthood—and it is quite certain that Ezra-Nehemiah forms part of a single work to which Chronicles belongs—it is more probably due to the desire to give the priest Ezra precedence over the layman Nehemiah. Professor C. C. Torrey, who holds that the Chronicler was 'by taste and gift a novelist'[2] rather than an editor, has argued that Ezra is really nothing but a creation of the Chronicler's imagination. Without carrying scepticism to so extreme a point, we do seem justified in believing that his story furnishes us with another illustration of telescoped history (also, incidentally, of misplacement), and that reforms which were the deposit of at least fifty years of experiment and experience have been set at the beginning of the movement instead of at the end.

[1] See my *Introduction to the Old Testament*, p. 337.
[2] *Ezra Studies*, p. 250.

Elijah.

More interesting still is the story of Elijah, as in it the question of miracle is involved. There is not a more dramatically splendid scene in the Bible than the contest enacted on Carmel between the lonely representative of Jahweh and the prophets of the Baal. We are left with the impression that, at the supreme moment, Jahweh defended His cause and justified His servant by a miraculous exhibition of His power. 'Then the fire of Jahweh fell, and consumed the burnt-offering, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces, and said, Jahweh, he is God; Jahweh, he is God' (1 K $18^{38f.}$). Then the prophets of the Baal were seized, and Elijah slew them—apparently all of them, for his command had been to 'let not one of them escape.' Jahweh triumphed, Elijah triumphed, the Baal was discredited and his prophets were destroyed.

But what really happened on Carmel? Did fire descend from heaven, whether by an opportune lightning flash or in some yet more wonderful way? Did Elijah really enjoy a decisive triumph? In the very next chapter he takes to flight; he is afraid (19^3 LXX ἐφοβήθη, וַיַּרְא—a touch which the Hebrew has skilfully obliterated by reading וַיִּרְא, 'and he *saw*'), afraid and dejected, and his work, so far from being accomplished, has to pass into other hands—the hands of Hazael, Jehu, and Elisha. The question of the historicity of the Carmel episode can only be discussed in the light of the larger question of the relation of the Elijah cycle of stories to the Elisha cycle. That, speaking broadly, one cycle depends upon the other, is undeniable; no other hypothesis is reasonable in view of the large measure of correspondence between the two cycles. Both prophets raise a child, an only son, from the dead; both miraculously fill a poor widow's jar (or jars) with oil; both are described as 'the chariots of Israel, and the horsemen thereof.' Which cycle depends on the other? Unquestionably the tales about Elijah make a more original and majestic impression, and

one is tempted to suppose that the Elisha tales are modelled on those of Elijah. On the other hand, considering the prominent place of Elisha in securing success for Israel in her Aramæan wars, it must be admitted that 'the chariots of Israel, and the horsemen thereof' is more appropriate as a designation of Elisha than of Elijah; in which case the title will have been later transferred to Elijah, and here, at any rate, the Elijah cycle would be the borrower.

Without discussing this difficult and delicate question, it should be noted that in the invaluable chapters 2 K 9 f., which are purely historical and entirely free from the legendary elements which meet us at every turn in both cycles of stories, it is explicitly stated that, in a revolution instigated by Elisha in the interests of Jahwism, '*Jehu* destroyed the Baal out of Israel' (2 K 10^{28}). The story of how this was done is crowded with vivid and unimpeachable detail, and we cannot but feel that here, at least, we are standing upon the solid ground of history; and inevitably the question rises to our minds: Is this the really historical fact of which the Carmel scene is the poetical (or legendary?) counterpart? In both stories the cause of Jahweh brilliantly triumphed—in the one at the hands of Elisha and Jehu, and in the other at the hands of Elijah. In arguing this point Gunkel[1] finely says: 'Now we can understand the curious contradiction between the Carmel and the Horeb tale: in the first Elijah wins the victory over the Baal, in the other he at first despairs of Jahweh's cause, and then he sees the victory, but only afar off. Here the historical and the legendary stand side by side: historical is Elijah's lament that he stands alone, that he is weary of the fight for a forlorn cause; legendary is the great triumph which the historical Elijah was not spared to see with his own eyes. We have, therefore, to understand the Carmel story not as a real event in the life of Elijah, but as the dream of his own glowing heart or of one of his supporters: what could they have wished for more than that fire should fall from heaven and decide in favour of the true God, and that the prophet might slay the Baal priestlings with his own hand? Here one may see a characteristic trait of religious legend: later generations cannot bear to think that in his lifetime the greatly honoured man had to depend, like all of us, on hope and faith, and, besides, they are offended at the secular manner in which the Baal was finally exterminated from Israel.'

[1] *Elias, Jahve, und Baal*, p. 39.

There is, of course, a type of mind to which such an explanation will seem a dishonourable and disingenuous subterfuge, not only a cavalier but a blasphemous attempt to eliminate the miraculous action of God from a great historical crisis where the true faith was in deadly peril. More welcome to such a type would be the opinion of Kittel, who argues in his Commentary on Kings that, 'though God, whom the narrator regards as Immediate Cause, is not an object of exact scientific thought, yet any one who can believe in the existence and operation of a living God and His intervention in the world, will find even for such an event, which, from the point of view of science, remains wrapped in obscurity, an explanation which will satisfy, if not his scientific thought, at any rate his religious conviction. He will take into account the fact that we stand here at one of the most decisive points in the religious history of Israel and consequently of humanity. Had Elijah been defeated and had Baal triumphed in Israel, the consequences would have been incalculable.' This is unquestionably a defensible position, but its force is somewhat blunted by the fact that the legendary element in the Elijah (as in the Elisha) cycle is so obvious and pervasive; and those who are unconvinced by the argument will find relief, even if not unmixed with a little misgiving, in the view that here we have another instance of telescoped history. The movement which ended in the extirpation of Baalism at the hands of Elisha and Jehu was initiated by Elijah, and he is credited, like Moses, David, and Solomon, with the full consequences of this movement which he only inaugurated and inspired.

Does this principle find any application in the New Testament—in the Trinitarian formula, for example, which in Mt 28^{19} is carried back to Jesus; in the discussions between Him and 'the Jews' in the Fourth Gospel, which may reflect problems which had to be faced by the early Church; and elsewhere? We leave it to New Testament scholars to say.

Literature.

DEUTERONOMY.

Professor Adam C. Welch, D.D., of New College, Edinburgh, has written a courageous and challenging book on *The Code of Deuteronomy* (James Clarke; 6s. net) which, if its conclusions are accepted, will seriously modify current opinions not only on the nature and origin of Deuteronomy, but, by implication, on many other Old Testament problems as well. On no question has there been a greater unanimity among scholars than on the date of Deuteronomy, which has long been confidently assigned to the seventh century B.C., and regarded as the book which inspired the reformation of Josiah, the chief feature of which is usually held to be the centralization of the worship at Jerusalem. All these positions are acutely challenged by Dr. Welch: only in one passage does he find the demand for centralization unequivocally expressed, and the conflict reflected in the book he believes to be not that between the one sanctuary and the many, but between Jahwism and Baalism. The numerous allusions to 'the place which Jahweh shall choose to cause His name to dwell there' are allusions not to *the* alone legitimate sanctuary at Jerusalem, but to *any* Jahweh sanctuary—and there were many scattered throughout the land; but with a *Canaanite* sanctuary Israel must have nothing to do. The critics are wrong, Dr. Welch believes, who read the several laws in the light of the demand for centralization; each law must be looked at by itself, and compelled, so far as possible, to disclose the secret of its historical origin. A close examination of several of the laws leads Dr. Welch to the conclusion that they are much older than is commonly supposed, coming from the early monarchy or even, in some cases, earlier, and from Israel rather than Judah.

There is much food for thought in this important book. Professor Welch does his own thinking; he is not afraid to challenge opinions held by the ablest of recent and contemporary critics, and he is very competent to give his reasons for the faith that is in him. This is as fresh and stimulating a book as we have seen for a long time, and no serious student of the Old Testament can afford to miss it.

PSYCHOLOGY AND RELIGION.

Two large volumes add to the swollen stream of literature dealing with the relations of Psychology and Religion. One is general, the other devoted to a particular problem. The first is *The Psychology of Religion*, by the Rev. W. B. Selbie, M.A., D.D., Principal of Mansfield College (Clarendon Press; 12s. 6d. net). It is the first of a series of Oxford Handbooks of Theology, issued under the editorial care of Dr. Headlam, Bishop of Gloucester. Dr. Selbie delivered the substance of this book under the Wilde Foundation at Oxford, and he has the same kind of audience in view in publishing the lectures. But they are not in any daunting sense academic. They are quite within the compass of any educated layman. Indeed, the chief merit of this work is that it is fitted to be a general introduction to the subject. There is nothing revolutionary in it. There is very little that is original. But it surveys the whole field in an impartial and dispassionate manner.

It is obvious that Dr. Selbie knows the literature, and he brings to the exposition and criticism of it a strong and capable intellect, so that we always feel we are in safe hands. One of the most useful features of his survey is that it covers the whole ground. He does justice to the older psychology of mental states, to the Behaviourists and also to the New Psychology of the Unconscious and the Abnormal, and he brings under review all the facts —conversion, mysticism, sin, prayer, adolescence, society, belief in God, worship, the unconscious, and (in two admirable chapters) the religious consciousness. We are naturally most interested in what Dr. Selbie has to tell us of the proper relations of religion and psychology. There is, he says, 'no sort of antagonism' between them, 'though there may be between certain forms of religion and certain philosophical conclusions based on psychology.' He insists over and over again on the limits of psychology. When it reaches questions of essential truth it must hand over the problem to theology or philosophy. All the same, psychology can do much for religion. It shows that the religious factor is intimately bound up with our nature, and is an essential element in our reaction to the universe. It justifies us in arguing as to

the reasonableness of man's religious outlook. 'It is on the normal working of the human consciousness that we rest our belief on the intelligibility and interpretability of the world around us.' That is a good example of the intellectual common sense of which this book is full.

There are naturally points on which the reader may find himself critical. One is Dr. Selbie's agreement with the newer psychology in denying that man has a religious instinct. Dr. Selbie repeatedly answers himself on this point, when, for example, he expresses the conviction that 'religion is natural to man' (p. 184), 'that man is made for God' (p. 180), that 'experience itself speaks to the fact that man is by nature religious' (p. 297). What is this but a religious instinct, and one deeper than the three so freely recognized by psychology, selfhood, sex, and the herd? Another opinion very open to criticism is the assertion that there is such a thing as a group mind, in any but a very vague and pictorial sense. But such differences deduct nothing from a book which, because of its sheer ability and sanity, ought to become a standard work on the subject.

The second book comes from America, *Psychology of Religious Experience*, by Mr. Francis L. Strickland, Professor in Boston University School of Theology (Abingdon Press; $2.00). It deals with very much the same topics as the former volume, from the experimental side, and almost in the same order. It presents a careful analysis of experience in all its religious aspects, and comes to much the same conclusions as Dr. Selbie. The criticism of the new psychology is, however, more drastic, and the claims made for religious experience are larger. Professor Strickland contends, for example, that the method of the psychologist in the field of religion does not shut him out of an affirmation of the Divine Personality. And at the same time he insists that no analysis of religious phenomena can be satisfactory that is made by a psychologist who is ignorant of the reality and power of religion in his own soul. Professor Strickland's book is a competent, interesting, and intelligent treatment of a great theme and a solid contribution to the most engrossing religious problem of our time.

DR. FISHER'S BAIRD LECTURE.

The Baird Lecture for the current year was entrusted to the Rev. R. H. Fisher, D.D., the highly esteemed minister of St. Cuthbert's Parish, Edinburgh, and is now published under the title *Religious Experience* (Hodder & Stoughton; 10s. 6d. net).

The book is encyclopædic in its scope. Beginning with some reference to the History and to the Psychology of Religion, it proceeds to glance at the varieties of religious experience and to discuss the mystical and the intellectual approaches to religion, which involve some account of magic, reason, imagination, and memory. Then we have to consider the crises of the Soul and look at the doctrines of the Fall, Forgiveness, Conversion, and Regeneration. Then we proceed to review the making of Christian character and the Means of Grace, with Christ the Great Example. We are now in the region of Christian Ethics which occupies two chapters, and we conclude by considering the Christian Hope for Time and for Eternity.

Such a list of contents reminds us somewhat of the preacher who announced the subject of his discourse as a brief review of God, Man, and the Universe. It is fairly obvious that too much ground is attempted. Here in one compact and well-printed volume we have at least a dozen topics which would each require far more space than Dr. Fisher's programme allows. What impresses us, however, is not the too great ambition of the programme, but the marvellous suggestiveness of the treatment of each topic. Dr. Fisher has read widely and pondered deeply. His thought is bracing and eminently wise. His diction is beautiful, and his illustrations, save when he summons the overworked passages from well-known poetry, are excellent.

We cannot but wonder that in a book, which handles so many of the big things in the Christian life, Faith, which is perhaps the biggest of all, is almost ignored. Its most vital function is surely greater than 'to keep the heart young.' According to the carefully prepared and admirable index, that is all that Dr. Fisher makes of it.

THE CHRISTIAN CHURCH AND LIBERTY.

Under the title *The Christian Church and Liberty*, the Rev. A. J. Carlyle, M.A., D.Litt., contributes an important volume to 'The Living Church' series (James Clarke; 4s. 6d. net). The book is a compact historical survey of the fortunes which attended the principle of individual liberty and equality in the developing story of the Christian

Church. Christianity did not create that principle, but found it 'in the air' of the first century, and sent it forth with a new impetus upon a fresh career. The aim of the author is to examine the relation in history between the doctrine and practice of the Church and this initial principle of her faith. With this in view, he discusses specific issues that confronted the Church in her testimony throughout the centuries—slavery in the early centuries, the conception of the divine right of kings, persecution, the intellectual ferment of the Renaissance, the 'intolerance' of the Reformers, and the problem of freedom as set by the Industrial Revolution in the eighteenth century.

Confessedly this is a wide and complicated theme, and it is a pity that the author has had to curtail so severely his analysis of the separate fields of inquiry. But balance in judgment is sought throughout. If we may venture on criticism, we are not sure that Dr. Carlyle is right in his appreciation of the world into which Christianity came. Was 'the doctrine of human equality already paramount' *there*? Surely the Cross is as real a measure of that age as anything which Cicero or Seneca, or the Roman Jurists, might say. Further, in his treatment of definite situations which confronted the Church, we seem to miss now and then a felt appreciation of the difficulties that lay in the path of a clear Church verdict. More should have been made of the fact that, if the Church as an organization was often found unduly conservative, yet the very spirit which made progress sure was not seldom her offspring. Dr. Carlyle is not unmindful of this in his survey, but history might regard it further. The Church has repeatedly risen up to repentance in the passion and independence of her sons.

But this is by the way. The author finds the answer to his inquiry with care and out of considerable historical knowledge and reflection. It is not a flattering answer, yet his answer in the main stands. It is humbling to look back and find how slow, how reluctant, the Church was to face the implications of her own cardinal faith. Again and again she was jealous of inquiry, unsympathetic to freshness, cruel even in her piety, seldom in the van of true progress, and in the case of modern social evolution largely insensible of the vital human interests at stake. The author states this guardedly and with sober language; 'I cannot say that the Church has always defended liberty, but I think it is true to say that it ought to have done so.' Whether this 'ought' is valid in every 'always' of history is a matter on which historians would perhaps disagree, but we are too much in accord with the main position of the book to press that special difficulty. Dr. Carlyle indicates that history is also a record of a 'living' Church, for, all through, the Church was struggling to find the true relation of her own 'soul' to the economic and ethical movements of the times.

Development, then, there has been in spite of failure, and Dr. Carlyle, to give but one of his instances, points to the emancipation of the slave in the nineteenth century as a pure triumph of evangelical religion. In other words, the author believes in the Church, and is ready to acknowledge her services in and to history, but his regret is that so often the Church forgot or misread how great and emancipating her moral significance could have been. Let the Church use her own history as a spur to handle the tasks of a new day with vision and understanding of her own fundamental principles. In that hope, Dr. Carlyle has written this volume—full of matter, free of prejudice, and anxious in the search for truth. And though the book does not flatter, yet we are glad to think (there are indeed signs) that the Church of to-day is rising to an active consciousness of the need 'to establish the control of the moral conscience' over the manifold content of society and life.

THE CHANGING CHURCH AND THE UNCHANGING CHRIST.

The second volume of 'The Living Church' series received this month is *The Changing Church and the Unchanging Christ*, by the Rev. R. H. Coats, M.A., B.D. (James Clarke; 6s. net). The volume is pervaded by a fine spirit of generous understanding, and it is written in a style lucid, graceful, allusive, and touched with poetic colour. The title is perhaps a little misleading, for the volume is not so much a study in the doctrine of the Church as a sketch of historical Christology. The book opens with two excellent short chapters on the Christ of Scripture and of History, and goes on to discuss some of the different modes in which faith has sought to express its thoughts about the Saviour: the Romantic, the Catholic, the

Evangelical, and so on. The author's method is thus descriptive rather than systematic; more appreciative than critical; less dogmatic than literary. Mr. Coats has, indeed, a genius for intellectual sympathy, and great hospitality of mind. His own position seems to be that of Evangelical nonconformity; but he counts nothing Christian alien to him, and he rejoices in showing the truth which is contained in every form of our historic religion.

We should, however, do our author a grave injustice were we to suggest that he is merely an expositor of other men's thoughts or a general apostle of theological harmony. He does not disguise his own opinions or hesitate to avow a difference. He sometimes even overestimates distinctions, as in the case of the Apocalyptic and the 'Greek' conceptions of Christ. Also, he surprises us occasionally by interrupting a genial exposition with an abrupt phrase of censure. Thus he describes Catholicism as 'this vast mythological scheme,' and declares Episcopacy to be 'in the end incompatible with the Evangelical principle.' We are left to wonder what he means by the 'Evangelical principle,' for his own theology hardly conforms to evangelical standards: for instance, he says that the Divinity of Christ was 'progressively achieved,' and was not meant to be confined to an individual. Is this the type of faith which he has in view when he affirms that the Church 'must be evangelical or perish'? Surely it must be admitted that our author's prescriptions, as a theological physician, are just a little illegible. We may add that some of his judgments are questionable, as that Shelley was 'a sincere Christian,' and that Tennyson's references to Christ are 'lukewarm and half-hearted.' Is 'Crossing the Bar' half-hearted? Finally, one may hint a doubt whether the author adds to the clearness of his style by the use of words like 'divinizing,' or 'spangled' as an intransitive verb, or that term of German coinage, 'numinous,' or 'theanthropic.'

Such things as these, however, are not very important, and some may even account them virtues. The work as a whole is well conceived, is admirable in execution, and is fitted to serve the ends of devout and catholic Christianity.

THE PSALMS.

Protestant students and scholars no less than Catholic will accord a hearty welcome to the very thorough investigation of *The Psalms* (vol. ii., Pss 73–150) undertaken by the Rev. Patrick Boylan, M.A., D.Litt., D.D. (M. H. Gill & Son, Dublin; 17s. 6d. net). It is a study of the Vulgate Psalter in the light of the Hebrew text, presenting the Latin text of the Psalms in one column, and a fine English translation in the other, with interesting discussions of the subject-matter and sometimes the origin of each psalm, and subjecting the text to a careful critical examination, which shows intimate familiarity with the Greek as well as the Hebrew text, and takes into account the most recent scientific work on the Psalter. Dr. Boylan tells us, for example, that the Hebrew consonantal text of Ps 73^1, when properly divided, gives the sense, 'Yea, good to the just man is 'El, 'Elohim to the pure of heart.' He admits that the apparent references to the post-exilic lot of Israel in Ps 90 make its ascription to Moses 'at least very doubtful,' while Ps 107 is 'considerably later than the Babylonian exile.' Ps 103 is individual rather than national, and Ps 145 is 'older, at least, than the book of Daniel'—a comparison which puts it very late indeed, in spite of its ascription to David. Sometimes Dr. Boylan presents, properly enough, the real meaning of the psalm rather than a translation of the Vulgate, as in Ps 91^6, where he renders *negotium*, which confuses the Hebrew *deber* with *dabar*, by plague. In 121^3 *qui custodit te* is, by a slip, rendered *the Guardian* instead of *thy Guardian*. An interesting comparison is suggested between the dominant idea in Ps 139 and in 'The Hound of Heaven.' One notable feature of the volume is to be found in the highly felicitous titles prefixed to each psalm: for example, Ps 147, *Winter is Past*. Altogether a very capable and suggestive study.

A MONOGRAPH ON ORIGINS.

Although described as a 'brief monograph,' the work on *The Phœnician Origin of Britons, Scots, and Anglo-Saxons* (Williams & Norgate; 15s. net) runs to four hundred and fifty pages. The author is Lt.-Col. L. A. Waddell, LL.D., C.B., C.I.E., Ex-Professor of Tibetan, London University. In addition to knowledge gained by long residence in the East, which laid the foundation for his Aryan researches, the writer claims a working knowledge of many other languages and systems of writing. Being thus equipped he has devoted himself for many years to the working out of the theory

summed up in the title of this book. Here is found what the title-page calls 'A Mass of New History,' and many mysteries are resolved for the first time by the Aryan-Phœnician key, a key which seems to unlock all doors. The Newton Stone (near Insch, Aberdeenshire) figures prominently. It is deciphered 'for the first time' in both its scripts, Phœnician and Ogam, which correspond, and it is found to be a Sun-Cross raised to Bel by King Part-olon (400 B.C.). In Gadie Dale 'at the back o' Bennachie' is placed the cemetery of the royal erector of this monument, and in another local place-name 'Bleezes' or 'Blazes' is found the possible site of an altar blazing with perpetual fire to Bel. These seem to be extravagant speculations, and, taken together with inexact geographical knowledge of the county (Aberdeenshire), they shake our confidence in the conclusion reached about the monument itself. This lack of security communicates itself to other parts and other professed solutions. We cannot subscribe to a sign, or combination of signs, found on one of the stones of a British stone-circle being read as the Sumerian for 'Seeing the Sunrise,' nor yet to the 'Cup-marks' being interpreted on a system having a Hitto-Sumerian original. Cup-marks are of many kinds, and no system can be devised to suit all cases. The equations formed from Aryan, Phœnician, Hittite, Sumerian, and kindred terms are very disconcerting, and the equivalents traced in language are indeed startling. Thus, Sumerian KUD GAL = 'good girl' (slang 'gal'). This procedure runs throughout the work, keeping the mind in constant revolt. When much of the content of Christianity and of Judaism is in the same fashion referred back to Aryan-Phœnician sources we demur.

At the same time it must be allowed that the analogies here presented, and so copiously illustrated, are not lightly to be set aside. They have some meaning and value, although we feel that the author has pushed his theory too far, and has overestimated the worth of his individual achievements. His forthcoming work on the 'Aryan Origins of the Phœnicians' may reveal further grounds for the faith he cherishes. In the meantime his theories are likely to be subjected to much criticism.

ORIGIN AND EVOLUTION OF RELIGION.

Mr. Albert Churchward, M.D., M.R.C.P., has essayed the task of tracing *The Origin and Evolution of Religion* (Allen & Unwin; 42s. net), but the whole discussion is controlled, not to say obsessed, by his idea of the paramount influence of Egypt. 'It seeks to prove how the Metaphrastic rendering of the Ritual of Ancient Egypt's Eschatology has been perverted through the dark and degenerate ages by reason of the inability of early Christian Fathers and others to read the Glyphs and Sign language in which the primary religious doctrines were written.' Egypt was unquestionably far more pervasively influential than was at one time supposed, but surely not to anything like the extent implied by this curious and erudite volume. Here are some of the applications of Dr. Churchward's theory to the Biblical records. The subject-matter of Genesis, Exodus, and Joshua 'was already extant in the Egyptian Mysteries, and an exoteric version of the ancient wisdom has been rendered in the form of historic narrative and ethnically applied to the Jews.' '"Biblical History" has been mainly derived from misappropriated and misinterpreted wisdom of Egypt contained in their mythological and eschatological representation as witnessed by the "Ritual of Ancient Egypt."' 'The secret of the sanctity of the Hebrew writings is that they were originally Egyptian.' 'The "Sacred historical documents" of the Hebrews are not historical at all, only traditions and copies from some other documents much older, which can only be traced to Egypt.' And much more of the same kind, which no one who examines the Old Testament records dispassionately could possibly accept. Our confidence in Dr. Churchward's competence as an interpreter of the Hebrew record is not strengthened by his statement that 'the word "tabernacle" in Hebrew is "Obel,"' nor by the two mutually exclusive statements that 'Josephus wrote 2000 years after Moses lived,' and that 'Moses lived 1000 years after the stele of the Code of Hammurabi' was engraved. The book deals extensively with the Stellar and the Solar Cult, and contains many beautiful plates illustrative of ancient religion.

The World of the Incas: A Socialistic State of the Past (Allen & Unwin; 7s. 6d. net), by Mr. Otfrid von Hanstein, translated by Anna Barwell, is evidently intended to remind us that there is nothing new under the sun. It is not every schoolboy

or every university graduate in these days who is familiar with the History of the Conquest of Peru and the sudden overthrow by a few Spanish bandits of the remarkable dynasty of the Incas that ruled over that great State of South America. Prescott told the story of the Incas as long ago as 1847, and his work remains one of the classics of History. It has been retold by later writers, and here we have it again in brief but graphic form, as if to remind us, and it may be to warn us, what a socialistic state in reality may be. The writer thinks that Bellamy's once popular romance 'Looking Backwards,' and not Karl Marx, was the foundation of all modern socialistic movements. As the headship of the socialistic state in Peru was the Inca who ruled by direct descent and with the aid of an exclusive caste and order of nobility, that form of constitution is not in the least likely to be adopted again either in America or Europe. Nevertheless, the story of how even savage tribes in Peru were transformed by the ruling despot into a nation whose fundamental principle was that every individual man and woman had to perform a definite task for the public good, receiving in exchange an equal apportionment of food, clothing, and protection, has a peculiar interest at the moment.

Prescott has told us that the favourite maxim of the most renowned of the Incas was 'science was not intended for the people, but for those of generous blood. Persons of low degree are only puffed up by it and rendered vain and arrogant. Neither should such meddle with the affairs of government, for this would bring high office into disrepute and cause detriment to the State.' It is only possible to say that the reader of this narrative will find a detailed, accurate, and most vivid description of the system under which the Incas governed Peru for centuries, and of the manner of its overthrow by one of the most appalling and wholesale massacres perpetrated by a small band of Spanish bandits, ever recorded in the history of Christian civilization.

It needs some courage in these days when Socialism is advocated as the only remedy for all the ills of the State to attempt to recall attention to the theories of the most eminent political economists of more than a century ago. This is the time chosen for the issue of a new edition of *Malthus and his Work*, by Mr. James Bonar, LL.D. (Allen & Unwin; 12s. 6d. net), first published in 1885. The author realizes that there have been many changes in the distribution of population, and in the means of sustaining it during the intervening thirty-nine years, and that if the book were a new treatise on population it would need to be entirely rewritten, especially in the light of the great changes consequent on the Great War. But his purpose has been to set forth fully and clearly the ideas of Malthus in his 'Essay on Population,' first published in 1798, and of which six editions were issued between that year and 1826. He was one of the best abused men of his time, chiefly, as Mr. Bonar maintains, by critics who had never read his Essay and who could not possibly understand the writer's purpose. We are only concerned here with the manner in which Mr. Bonar has performed his self-imposed task. He has made himself master of the whole contemporary controversy, and deals with it fully, clearly, and soberly.

The history of the later Non-Jurors is possessed of considerable interest. Their relations to the Episcopal Church in Scotland and to the Eastern Church, and their influence in preparing the way for the Tractarian Movement are all worth study. They were a very small body with their own schisms and attempts at reunion, and this makes suggestive reading. Mr. Henry Broxap, M.A., has told their story, probably in final form, in *The Later Non-Jurors* (Cambridge University Press; 21s. net), to which Canon S. L. Ollard contributes an account of the Brett MSS and Scottish Papers, which until recently were unknown sources of information.

What is the Atonement? by the Rev. H. Maldwyn Hughes, D.D. (James Clarke; 4s. 6d. net), is described in the sub-title as 'A Study in the Passion of God in Christ.' The treatment of this high theme is careful and reverent, clear and logical. The technical language of theology is as far as possible avoided, and the book may be warmly commended to the general reader. One or two points may be noted. The writer urges that the law of retribution is 'self-acting,' and one may admit a measure of truth in this. But no law can really be self-acting, and if the suggestion is intended to relieve the Divine government of the dark problem of the ultimate fate of the wicked, it can hardly be regarded as satisfying. Again, it seems a strangely inadequate interpretation of

the bitter cry from the Cross, 'My God, my God, why hast thou forsaken me?' to say, 'Our Lord is quoting the opening lines of a hymn, which begins with the note of wistful inquiry, and closes on the note of triumph.'

Criticism, however, may seem ungracious where there is so much to commend. The three concluding chapters, on Permanent Elements in the Traditional Theories, Constructive Summary, and the Preaching of the Cross, are especially fresh and valuable. The book should do something to reinstate Atonement as the central word of the gospel message.

The Sceptre of Faith, by Mr. A. T. S. James, B.A., M.Sc. (James Clarke; 4s. 6d. net), is a series of short constructive papers on religion and life which appeared originally in 'The Christian World.' They are admirable from first to last, fresh, vivid, and uplifting. The writer deals with the big things in a great-hearted way. He has caught a breath of 'the wind on the heath,' and the reader will be stirred by his healthy and bracing optimism.

In the enormous output of literature dealing with the Servant of the Lord in Is 40–55, Professor W. G. Jordan's volume on *Songs of Service and Sacrifice* (James Clarke; 5s. net) holds a place of real value and importance, especially to the preacher. Dr. Jordan, who has enriched the literature of Old Testament science by his 'Prophetic Ideas and Ideals,' 'Ancient Hebrew Stories and their Modern Interpretation,' and other volumes, has chosen in this new volume to concentrate his strength on the inner meaning and permanent message of this section of Isaiah, because he fully recognizes that the inevitable 'uncertainty as to date and authorship does not affect the validity of the great truths revealed'; this is what invests his discussion with so high a value for the preacher. Here and there we get glimpses of the scholarly toil that lies behind the book; for while it rests on the view that the Servant of Jehovah is the nation, Dr. Jordan admits that the arguments for the individual and personal interpretation 'have a certain amount of force.' But it is the permanent spiritual quality of the book that interests him most, and this he expounds with real spiritual insight and literary power. Like Philip the evangelist whose application of Is 53 he suggestively discusses in the concluding chapter on 'The Abiding Question,' he 'lifts the old book into the latest light' in a series of thoughtful and stimulating chapters on the Servant as teacher, missionary, disciple, martyr, etc., and enhances the interest by incidental discussions of the problem of suffering as raised by Jeremiah, Job, and Ps 73. His picture of the quiet unobtrusive teacher, who is conscious of being the recipient of a daily revelation and who maintains his lofty trust unflinchingly in the face of scorn and persecution, remains unforgettable in the mind. This book carries its readers into the secret of one of the greatest chapters in the history of religion.

A few months ago we reviewed a volume of 'United Free Church Sermons,' which Mr. D. P. Thompson had edited. Now he has given us *The Scottish Pulpit* (James Clarke; 6s. net). It contains selected sermons from twenty-one of the foremost preachers of Scotland. These preachers belong to eight Churches. The level of preaching is probably higher in Scotland than anywhere else, a fact which this volume demonstrates clearly. As an example we have chosen 'The Patience of Christ,' by the Rev. G. H. Morrison, D.D., and it will be found—slightly abridged—in 'The Christian Year.'

A series of devotional meditations on the hymns of the Church has been written by Mr. W. S. Kelynack, M.A., *Making Melody* (Epworth Press; 2s. 6d. net). They are really excellent sermons on well-known hymns or phrases in hymns, and they seem well calculated to achieve their author's aim, which is to help religious people to make a really religious use of their hymn-books.

Mr. Ernest C. Tanton in *Imitators of Christ* (Epworth Press; 3s. 6d. net) gives a series of studies in Christian life and conduct. They are all suggestive and illuminating. Each chapter is followed by some questions for use in study circles. In some cases they are much too difficult.

It is difficult to say anything about a devotional book other than what is sufficient to describe its aim and contents. And perhaps that is sufficient. Such a book is *Inward Experiences of God*, 'a description of forty Acts of Faith, wherein the soul is successively exercised, and our spiritual strength deepened and increased' (Epworth Press; 2s. 6d.

net). This aim is fulfilled in forty chapters in which the writer, Mr. J. A. Clapperton, M.A., meditates with us on many of the great and simple experiences of the Christian heart. It is all good and likely to promote goodness in the reader.

Principal Cairns' *The Reasonableness of the Christian Faith* (Hodder & Stoughton; 3s. 6d. net) has its established place and does not need our commendation. A fifth edition has just been issued with a new preface.

Two years ago a number of Dr. Whyte's sermons on Prayer were collected and published with the title *Lord, Teach Us to Pray*. The volume was prepared for the press by the Rev. J. M. E. Ross and Mrs. Ross. It contains also a Preface in which those qualities which made Dr. Whyte a great preacher are excellently analysed. A second edition, we are glad to see, has been necessary of this book (Hodder & Stoughton; 3s. 6d. net).

Dr. G. F. Barbour, the biographer of Dr. Alexander Whyte, has published a volume through Messrs. Hodder & Stoughton. It contains a number of addresses which he gave between 1913 and 1920 in Fincastle Chapel. He calls the volume appropriately *Addresses in a Highland Chapel* (6s. net). Mrs. Stewart Sandeman built the chapel and placed over the entrance the words, 'The King hath brought me into His Chambers.' Dr. Barbour weaves his first address round these words. The second address is a New Year one, and we have quoted it in 'The Christian Year.'

Devotional Classics, by Mr. J. M. Connell (Longmans; 5s. net), will be a veritable feast to many. The object of these lectures is to stimulate interest in the devotional classics, and help towards a fuller appreciation of their value, by showing the historical position of each writer, describing the incidents and circumstances of his life, in so far as seemed necessary for the understanding of his work, and by indicating the nature of his contribution to religious life and thought. The admirable catholicity of the lecturer may best be indicated by the titles of his eight lectures. They deal with St. Augustine's Confessions, St. Patrick's Confession, St. Bernard's Letters, John Tauler's Sermons, À Kempis' Imitation of Christ, St. Francis de Sales' Introduction to the Devout Life, Bunyan's Pilgrim's Progress, and William Law's Serious Call. The treatment in each case is scholarly and appreciative, and the book is well fitted to send the reader with whetted appetite to the study of the great classics themselves.

Will Men be like Gods? by the Rev. Owen Francis Dudley (Longmans; cloth 3s. 6d., paper 2s.), is a searching criticism of the humanitarian gospel of H. G. Wells. Father Dudley writes from the standpoint of the Roman Catholic Church, but this is not obtruded, and his whole argument is thoroughly sound and Christian. With many fine touches of ridicule he exposes the vanity of the Positivist Utopia, and the futility of seeking a material salvation whether for the individual or for the race. An appreciative introduction by G. K. Chesterton adds greatly to the charm of the book.

'Our faith is not great enough, not hot enough, to unite us, even within the limits of a single denomination. We have not enough faith, not enough love, not enough of the spirit of prayer. It seems to me no more than a hypocritical civility to affirm, as many do, that each denomination has its own precious gift to contribute to the united Church. In reality we are each too poor to enrich one another. Yet faint embers glow when they are brought together. We need a draught, a rushing mighty wind, a revival of religion by the Holy Spirit. We cannot get together until we have it; we cannot have it perhaps, until we get together. Yet for all that our case is not desperate. If a few have sufficient faith and hope and love and prayerfulness to get together, they may kindle a fire which will warm us all.' Thus the Rev. Walter Lowrie, M.A., Rector of the American Church, Rome, in *Problems of Church Unity* (Longmans; 9s. net). It is a very able and weighty contribution to a great subject. We regret all the more that the proof-reading has not been more careful.

A number of medical men have taken to writing on Psychology, usually the 'New' variety. Another has entered the field, but his Psychology is not new. We have read the book *Life and Word: An Essay in Psychology*, by R. E. Lloyd, M.B., D.Sc. (Longmans; 7s. 6d. net), with some bewilderment. It contains some good passages on the relation of thought to language, and on the concept

of innate ideas, but what the author is really trying to unfold we do not understand.

The Creed, by Mr. E. E. Bryant (Longmans; 3s. 6d.), is a short series of addresses to confirmation candidates. It is not often that one comes across so delightful a little book. 'The writer has had long experience as a Charterhouse master of boys of confirmation age.' He has made the most of his opportunities, and has succeeded in presenting the great truths of the faith with extraordinary simplicity and clearness, and in language which any boy could understand. These addresses may be most warmly commended to all religious teachers who have to deal with the adolescent.

The late Archdeacon W. M. G. Ducat seems to have been a man of exceptional character and gifts, and it was eminently suitable that some memorial of his wide and deep influence should be preserved. This is now issued in the form of a collection of his addresses to candidates for ordination, with a memoir by Canon Whitham—*Tests of Vocation, and Other Addresses* (Longmans; 3s. 6d. net). The addresses, on ordination, in retreat, on devotional topics, are searching and deeply spiritual, and are worth possessing quite apart from their source. They reveal a mind and spirit at once catholic and devout and at the same time penetrating and able.

The sub-title of *India's Lepers* is 'How to rid India of Lepers' (Marshall; 2s. 6d. net). The author of the book is Mr. Frank Oldrieve, who is Secretary of 'The British Empire Leprosy Relief Association.' He gives a very clear picture of the misery of the lepers of India who are outside the asylums, of the life in the asylums, and of the new treatment which is being given. 'The treatment has changed the outlook. The people are clamorous for it—the old despair has passed on.' Mr. Oldrieve says in his preface, 'If my readers are convinced that we can rid India of leprosy, may I beg every one of them to translate their conviction into action.'

God, Conscience, and the Bible is from the prolific pen of Archdeacon J. Paterson Smyth (Sampson Low; 3s. 6d. net). It deals just with the themes indicated in the title. The most important and valuable parts of the book are those which treat the last of the three topics, and especially the two last chapters, 'The Making of the Old Testament' and 'The Making of the New Testament.' We do not know anything better than these chapters, which are entirely modern and yet reverent and positive. It would be difficult to find a book better fitted to meet the difficulties of an inquiring mind anxious to know the truth about criticism and science and their effect on a religious use of the Bible. It is altogether admirable as a sane and honest apologetic on sound lines.

Two books on the Primary Department of the Sunday School arrive together, and both are good. One, *The Primary Department*, by Ethel Archibald Johnston (National Sunday School Union; 2s. 6d. net), is one of an excellent series which has already produced at least two very good volumes. The other, *The Primary Department: Its Aim and Equipment*, by Mary Entwistle (J. W. Butcher, London; 1s.), though slighter in appearance, is quite as good as the former in its contents. Both go over the same ground and offer just the guidance and counsel needed by any leader of the Kindergarten branch of the Sunday School. She will be well off with either, or preferably with both.

Fully Furnished, by Dr. F. E. Marsh (Pickering & Inglis; 4s. 6d.), contains 'thirty-four concise studies embracing the whole scope of service for the Master.' It cannot be said that there is much progression in the thought, but the book will delight those who love the old-fashioned theology and regard modern religious teaching with aversion.

Historical Method in Bible Study, by Mr. Albert Edwin Avey, Ph.D. (Scribners; $1.25), is a most admirable treatment of a subject of living interest. The writer explains in a clear and conciliatory way what is the method of historical criticism. He then proceeds to show the application of the method to the study of the Old and New Testaments. Finally, he sets forth the conclusions that are reached in regard to Biblical history and the place of the Bible in religious experience. The work is done in an eminently sane and devout manner, and if it is too much to expect that it will convince the Fundamentalists, it is certainly fitted to reassure many unquiet minds.

Some interesting additions have been made to

the attractive series of 'Missionary Lives for Children' published by Messrs. Seeley, Service & Co. (1s. net). Perhaps an adult reader might feel the illustrations to be somewhat crude and overdrawn, but their boldness will delight childish eyes. A more serious criticism is the lack of division into chapters, each book being written from start to finish without a break. Yet for youthful readers the matter is uniformly excellent. *Livingstone of Africa*, by Mr. C. T. Bedford, is written in a bright and taking style. Slight errors may be noted, in the retention of the obsolete spelling of Nyasaland, and in the name of Livingstone's grave, which should be Old Chitambo, not Old Chitono's. Chitono's village is now the nearest to the grave, but the grave has never been called by his name. *John Williams of the South Sea Islands*, by Mr. Norman J. Davidson, B.A., is an absorbing narrative of voyage and adventure. The story of the great apostle and martyr of the Pacific can never be dull. *Bishop Bompas of the Frozen North*, by Mr. Nigel B. M. Grahame, B.A., is less well known, but is fully worthy to make a trio with Williams and Livingstone. His life was a record of travel, of toil and sacrifice second to none, and the writer has put a thrill into his narrative that will stir the pulse of the most lethargic reader.

The cry 'still they come' is true of books on Christian missions and missionaries. They seem to tell a familiar story, nevertheless they tell it with a fresh setting, and with renewed emphasis. This is brought home to the reader in *The Autobiography of an African* (Seeley, Service; 6s. net), from the pen of a writer of such intimate knowledge as the Rev. Donald Fraser, D.D. Dr. Fraser persuaded Daniel Mtusu, the son of a Central African tribal chief, to write the story of his life. Mtusu had carried it a little beyond the time of his baptism when he died, and Dr. Fraser has now published the story in biographical form. It is a most vivid narrative, with all the thrills of a romance. Here was a young savage reared in all the surroundings of savage inter-tribal wars, full of the lust for war, a young hero among the men of his own tribe, brought under the strange influences of the home of Dr. Elmslie, the contemporary and colleague of Dr. Laws in Livingstonia. We read in this biography of the young savage, who had been taught by the Christian to read the gospel story, taking up his Zulu Testament, and opening it at the first chapter of St. Mark's Gospel, and reading 'The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe in the gospel.' Next day was Sunday, and Daniel Mtusu went to the mission service. That day the missionary spoke from the text, 'I am the door: by me if any man enter in, he shall be saved.' Just as Saul the persecutor breathing out threatenings and slaughter against the Christians of his day became the great apostle of the Gentiles, so this young savage warrior with the fierce lust of battle became the baptized Christian and a new creature. The unbeliever may be moved to scoff at this romance, but not after he has read it to the close.

The Plan of Caiaphas, by the Rev. Edward H. H. Lee, M.A. (Skeffington; 3s. 6d. net), is a careful and reverent study of the trial and death of Christ. The main thesis of the book is that when Caiaphas declared that it was expedient that one man should die for the people, this was no mere passing remark, but the expression of an elaborate policy according to which the high priest applied to Jesus the Old Testament passages about the Suffering Servant, and persuaded the Sanhedrin that he was the human victim foretold, and now driven to death under the curse of God. The Sanhedrin persuaded the people and 'held out to them as the completion of the offering the hope of some great national deliverance, and, it may be, even the expectation of the return of Elijah.' In this way their enthusiasm was changed to detestation.

All this is hardly convincing. It is curious how persistently it is assumed that the crowd who shouted 'Crucify Him!' was identical with the crowd who at the triumphal entry cried 'Hosanna!' A General Election might teach us that in every city there are different crowds ready to applaud and to execrate the same man. Moreover, there is evidence that the triumphal entry was mainly a demonstration of Galilean pilgrims, whose enthusiasm may well have exasperated the Jerusalem mob.

The writer's inferences seem to be somewhat fine-drawn, and his contention that Pilate had the fifty-third of Isaiah clearly in his view will not be likely to meet with much support. But the book is eminently deserving of the attention of serious students of the gospel record.

No question in Christian Ethics is so delicate and difficult as that of sex-morality. What constitutes Christian marriage? What is implied in Christian monogamy? A little book by the Rev. J. T. F. Farquhar, B.D., entitled *The Oneness of the Twain* (Skeffington; 2s. net), deals most ably with such questions. It may be cordially recommended.

The lives of the saints are a perennial well-spring of inspiration to the Church, but few, it is to be feared, will find much to inspire in *The Black Letter Saints*, vol. i., by the Rev. S. M. Statham, LL.D. (Skeffington; 5s. net). It contains thirty-nine sermons on various saints whose place in the calendar falls between January and May. The last 'saint' in the list is Charles II. The sermons are rambling, thin in thought, and with little merit but their brevity. It is amazing to think that such a medley of childish legend and pious trifling could be offered at this time of day, to an English audience.

Students of the late Professor W. P. Du Bose have established a lectureship in the University of the South, Sewanee, Tennessee, to commemorate their teacher and secure continued attention to his able contributions to theology and philosophy. The first of the series was undertaken by the Rev. J. O. F. Murray, D.D., Canon of Ely Cathedral. The title is *Du Bose as a Prophet of Unity* (S.P.C.K.; 4s. 6d. net). It was worth doing, and it is well done.

Business in the Bible, by Mr. W. G. Barnes (Stockwell; 2s. 6d. net), is a booklet compiled to show the references in the Bible to various trades and occupations, property and money matters. It is of the nature of a small concordance, and might supply some interesting material for Bible questions for young people.

In 1914 a short Study, by Mary Higgs, of the Problem of Vagrancy, appeared with the title 'My Brother the Tramp.' A second edition has just appeared—the title this time being *Down and Out* (S.C.M.; 1s. 6d. net). Mrs. Higgs has not only studied the subject theoretically, but also practically, for she spent some time herself as an 'Amateur Tramp.' She has put her information into a form which is specially suitable for Study Circles. Although it is ten years since the book was written, and the new book has been brought thoroughly up to date, there is all too little alteration.

The Inner Light and Modern Thought, by Gerald Kenway Hibbert, M.A., B.D. (Swarthmore Press; 2s. 6d. and 1s. 6d. net), is the Swarthmore Lecture for 1924. It is a worthy monument of the Tercentenary of George Fox. The writer discusses with great ability and insight the implications in thought and life of the doctrine of the inner light. 'We believe that our experience of the Divine life in our souls is a real and genuine one, and we are prepared to trust it, because we hold that God is our Father and we His children.' From this simple experience springs the whole of the Quaker testimony. 'The sensitiveness of conscience that is the inevitable result will be brought to bear on the problems that beset us—philosophical, theological, economic, industrial, and the like—and will be a perpetual challenge both to ourselves and to others to press on to better things. . . . The future belongs to those who in the name of Christ and humanity challenge the existing order as violating the ideal that possesses their souls, and who are prepared to live here and now as though their ideal were actually realised.'

The Social Ideal of the Bible, by the Rev. Gilbert C. Binyon, M.A. (G. W. Wardman, Letchworth Garden City; 1s. 6d. net), is a study of the teaching of the Old and New Testaments on social questions. The general conclusion is reached that the Biblical ideal is equality and universal peace. The writer believes that this ideal may best be realized along the line of modern socialism, but that is another matter. His outline of Bible teaching, though brief, is on the whole fair and well balanced.

We are always glad to have an addition to our easy knowledge of Italian theological science, and by translating into such good English Professor Ernesto Buonaiuti's work on *Gnostic Fragments* (Williams & Norgate; 3s. 6d. net), Edith Cowell has done good service. The introduction dealing with Gnosticism, its rise and nature, and the literary sources is specially valuable.

'When ye pray, say, Our Father!'

By the Reverend John A. Hutton, D.D., Westminster Chapel, London.

To believe that there is a God, and that He is our Father, can never be anything on our part as men but an act of faith. From the side of God, the personal assurance that He is, and that He bears towards us a moral intention so that we do well to call Him our Father, will mean that some Power beyond us has found His way through the barriers of our physical surroundings, making a breach in the inertia of our habits, and has established a contact with us in the depths of our nature. It will always be open to us, on the mere plane of controversy and debate, to declare that this deep contact and illumination of our spirits is something purely subjective—a mirage which rises about our minds from the atmosphere of yearning and protest, and memory and hope, and passion and the miseries of passion, whether we resist it or shamefully succumb. It will always be competent on the purely intellectual plane—if there be such a thing as pure thinking, thinking, that is to say, that is not shot through with sentiment and prejudice—to say that those lights that arise and shine upon us which faith decides are from God and upon them builds its fabric, 'its house not made with hands eternal in the heavens'—that all this is subjectivism, *aberglaube*, auto-suggestion, make-believe, pathetic fallacy, or whatever other phrase we may prefer to embody the idea that we are deceiving ourselves. But it will always be equally competent, and this theory brings with it when it is heartily embraced such health and vitality to a man and to the human race that it will always stand at the door of the human heart and knock—it will always be equally competent for us to give our personal vote in favour of the view that for us these delicate and momentous contracts are the private pressures and reinforcements by One who knows us so finely, and corresponds to our innermost necessities and dispositions so fittingly, that it is only squeamishness, or pride, or self-consciousness, when it is not something more crude, which stands in the way of our calling Him God and Father.

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I think, therefore, that it would be a blessed clearing of the air, and would help to define anew the relation and contrast between Faith and the secular world, were we to confess quite heartily, and indeed were we to insist, that 'no man by searching can find out God,' that there is no coercive proof that the final things we believe are so; that, on the contrary, as that first Christian theological tract 'the Epistle to the Hebrews' puts it—'if we understand that the worlds were made by God, it is solely and purely by faith.' (I shall try so to order my way as to close *there*, with the idea that, when all is said and in the last resort, a man's final faith is his lonely, and perhaps in all the circumstances his inevitable, vote.)

This, of course, is not to say that the faith-view which finally means the conviction that we all of us and all the time are in the Hands of One who cares for us, and has His proposals for us, which proposals He will never abandon, wherefore we call Him God and Father—this is not to say that the faith-view has nothing to say for itself, and that it can never be anything else but an intuition or a *pis-aller*. The truth probably is, that the idea of God and of a God in such intimate relations with us that at every stage man might call Him Father—it may be that this is the natural and instinctive and human attitude for us all to take up towards what lies about us and beyond us. It may be that the natural and unreflecting acceptance of life by children is the normal and proper attitude for adult and experienced men. It may be nothing but weakness, and a lapse from intellectual and moral valour, for us at any stage later on to permit the contrary winds of life, the whips and scorns of time, the oppressor's yoke, the proud man's contumely, the fardels under which we grunt and sweat, to permit all that, to permit anything or everything, to poison the holy of holies of our life with a fundamental doubt concerning its total meaning and value.

Thus, at least, we may interpret the saying of Jesus concerning little children—that they have an enormous advantage over us for seeing life truly and seeing it whole.

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When we say, 'We believe in God the Father,'

we intend to say at least, *that life means well.* And if, as is indeed the case, we cannot prove that life means well, we shall not be driven from our faith, for nothing can deprive us of the Will to decide that *we shall take it well.* It takes two people to make a quarrel. That we all accept as true. And, indeed, this also is true, that it is not the man who strikes the first blow who establishes the quarrel, but the man who receives the blow and strikes back. If life offends us, we can refuse to take offence. And if you say, 'But that is hard,' you must answer yourself, and say, 'Of course it is hard, but faith is hard—sometimes, according to our Lord, as hard as cutting off one's right hand with one's left.'

I dimly recall an incident of late Victorian days when Lord Dufferin was our Ambassador in Paris. It was a time when things were threatening between Russia and ourselves. My recollection is that at a public reception in Paris, some Russian did something to inconvenience or impede our Ambassador as he was approaching the President of France. But Lord Dufferin refused to take offence, and, appearing to take the blame to himself, muttered, 'How awkward I am!'

In the first of the Corinthian Epistles, St. Paul, after dealing with complaints and controversies that had been submitted to him, brushes them all aside and simply asks, 'Why cannot ye suffer wrong?'

Well, face to face with life, we can all of us do that. Or we can all of us try to do that. And if we still declare that it is hard, we are to believe that if we will take pains and look in the proper quarter, there is something given to us beneath the surface which makes it not impossible even for us average people to keep up this magnanimous and forgiving mood towards life. A good man in the Old Testament once declared that even if God should strike him dead, he would yet trust Him. And he is not the only one who has found himself capable of such a mood; and the fact is God strikes us all dead one day.

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If we will try to look without bitterness at life, we shall agree that an immense amount of all that makes the belief in God's Fatherhood difficult, is the result, direct or indirect, of what we call the freedom of the human will. For freedom to choose —and this, whatever limitation we must admit, is a true human faculty—carries with it the liability to choose wrongly. And these wrong choices in the case of millions upon millions of people through all the ages of human history, must have created a complex of evil, which indeed, were there no redeeming principle at the heart of things eternally active and vigilant, would long since have gone over our souls. Of course, you might conceive of a world in which human beings were not free, or you might conceive of a world without 'conditions,' though this hardly. Indeed, it is as hard to conceive of a world without conditions as it would be for us to conceive of a world or ourselves to live in it—without gravitation and without laws. But even if we could conceive of human life without freedom, and without the liability to err which freedom involves, it would be a condition which would be the end of man. It would be a condition which, had we the power, we should reject: 'For how much better is a man than a sheep?'

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And here is another point. As a matter of history, life has rarely been accused or denounced by its really deep sufferers. Like our Lord, all the deep sufferers, the martyr-spirits, have not cursed life but have blessed it. 'Father, I thank thee,' so our Lord prayed at the foot of the Cross, lest later His mind might be confused with the agony of the pain—'Father, I thank thee, that I have known thee'—that is, that He had lived.

No, life has been cursed for the most part by those whose wounds were less deep, certainly not so deep but that they could separate them from themselves and write about them, sometimes even writing quite profitably! For a man is not so deeply hurt by life as he may suppose who is still able to tell you how he is feeling, and able even to revise the proofs of what he had written, touching up the story here and there.

For there is one thing we are compelled to say about life: it is the one game in which the mere spectators see very little, and certainly miss the finer points.

Explain it as you will, the fact is that the great sufferers have been great believers: and they have been most sure of God who were sure of nothing else—in the case of Jesus, not sure of His food, or of a place whereon to lay His head.

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You might state the entire truth of the matter and say that life is just what we make it from the

moral point of view. There is a sense in which it is true that we can make anything we like of this life. If we decide to live by inferior or low motives, if we care to make nothing more of this present life,—which, after all, is the great Temple of God with heaven for its dome,—if we care to make nothing more of this Temple than a playground, or a place of merchandise—we may. And as we go on, on the way we have chosen, we shall come upon many things to prove that we have chosen quite rightly. There are circumstances in this world which can be made to support any standpoint, any way of looking at life and of living. Slowly the world becomes what we take it for. 'According to your faith, be it unto you!'

The question, therefore, of supreme importance, the question which lies at the back of all others, is, what do we think of ourselves? For the fact is—and in our Lord's saying about the way and the end it is once more announced—we all reap according as we sow; we attain—I mean in the way of character, quality of life, moral destiny—to what we propose; we become what we mean; we see what we believe.

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What do you think of yourself? What do you think of the world? That is the question, and all others can wait. What part have you chosen? What are you making for? Because the fact is you shall have your way.

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Now, these are questions which we must all deal with in one way or another as seems good to us. Is this God's world, or is it not? Are the things which are seen—this solid earth, and the things of the world—are these a mere passing show? And are the things which we do not see, the things of the soul, its sense of God and the future—are these the real and abiding things? For what purpose have I been placed here? What am I doing? What am I making of myself?

These are really so many phases of the profound question—Do I believe in God? Do I believe that life is penetrated by a holy endeavour, and that that endeavour is pressing upon *me* to yield to it, and to increase its force in the world?

Put in that way, I can imagine two different answers, two difficulties suggested, which, if we could not meet them, might encourage some to put this question as to the momentousness of our life away from them, or to postpone their decision about it.

I can imagine, for example, one saying: 'But is that not a question concerning which one may suspend judgment? Is not that a question concerning which one may delay a personal decision until the evidence is clearer and quite overwhelming? Is it not possible to go on with one's life, leaving such an ultimate question aside for the time?' To this we must say: No, it is not possible. It is not possible to observe neutrality here, or to hold our minds in suspense. For, the fact is, we have already taken a standpoint: we are already acting upon a certain theory about ourselves and about the world. In refusing to decide whether we belong to God, and are here to embody His will and to prosecute it in the world—in refusing to decide that question, we have decided it, and decided against Christ and against the testimony of faith. In refusing to decide whether our whole being is due to God, we have decided that meanwhile it is not. We cannot remain neutral in a matter of this kind once it has been raised, any more than we can go on living without having decided upon the excellence of right over wrong, of good over evil.

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The other difficulty which may be raised when one is asked to come to terms with himself, when one is asked to make up his mind upon his life, what it means, how he proposes to use it, and how it is likely to end here, and appear elsewhere—is to say, 'All these matters are very obscure.' 'We do not know.' 'We see through a glass darkly.' 'We know not whither we go, and how can we know the way?'

To which our Lord Jesus replies, 'Ye know the way: pursue it, and leave the revealing of the end to God.'

'We see through a glass darkly.' That is true. Yet what we do see is *there*, and it is real. We know in part: true. Yet what we do know is real, and it abides. For we do see some things. We do know some things. And it will only be as we live in real surrender to what we do know, in real pursuit of what we do see, that more shall be revealed to us.

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When we present to ourselves the only possible alternatives—that life means something real, penetrating, expressive of God, suggestive of a

Divine discipline and the overwhelming triumph of the good: that life means that, or that it means nothing, and is a mockery and affront to the faith and the dream of the soul, I say when we present these alternatives to ourselves—and they alone are intellectually possible—we know at once that only one is morally possible. We agree that things can only mean one thing and lead to one end.

If that be so, let us act with thoroughness upon this alternative—that life means for each of us and for all something real, personal, penetrating—and from that moment we become sure that we have chosen rightly! For does not life *feel* real, does it not seem as if it wished to say something to you? And when you surrender yourself to faith, how sure you become that you are threading your way through all things to the goal! It is true that in all important transactions of life we have to take a leap in the dark, or to speak more strictly and with our eye more resolutely upon the process, we take a leap in the light and towards the darkness. But take the leap and next moment your feet are on the solid rock, and on the only way.

I do not think that one who has really accepted Christ's interpretation of all things—of God, of His own nature and duty—and is living under the power of that belief in the world, will come upon many hours of sincere desolation when he will demand a proof such as will satisfy his cold reason, that in making the hazard of faith he has not been deceived.

There are some things which when they are presented to us we know to be true. They so answer and correspond to our own mind and heart, that they approve themselves on the spot. The old Schoolmen gave (in Latin) three signs or marks which proved any proposition to be true.

First, there would be a correspondence or fitness between our mind and the thing (*adequatio intellectus nostri cum re*).

Second, the proposition or thing which claimed to be true had something about it which compelled our decisive assent (*aptitudinem ad extorquendum certum assensum*).

Third, a proposition may be held to be true, and the real and indisputable food of the soul, when, in addition to these marks, it produces through the whole interior life of him who believes it, a certain quietness and rest (*quietem in cognitione*).

In short, when the real heart of the proposition (*entitas ipsa*) corresponds to the inmost need and cry of the mind, and when having been truly embraced by the soul it brings peace and ends the strife, there you may assure yourself you have the truth. For the final mark of truth is not consistency; it is power, motive, a state of personal honour.

The message of Christ to the world, the Gospel which He achieved for us and declared, bears all these marks and signs of truth. His Revelation of God, of His knowledge of us: His assurance to us that our human life, our short stay in this world, means something momentous, and may mean something infinitely good for each of us: His promise that beyond this life another opens for the human spirit, for better or for worse:—all these things, I say, and the whole impression and assault which Jesus makes upon our complex nature, upon our heart, upon our conscience, upon our reason, are so commanding and imperial when they are first presented to us; they bring such quietness to the soul which receives them; they give birth within us to such power; they so emancipate and complete our human life, that:

> 'though there be that are called gods, whether in heaven or on earth; as there are gods many, and lords many; yet to *us* there is one God, the Father, of whom are all things, and we unto him; and one Lord, Jesus Christ, through whom are all things, and we through him,'

in whose light we see light clearly, and in whose service we find Freedom.

I doubt if ever in the history of the world there were more people who are suffering because they will not be obedient to the very deepest instinct of their nature, which is, to believe in life.

The distress which countless people to-day are enduring is the pain of keeping their anchor hanging over the depths of their soul—an anchor which is straining to be let down heartily upon God.

In the Study.

Virginibus Puerisque.

Speaking without Words.[1]

'Speaketh with his feet.'—Pr 6[15].

That's surely a queer way of speaking, isn't it? What are their tongues for, if they don't talk with them? Ah! but we all speak to one another in a heap of ways, not merely with our mouths. The other day some one out on the street pointed, and everybody turned and looked. He had said nothing, and yet everybody heard him calling out quite clearly, 'Look, there is an odd thing yonder!' He spoke with his finger. Last week some one dropped in to call on mother, and you were in the room. And mother looked at you. She said nothing at all, was busy speaking to the other lady: and yet, quite clear and distinct, you caught her telling you, 'Go and tell them to get tea.' She spoke with her eyes. In class—was it on Friday?—you weren't attending, and suddenly the fellow next you, without turning toward you, kicked you on the shin. And you knew there was trouble not far off, that he was warning you. He spoke with his feet.

Or take the bees. They talk to one another with their wings: beating them ever so fast, faster than we can count, and making that humming noise. And wise men tell us that, when things are going well, they hum cheerily; and, when they are annoyed, it changes to an angry sound; and, when the queen dies, it grows sad and wailing. So they say. But bees speak to each other in another way as well. You know that they feed upon nectar, that they gather pollen; and when a bee comes on a flower just full of either, it eats as much as it wants of nectar, or packs those funny little bags it carries on its legs choke full of pollen, packs in more and more and more, till even mother, who can always find room for another thing when she is packing, could wedge in not even the tiniest bit more into the weeniest corner. And then the bee makes off for home as hard as it can go. For it wants to tell the others all about it, never dreams of hiding away its find for itself, can't keep from sharing it with all the rest at once.

It isn't like a dog when he comes on a bone. You know how surly he is over it, holds it between his paws and in his mouth, won't let even you come near him then, but growls as well as he can with his mouth so very full, makes off and hides it, for he wants all this all to himself, and often puts it in so splendid a hidey hole that he can't remember himself where it is, goes looking everywhere and never comes on it again. Perhaps you are a little bit like that. You have whole five of that rare kind of stamp, yet you wouldn't part with even one of them to that chap over the street who wants it so, that his mouth almost waters like a doggie's when he looks at your collection. You have seven dolls: Hilda, and Clarence, and Jackie Coogan, and the Chinese twins, and Beauty the golliwog, and Adolphus the old teddy bear. I think you might have spared one to the little lass over the wall who hasn't even one, and looks at yours so longingly. No doubt, it is good fun to have a whole long train with a real passenger in each carriage. Still, couldn't you pretend there was one in the last, and let her have Adolphus or one of the twins? But no, you're like the doggie, hold on to all you have with all your paws, and all your mouth, won't part with one wee bit of it. But a bee is not like that. Off it flies straight to the hive, and tells the others. How? It speaks to them by being happy. You can do that too! I'm sorry to take her away, she is enjoying herself so much, mother said, when she came to take you from the party. Yet you hadn't spoken; no, but your flushed cheeks, and bright eyes, your happiness had. So does the bee's. It dances.

On and on the bee goes, and when the others see it doing that, they all say to themselves, she has found a good thing, and she wants us all to share it. So they watch. And if the bee goes in its dancing round and round as if it were waltzing, ah! they think, she has found a flower just full of nectar; but if she sways from side to side, the others looking on say to themselves, 'It's pollen!' And with that they all start out to search. For their friend has told them plainly, 'Somewhere within half a mile of this I found a flower as full as it could hold of nectar, oh, a splendid flower! it is worth while you going too.' And off they go. But they know more than that; the bee has told

[1] By the Reverend A. J. Gossip, M.A., Aberdeen.

them what kind of a flower to look for: and they are playing hide the thimble, in a kind of way. Here is a glorious row of sweet-peas; they will stop there. But no, a sniff and they are off, feel they are 'cold.' And there is a foxglove, and bees just love foxgloves, they never tire of going in and out of all their funny little pokes; but no, they hardly look at that. They are searching for one certain kind of flower, and nothing else will do. How do they know; and how did the bee tell them? It carried away with it some of the scent of the flower. And the others are now looking for a scent like that. It wasn't sweet-pea, and it wasn't heather, and so they let these alone; and seek, and seek, and seek, until they find a flower with the right smell.

And that is always how boys and girls, and men and women too, come on the finest and most glorious thing in all the world. Do you know what that is? Open the New Testament and you will see heaps of people who have found it. And how excited they are! They can't keep it to themselves, must share it, want every one to have this too. And so they tell the others all about it. How? Well, of course, some of them, like Paul, were splendid preachers: and some of them, like Luke, could write just lovely books. But most of them could neither preach nor write, and yet they managed to tell every one about it. And how? Like the bee, by their happiness. Because they were so very happy that those who met them turned and looked after them, and said, These people have found something worth the having; I wish I could get it too. And with that they started looking for it: yes, and they knew where to search. For the Christian people, without speaking even one word, had shown them where to look. For they too had carried away some of the scent of the flower. These folk aren't a bit like us, thought the rest, watching them; they are never grumpy as we are. Somebody not very long ago, for they aren't old, must have taught them how to keep their temper. If we could find Him, and He can't be far away, He might teach us too. These people aren't weak, as we are; aren't afraid not to do what all the others do: they can stand up on their own feet. Somebody brave has shown them how to do it. And He can't have lived so very long ago. And so they searched and searched till they came upon Jesus Christ. They found Him, because His own folk had grown a very little like Him, because they had carried away some of the scent of the flower.

And that is the way we can all help Jesus Christ, the weeest of us, no less than the biggest and the cleverest. When I am preaching the folk soon get tired of it, say to themselves wearily, I wish he would dry up, and let us home. But if you speak to them of Jesus Christ by being happy, and clean, and straight, and manly, they will never tire of that. For the flower has a lovely scent, and is quite full of the most glorious things. And, without knowing, we can lead them to it.

ROADS AND PATHS.[1]

A Missionary Sermon.

'All we like sheep have gone astray, we have turned every one to his own way.'—Is 53^{6}.

Boys and girls who have lived in the country have probably seen a sheep-track, winding across the meadow in a very zigzag fashion, and unless you have watched the sheep going along it, you may wonder how it comes to be so winding. But watch the sheep, with head hanging down, and eyes almost constantly on the ground, and I think you will soon be able to explain the crookedness. A sheep never looks where it is going—at least not beyond a step or two ahead! It sees the stones and stumbling-blocks just under its nose and seeks to avoid them, and it also sees the tufts of sweet green grass growing near by, and turns aside to nibble at these. And so it wanders on, and the rest of the flock follow, until a fairly deep, if irregular, path is tramped out.

Even at home you can get some idea of why Isaiah wrote our text.

But if you have been in the wilds of Africa, you will understand even better the meaning of this text, and you will soon learn that man is not so very different from a sheep.

I have often been asked how we find our way about in the forest, and what kind of roads we have.

In the native parts, paths run everywhere—that is everywhere that people want to go—from village to village, and from the villages to stream or garden-ground. And these remind one very much of sheep-tracks. They never go straight anywhere, but wind about in a very remarkable

[1] By the Reverend W. Govan Robertson, Luambazi, North Rhodesia.

way. Some are very ancient in their general direction. Generations of black feet, perhaps those of slave gangs going to the coast, have tramped them hollow and they are easily followed, but even those are not always unvarying. A tree, half-burned by a forest fire, falls across the path, and the next person coming along, instead of making any effort to remove the obstacle, goes round it. The example is followed by others, and a bend in the path results, remaining even after the fallen tree has rotted away. Perhaps a bridge, consisting of a few poles thrown across the stream, has been washed away in a flood, and the next tree, which can be felled so as to fall across the stream, is a hundred yards away, and so round the path goes by that spot.

Other paths lead to garden plots, and often have I floundered amongst tall grass and weeds, thorns and nettles, which grow so heartily on used-up garden plots! There are no sign-posts, and one can easily miss the turning, although it is usual, when a path is much used, to close such branches as might mislead, either by a little twig of leaves, or a scrape of the foot across it.

And if we look at the native's life, is this primitive path not very characteristic of his primitive life? He wanders along the way his fathers have trod, with no very clear idea of where he is going, and caring nothing for the time it may take him to reach his home. 'We are but in travelling-shelters, this is not our home,' he says. 'We are blind like the *Mombo* worm, but God leads us on.' It may be rough in places, and often he may stump his toes, or stumble. It may be muddy and his garments may get soiled, but on he goes. A difficulty arises, a tree falls across his path and he takes the easiest way round it, not thinking of removing the difficulty for his neighbour's sake. He 'turns every one to his own way,' driven aside sometimes by difficulties, drawn aside at other times by the temptation to satisfy his wants, in garden or at stream. What if he occasionally troubles to leave a twig to warn others who might leave the main path; this is soon gone, and the next comer must learn by experience how to go!

But there is another kind of road now in Africa, at least in those parts which come more or less under European influences—the *Museu*. It is an attempt to make a 'road,' in our sense, between the villages.

Impressed by the European's love of the straight line, they set out to go as directly as they can from place to place. Now no obstacle is considered. Great ant-hills, that may be in the way, are surmounted; splendid shade trees are chopped down and pulled aside; marshes are crossed by narrow dykes. Fair attempts to walk (at least in theory) straightly! But, alas! nobody can be bothered to climb over these ant-hills, so an old-time path soon appears round them. The dykes are too narrow and slippery, and everybody wades as best he can. And even where the *Museu* is usable, one sees the native path zigzagging along its course, and the white man smiles!

Again, his life is sometimes like his *Museu*. Any missionary can tell of those who express a desire 'to walk in Jesus' ways'—to 'follow him wheresoever he goeth.' Ant-hills of native custom, not always necessarily bad, are attacked 'bald-headedly'—right over the top he carries his road. Muddy sloughs he crosses on narrow ledges from which he easily slips. Shady trees, which might comfort many a traveller when the heat is great, must go. He tries to compel all his family and friends to march along this road for a while, and then he finds he has not quite 'counted the cost,' and the narrow winding path reappears, the difficulties are too many, and again he 'turns to his own way!' All honour to him for his attempt—ignorant although we recognize it to have been.

Then there is a third kind of road appearing—the Made Road. But as yet the native workman needs much guidance and help in making it. He must learn that the ant-hill need not be climbed over, but that when broken up the mud makes a harder and better road-surface. The marsh must be drained, and much good soil must be used in the embankments. He must learn that the longer way is often the better, and that constant watchfulness and thought are required to maintain such a road, but that ultimately it becomes such that 'the wayfaring men, though fools, shall not err therein.'

We missionaries are striving to be Road-makers; putting such high ideals of Jesus' ways before the Africans. Help us, and when you are discouraged by some of the caricatures of roads which you may hear about, remember the difference between the old 'sheep-track' and a highway, such as may with truth be called some day 'the way of holiness.'

The Christian Year.

SECOND SUNDAY IN ADVENT.

The Necessity of becoming like Little Children.

'Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.'—Mt 18^3.

To discuss in the abstract the question, Who is the greatest in the kingdom of heaven? is a profitable employment. Wherever men of any earnestness meet, such questions as these will turn up: What constitutes human perfection? Is the highest position in the eternal world assigned to him who has been most conspicuous here, or on what principle does promotion there proceed? What is it we must do if we would win eternal glory ere these few years of life are beat out? But when these questions are discussed with a personal reference, and in view of present competing claims, there must inevitably be jealousies and rivalries, vanity and hatred. The heat, the bitterness, the acrimony which the disciples exhibited disclosed to our Lord the temper that would again and again be manifested in His Church by those who seek place and power, by those whose ambition for themselves is greater than their love for the common cause.

That His reply to their question might effectually lodge in their minds and be audible to all generations, our Lord gives it dramatically. He calls a little child to Him, one of Peter's children, presumably, and sets him in the midst so that every eye of the group is turned on him; and while they thus gaze at the little fellow standing with abashed face and drooping eyes, or playing with the beard of Jesus as He holds him in His arms, He says, 'Except ye be converted, and become as this little child, ye cannot so much as enter the kingdom of heaven.'

One almost pities the poor disciples, so suddenly and completely dropped from all their vain notions. For not only must they clearly have seen that precisely in proportion as they had counted on high place would their place be low; but as they gazed at the child, all unconscious of any merit, and void of all ambition, they must suddenly have felt the very hopelessness which Nicodemus uttered in the words, 'How can a man be born when he is old? Can he enter a second time into his mother's womb, and be born?'

They look at the babe held up as the type of Christ's subjects, and they are seized with a sense of utter helplessness. For what do they see in the child? Not great attainment which by much striving they might hope to win; not a marvellous purity which stern self-control might achieve; not a consecration of life to God, which the example of their Master and His rewards might help them to; not ability to deal with high subjects and be of great service—none of these things; but an absolute unconsciousness of any ability, of any merit, of any serviceable excellence, of any claim to high place or hope of great reward. It was, in short, true humility they saw; a humility that did not know itself to be humility, and was thereby humble. For to be conscious of our humility is so far to cease to be humble. If a man thinks himself a great man he is by that thought and so far a small one. If a man thinks himself humble he ascribes to himself one of the highest moral qualities, and thereby shows he has not the humility he claims. To become humble, therefore, is a change that must be wrought upon you while you yourself are unconscious; it is like a new birth.

1. What delights us in children is very much their inability to conceal their thoughts, their artless love, their general simplicity. They have not yet an evil conscience, and they are unaware of anything within them which may not be freely uttered; they are unaware of it because as yet it is not there. It is this unconscious innocent frankness that refreshes us in children; it blows like a fresh breeze from their presence across our spirits, and sweeps away the close atmosphere of social restraints and guilty remembrances and evil thoughts. This simplicity is above and beyond us.

2. Another characteristic of childhood is its ready belief in everything it is told. As we grow older we clothe ourselves in scepticism and guard ourselves against deception, till as the climax of wisdom and safety we believe nothing, and are thus, like the heavy-mailed knights of old, stifled in our own armour. We count it beneath us to be astonished, childish to be found lost in reverence and wonder, and gradually train our spirits to believe in nothing but the most obvious, commonplace, physical things, which by their very nature are destined to decay. Surely we would do well to pray God that in this respect our youth may be renewed and that He would revive within us the feeling that we have but begun to live, to know, and to feel that there lies before us an endless and infinitely stimulating experience. Well may we

pray for power to be in earnest, to treat what we hear of as real, to wonder in simplicity, and to worship; that God would dip us in the waters of His own regeneration, that so the hard, foul crust in which this world encases us may drop from us, and our flesh become fresh and soft as a child's again.

3. Coming still closer to the quality our Lord wished to imprint on the minds of His disciples, we recognize in the child that readiness to receive instruction, information, gifts, which arises from humility. Grown-up people receive a gift in one way, children in quite another way. The child's nature is to accept all that is offered, and even to ask and to claim in the most exorbitant manner. He really understands, or at least acts upon, the true order of things much better than we do. His instinct is better than our reflection. He believes with Paul that the children ought not to lay up for the parents, but the parents for the children; whereas we must ever be trying to provide for God, to give Him what will satisfy Him, if possible even to pension Him off; we cannot ever learn to let Him provide for us and give all to us. But God sells nothing, only gives; and he, who will not take the Kingdom of God as a little child freely and without considering how much he deserves, cannot take it at all.

4. But it is not the innocent simplicity and frankness of the child, nor yet his openness of mind to accept instruction, nor even his humble readiness to receive all he wants, that makes him our model; it is, as we have already seen, his unconsciousness that he has anything to commend him. 'We,' says our Lord, 'must think as little of our own attainments as that child who has none to think of; we must rest as little upon anything we have done, or think ourselves capable of doing, as the child who has done nothing and knows nothing he is capable of doing.' Moral greatness consists in ability to do without acknowledgment and rewards; greatness in Christ's Kingdom—that is, true spiritual greatness, the only greatness that is a man's own, and inseparable from his person—consists in that loving regard for other people's welfare which has no thought to spare for its own reward and advantage.

The production of this humility is an invariable and essential accompaniment of conversion. It is involved in the very nature of conversion. Conversion is a turning completely round; it is the alteration of all that is most influential upon character and conduct, of our views, of our principles, of our aims in life. The converted man makes a fresh start, and he does so in the humbling conviction that his old course and his old character were radically wrong. And if within the Kingdom, do we, then, beside this little boy seem small or great? Measured by the standards we set for one another, we may perhaps be satisfied with our attainment. It is well to look steadily at this standard set before us by our Lord Himself, and measure ourselves by it.

To be simple-minded, to be natural, to be humble—this is our calling; to make ourselves of no reputation, to hold ourselves cheap, to take everything as a gift, nothing as pay—this is of the essence of Christianity. A loud, contentious, wrangling, self-obtrusive spirit feels no sympathy with Christ; the temper that condemns other men, and implies that its way is the only way, is not the temper of the little child. If we would follow Christ, we must be meek and gentle, we must not strive, nor cry, nor let our voice be heard in the streets; we must learn to be emptied of self and seek what redounds, not to our praise or to our gain, but to the real good of men; we must learn to love mercy, and walk humbly with our God. We must go apart with Him who set the little child before His disciples, and we must keep saying to Him, 'Teach me also, O Lord, and lead me in thy way.' [1]

Third Sunday in Advent.

The Patience of Christ.[2]

'The Lord direct your hearts into the love of God, and into the patience of Christ.'—2 Thess 3^5 (marg.).

There was much impatience in that Thessalonian Church. You can see that by reading the Epistle. The cause of it was the widespread apprehension that the second coming of our Lord was imminent. You know how hard it is to work quietly if to-morrow is like to prove a thrilling day. The young father has experienced that just before the birth of his first-born. And these Thessalonians, stirred with the apprehension that to-morrow might witness Christ's return, found it far from easy to be patient. They were restless, nervous, and

[1] Marcus Dods, *Christ and Man*, 226.

[2] By the Reverend G. H. Morrison, D.D., in *The Scottish Pulpit*, 152.

excited. They were tempted to down tools. They were like schoolboys on the day before the holidays. It was for such that this most sane apostle offered the prayer of our text—the Lord direct your hearts into the patience of Christ. That is a prayer which is always needed, perhaps never more so than to-day. There is great social restlessness to-day.

The first thing which we have to bear in mind is that the word patience has a double meaning. It resembles one of those many stars that the astronomers call double stars. On a clear frosty night you see a star glittering in the heavens. To you it is a single point of light. There is one star there and only one. But the astronomer, looking through his telescope, discovers what the naked eye is blind to, that the single point of light is really double. Two stars are there, two glowing balls of fire, two worlds, and each larger than our world, yet do their beams so link and coalesce that we look heavenward and say it is one star. And if we want to understand our blessed Saviour, and the glory and wonder of His patience, we must never forget that patience is like that.

1. We use the word, for instance, in our common speech to describe the *power of quiet waiting*. The man who can wait quietly and confidently is, in common speech, the patient man. Friends who have lived in India will tell you how the natives await the railway train. They will gather on the railway platform hours before the arrival of the train. And there, perfectly contented and without one single trace of weariness, they await the arrival of the train. It is the patience of the Oriental. And we venture to say there are few qualities more essential for success in life than a steady dogged patience such as that. Patience is the moral power of waiting for the thing that our heart is set upon. And in these snatching and impatient days, what more timely prayer for us than this: The Lord direct our hearts into the patience of Christ?

First, think of Him at Nazareth: think of the patient waiting of these years, and all the time ringing in His heart, Wist ye not that I must be about My Father's business? One and twenty comes, and He is a man now, and He hears the call of His people in His ear. Nine-and-twenty comes and the days are going by, and He has only got a few more years to live. We talk much of the miracles of Christ, but I sometimes think the greatest of them all was His quiet, patient waiting down at Nazareth.

Or again, think of the temptation at the beginning of His ministry. 'All these kingdoms will I give thee, if thou wilt fall down and worship me.' Let me note in passing what a tribute that is to the royal consciousness of Jesus. The devil never tempted me with kingdoms because he knows that kingdoms never appealed to me. He only tempts with what appeals to us. There is no power or point in that temptation unless the Lord has been brooding upon sovereignty and hungering for the kingdoms of the world. Here, there was a definite temptation. The Lord felt it with terrific force. It was to hurry on to the conquest of the world like another Alexander or Napoleon. And instead of that He chose the long, long trail, the trail of suffering and of redeeming love, the trail that led by Gethsemane and Calvary.

2. But then patience has another meaning, and it is equally familiar. It is not expectancy. It is *endurance*. The other of the two stars that shine as one. That quiet brave endurance of life's bitterness—that also in our common speech is patience; something very different from the other, for here there may be never a goal to aim at, but only the brave acceptance of to-day. To be cheerful in adversities of life, unmurmuring in its recurrent sufferings, steadfast and serene amid its slanderings, unembittered amidst all its heart-breaks, that in our common speech is patience, not less than the moral bravery to wait for the goal that is very far away. For the wonderful thing about our Lord is that He was perfect in that patience also. He who could wait for thirty years at Nazareth endured beautifully the very sorest pain. Do you realize how the sinlessness of Christ must have augmented and intensified His sufferings? Sin hardens, petrifies the feelings, coarsens every fibre of our being. And He was sinless, absolutely sinless, and being sinless, exquisitely sensitive—how His sinlessness intensified His suffering! He came unto His own, and they received Him not. He was hated. He was scorned. He was rejected. They laughed at Him, and sometimes to be laughed at is a far bitterer thing than to be hated. And then He was betrayed, and all alone went down into the valley, for His own had forsaken Him and fled.

The Lord direct your hearts into the patience of Christ. 'What grace, O Lord, and beauty

shone around thy steps below.' With what perfect beauty He bore everything. Being reviled, He reviled not again. Not life's bitterest could stop Him hoping—not life's bitterest could stop Him loving—not life's bitterest could slay the peace and joy that nestled in the secret of His heart.

The Lord direct our hearts into the love of God, and then, and only then and always then, the patience of Christ is possible for us. If we believe that God is our loving Heavenly Father—that He loves us as a father does his child—that He knows us, understands us, cares for us—that He is training us and will never let us down—then, and only then, in such a world as this, when the winds are contrary and things are difficult, is the patience of Christ possible for us. That was the great secret of Christ's patience. He endured because He saw the Father.

FOURTH SUNDAY IN ADVENT.

The Message of the Star.

'We saw his star in the east, and are come to worship him.'—Mt 2^2.

1. These men came with an inquiry. 'Where is he that is born King of the Jews? for we saw his star in the east, and are come to worship him.' A speech of that kind could never have been made by inferior men. These were men of *vision*; they had the sense of poetry; they were alive to the suggestiveness of common things; there was a touch of inspiration about them. The narrative lays stress upon the fact that they were 'wise men.' Their conduct bears out the statement. A good deal of meaning may be put into that word 'wise.' You may say that these men were magicians, that they were very ignorant of science, or they would never have been so foolish as to pay such devout attention to a particular star, and to regard it as being of special importance.

Let the fact be frankly admitted, they were 'wise men,' and their wisdom did more for them, acted upon them in a nobler fashion, moved them to a richer and more generous emotion, than many a man's scientific knowledge to-day. Information leaves men cold unless there be some plus quantity about it. Wisdom is a very much larger term than information. The training and experience of these men had made them seekers, watchers, inquirers; they had cultivated habits of attention and concentration, and their whole attitude was one of alertness and expectancy; they saw something in this star that wrought them to a high pitch of reverent excitement. The modern man dismisses the whole affair as superstition. Superstition is a grander thing than materialism, and is worth more to the world. Materialism cannot rise above itself; it is dragged down by the dead weight of its own debasing gravitation. Superstition, at least, has a chamber of dreams; it lifts men out of the commonplace, it makes them listen to inward voices; in so far as it takes them out of themselves, and makes life point to something beyond itself, it is the beginning of worship. In attempting to grasp the Infinite, men must begin where they can. An altar to an Unknown God is but a stepping-stone to something higher. It is better that a man should worship a star than that his soul should be wholly devoted to the sordid vulgarities of exchange and mart.

2. In the case of the wise men, the star did lead to something higher and brighter still. It roused them to *activity*. We can believe more easily in something that leads men to action, to the endurance of hardship than in something that throws them into slumber, and stupefies them with self-indulgence, and makes them regard comfort and pleasure as the chief end of man. The star stirred a pulse in these men that would not let them rest. They could not forget the sight. To them it was something more than a beautiful spectacle; it was more than an ordinary star; they actually endowed it with personality; it was 'his star.' That personal quality made all the difference. The moment you attribute personality to any object, its value is changed; you have given it a meaning and an atmosphere of its own; it is endowed with life and holds a mystic message in its heart; it may be worth little in itself, but because of its personal associations, it is worth its weight in gold; to part with it would be sacrilege.

3. Being 'wise men' and seeing the star, they became not merely travellers, but *reverent* travellers. 'We have seen his star, and are come to worship him.' We might make a much larger, richer, brighter thing of life if we only had the right spirit in us. Where there is no reverence there is no romance, no profound insight; the golden mystery has faded from the landscape, the flowers are botanical specimens, the stars are cold, glittering points of light; the power to read and interpret the mystic cipher vanished when you shut the

Bible of your heart and sold yourself to commerce. You have no City of Dreams now. So be it! God will bide His time, and mayhap He will some day make you a wise man by taking you a strange journey through the Slough of Despond and the River of Sorrow, and the Valley of Humiliation.

No man who values his sanity and the progress of the race can afford to sneer at the poetry of Nature, if it keeps alive such visions as these. There is nothing foolish or sentimental or incredible in the idea that Nature is talking to us, that other worlds are interested in ours, that the stars are spelling out a message, that every beautiful and wonderful thing is a transcript of God.

4. These men showed their wisdom once more. They showed it first of all in their *vision*, then in their *activity*, then in their *reverence*; now they showed it in their *generosity*; they came and worshipped the Holy Child, and opened their treasures, and offered Him gifts, gold and frankincense and myrrh. It is a beautiful and suggestive picture, an appropriate climax. A star that could lead up to this was no will-o'-the-wisp, no mental hallucination. Men are brought to Christ in a thousand ways. It is not wonderful that a star should do it; it would not be extraordinary if a flower should turn out to be an index-finger pointing to the highest. Men have used the stars ere now to light them to dark and evil places; under cover of night they have found their way to dens of infamy and shame; they have taken some of the sweetest and best gifts of God and degraded them to base and sinister uses; but they have not been wise men. Here are men whom the star has led to Jesus Christ, and that has opened their hearts and their treasures at the same time. Jesus never refuses a gift which is lovingly offered. He accepts the two mites of the poor widow, though He knows it is all her living. He receives the precious ointment of Mary, though blind and mercenary disciples call it waste. He treasures the tears of the woman out of the city, which was a sinner, though an india-rubber hearted Simon spurns her as a social offence, and despises Him as no true prophet. The loving heart sanctions and consecrates all. If you will give Jesus Christ yourself to-day, it will be the best and most acceptable Christmas present you can ever offer Him. And in return, He Himself will shine in the sky of your experience as the Bright and Morning Star.[1]

[1] W. A. Mursell, *Sermons on Special Occasions*, 107.

The First Sunday after Christmas.

The Lesson of Service.

'Whosoever would be first among you shall be your servant.'—Mt 20[27].

What are the principal elements in our Lord's ideal of service? Men sometimes speak of service as a simple affair of the will—as the right exercise of our will in our dealings with our fellows. And that, no doubt, it is; yet service means more than that. For you cannot isolate a single faculty, or split, as it were, into fragments a nature whose tissue is one. Sever the will from the feeling and the thought that have created and sustained it, and it very soon comes to the end of its resources. Yes; to will aright towards men you must also feel aright towards them, and to feel aright towards men you must also think aright about them. It is simply impossible to will and work for men as Jesus did, unless you feel towards men what Jesus felt, and judge about men as Jesus judged. Here, then, we get three things which belong to the essence of all Christian service. First, there must be the *Christian estimate of men*. Secondly, there must be the *Christian sentiment towards men*. And last, corresponding with these, there must be the *Christian will*, that utters itself in sacrificial deeds for men's advantage.

1. What is the *Christian estimate of men*? That question is an easy one to answer. For surely the Cross reveals, as nothing else reveals, man's incalculable worth. Christ died for us—what more could we say than this? Could there possibly be a more convincing demonstration of the infinite value of that which was redeemed at such a cost? So precious was man in the sight of the Son of God, that He was willing, in form of man, to suffer the vulgar doom of a vulgar malefactor for his sake. And it was man—you should notice—the human being as such, for whom Jesus tasted death. He valued man for himself; not for the country to which he happened to belong, not for his position, or condition or ability; but just for his humanity—that 'miracle of miracles'—for the image of God in which he has been made. He recognized even in the worst a wandering child of His Father.

To-day the genuine Christian estimate of human nature is not, perhaps, so general as we like to think. Many causes are contributing to obscure and falsify our view. Science, with its disclosure of the immensities and eternities, degrades man in the

scale of being. It shatters his cherished fancy that he is the centre of the universe, and shows him to himself as but a microscopic speck on the face of a single petal of the gigantic flower of the worlds. Literature, again, with its bias towards realism, its unsparing analysis of motive and character, its deliberate exposure of the brute in human nature, presses home the conclusion of science. So, too, the increased publicity of modern life, the opening of the abysses of our civilized society, is a force in the same direction.

The old estimates are shaken. We find it hard to measure men with the measurements of the Cross. Yes, the saying of Dr. Channing has not lost its force. 'The worth of a human being,' he emphatically declared, 'is still a mystery hidden from an immense majority, and the most enlightened of us have not looked beneath the surface of this great truth.'

But mark this, if we are really to serve and bless and benefit mankind, we must learn first of all to estimate them as our Lord did on the Cross. Right judgment of men is the necessary condition of right service to men. We cannot make mighty sacrifices for what is no value.

It is only belief in a life so wonderfully precious amid its utmost degradation that the Son of God could agonize and die on its behalf—it is only unswerving belief in precisely such a life that can fire our hearts, and nerve our wills, and strengthen our hands for rescue. Let the estimate of the Cross, then, be the foundation of our philanthropy. 'Let us pray,' as Mrs. Browning writes:

> God's grace to keep God's image in repute.

To believe in human nature; to recognize, in Lowell's phrase:

> the nobleness that lies
> In other men, sleeping but never dead,

to be clear that (as Emerson puts it) 'there is an infinite worthiness in man which will appear at the call of worth'—this is the first essential of all Christian service.

2. Pass now to the second element in service. Corresponding with the Christian view, the Christian estimate of men, there must be the *Christian state of feeling* with regard to them. And what can this be but Christ imitating love? Turn back once more to Calvary and contemplate the Cross. It stands there through the ages as the monument of love—the symbol of love's service, of love's sacrifice, of love's triumph. To those who can read it presents a twofold legend. On the face of it is written, 'Greater love has no man than this.' And behind is the inscription, 'A new commandment I give unto you . . . as I have loved you, that ye also love one another.'

'We must be lovers,' writes Emerson, 'and at once the impossible becomes possible. . . . Let our affection flow out to our fellows; it would operate in a day the greatest of all revolutions.'

Christ reveals the necessity of love for all great and permanent service. And it is He, it is none but He, who makes the love which is needed possible. Sometimes men say: We cannot force ourselves to love. We cannot by act of will constrain our inclinations. It is surely a case, say they, where Goethe's words apply, 'Unless ye feel it, ye shall ne'er attain it.' But the solution of this difficulty, like the solution of so many others, may be found at the foot of the Cross. For the Cross becomes the power and possibility of love, since it makes us feel and know the love which Jesus has for us. That knowledge inflames. It quickens and inspires. It generates in our hearts an amazing energy of affection. A French writer, who had experienced a great happiness from God, has recorded its effects on his feelings towards others. 'Suddenly,' he says, 'I loved all better than before, young and old, happy and miserable, whosoever went my way in the street. . . . And as I strode about this great Paris in all directions, every man I met seemed a brave fellow.' And similar, I take it, are the effects which are produced when we fall beneath the influence that radiates from the Cross. Once let us thoroughly realize Christ's great 'tenderness' for us, and the love-power hitherto dormant in our nature will be awakened. We too at last shall love. For the sake of Christ's love to us we shall warm our fellow-men. We shall love them because He who loves us so loves them; because He bids us show our grateful love to Him by loving them; because He condescends to identify Himself with them; because He says, 'Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me.'

3. Then, lastly, we come to the third element in service—*the will to serve*. When the intellect is enlightened as to the worth of men, when the heart is inspired to love them, then the will must be moved to operate for their advantage.

There is one special point to which we must call attention here. The will to serve, when it is

perfect and matured, reveals itself invariably as the will to suffer—the will to give oneself, the will to surrender oneself for others' sake.

'It is the abnegation of self,' Whyte Melville writes, 'which has wrought out all that is noble, all that is good, all that is useful, nearly all that is ornamental in the world.' And it seems that one reason of the comparative failure of much of our philanthropy is our neglect or misapprehension of this important truth. Men will not understand that 'for great effects and great works a proportionate self-dedication is necessary.' They are constantly attempting to accomplish the impossible. They try to save others and themselves at the same time. They want to be useful without being made uncomfortable. So they temporize here, and make compromises there. Is it any wonder that their efforts are ineffectual? No great things can be achieved till men are willing to pay the cost. Dean Church has said, 'What conquers must have those who devote themselves to it; who prefer it to all other things; who are proud to suffer for it; who can bear anything so that it goes forward.' And Bishop Westcott writes, 'The voice of humanity itself declares, as the lesson of the ages, that sacrifice alone is fruitful.'

Follow Me, Jesus said, and they uprose.
Peter and Andrew rose and followed Him,
Followed Him, even to Heaven, through death most grim
And through a long hard life without repose,
Save in the grand ideal of its close.
Take up your cross and follow Me, He said,
And the world answers still through all its dead,
And still would answer had we faith like those.

We have still much to learn and much to do. Our service is not what it should be. The Kingdom tarries, and the world in its sin and suffering still waits for 'the revealing of the sons of God.'[1]

THE SECOND SUNDAY AFTER CHRISTMAS.

A NEW YEAR ADDRESS.

Vision and Obedience.

'Solomon awoke, and behold it was a dream.'—1 K 3^{15}.

'Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision.'—Ac 26^{19}.

These two sentences suggest an impressive contrast between two great characters in the Bible. On the one side we see the wise king in Jerusalem, surrounded with power and glory and crowned by success such as none before him had known, but weary of life, disillusioned, hopeless that any new and truly satisfying experience could await him in the future. On the other side stands the figure of the poor Jewish teacher, despised by the great and learned, travel-worn and bearing the marks of much persecution and constant suffering, but confident in the future, rejoicing in hope, pressing forward to a great goal which he believed was prepared for all those who would join him in the service of his Master. Solomon in all his glory is the type of those who feel that life is a monotonous and hopeless failure; Paul in his outward destitution represents those who have found a secret which gives the assurance that all things may become gloriously new.

In each of these two lives there was a great turning-point, which took the form of a vision; but the whole subsequent contrast depends on the use that was made of the truth so revealed. 'Solomon awoke, and behold it was a dream.' 'I was not disobedient unto the heavenly vision.' The difference here lies in the response of the human heart to the Divine message. It is the contrast between a slowly fading vision and a vision ever renewed and ever powerful for good, because obeyed. In the story of Solomon there is but one vision and one great effort of the spirit to reach upward to grasp the highest things of life, and after that comes a slow and melancholy descent. But in Paul's case the vision on the way to Damascus was not a single summit on a level or falling road. It was a foretaste of yet greater things, of that other vision of which he tells in the Second Epistle to the Corinthians, and of a whole life made radiant and charged with significance and energy and hope. And our text gives the secret—the vision was followed by obedience.

I. There are many ways in which a heavenly vision may come into the life of a man or woman.

The vision may come suddenly and unaccountably, so that it is felt to come straight from above without human instrumentality. But more often the new insight into Divine things comes through some outward agency. It may be that the reading of a great book throws a new light, like that of dawn, over all things. Or it may be that some words of Scripture, familiar and perhaps almost

[1] F. Homes Dudden, *Christ and Christ's Religion*, 128.

unnoticed for many years, suddenly become clear and shining and powerful.

But most often the vision comes through the word or ministry of some human messenger. It may come through the appeal of a great preacher, or through the quieter word of a friend, which sinks into the mind, and remains, and bears fruit as the days pass. Or it may happen that the seed is sown by the hand of a stranger who is quite unconscious of the great thing that he has done.

But there are times as well as agencies to consider. Indeed, sometimes the coming of a special season may itself be the cause of the vision's appearing. It may be a time of family joy or sorrow, or some deeply personal experience of testing or loss; it may be some great national crisis, that raises our thoughts from the common things of life and prepares our hearts to recognize the vision. Or it may be a solemn Communion season. Or yet again, it may be the coming of Christmas, with all that it recalls both of our childhood, and of the Child who came to save His people. And before the uplift of heart which Christmas brings is over, the Old Year passes, and a New Year begins with its measureless possibilities of good or evil, of joy and of pain. Thus after looking back, we are called to look forward; and if at this season, when there is so much to unseal and purify our vision, we have caught any fresh glimpse of the Divine glory, we must lay upon our conscience the firm resolve that, in the days of the New Year, we shall not be disobedient to the heavenly vision.

II. For that, after all, is the one vital matter. Not the form of the vision, but our treatment of it is what concerns us so greatly, and here there are three chief possibilities:

1. The first possibility is the gradual fading of the vision into forgetfulness and obscurity. This may have various causes, and the process may be speedy or slow, as our Lord showed in the Parable of the Sower.

2. But there is a second possibility. The great experience may be kept for oneself, as if it were too precious to be sullied by the gaze of the world. Christians who have seen something of the Divine vision have often withdrawn into the solitude of the desert or the monastery in order to preserve its brightness and to behold it in ever greater purity. But, in so doing, they have not only in many cases impaired their own spiritual life, and become one-sided in their thoughts of God, but they have deprived the world of its due share in the vision—a share which it so greatly needs.

3. But there remains the third and greatest possibility—that which is named in our text—Obedience. And this we know now does not mean an individual pursuit of the vision, in the hope that its radiance may return, while we neglect the nearer and simpler tasks of life. The true form of loyalty or obedience is quite other than this. We may learn from Paul's life-story what that form is. And for us also, if the past days have brought in any measure of a new sense of Divine things and a new desire to know and to enjoy them, obedience to the vision means a return to the ordinary ways of life. It does not point to such trials and sufferings as awaited Paul, but it does point to faithfulness in small things and in common circumstances.

As the days pass, and the New Year in its turn grows old, the vision may indeed lose something of its first freshness. But, we need not, therefore, be unfaithful to it.

> We cannot kindle when we will
> The fire which in the heart resides;
> The spirit bloweth and is still,
> In mystery our soul abides.
> But tasks in hours of insight will'd
> Can be through hours of gloom fulfill'd.

That is, indeed, a great lesson—that we are responsible to God and to our fellows for the use we make of the truth and beauty which have been revealed to us. But that is not all. Great as is the power of the human will and human faithfulness, there is a greater power, nor are we left to our own unaided capacity of obedience. For Paul goes on to tell in what way his obedience to the heavenly vision had been achieved, and how he had been upborne in so many great trials and difficulties. 'Having,' he says, 'obtained the help that is from God, I stand unto this day.' Yes, if we obtain this help, we also, weak as we are, may stand by this help and in this obedience, the vision will not pass out of our lives, but the unknown days will bring us

> New perils past, new sins forgiven,
> New thoughts of God, new hopes of Heaven.[1]

[1] G. F. Barbour, *Addresses in a Highland Chapel*, 18.

The Words of the 'Hymn of Jesus.'

By the Reverend J. S. MacArthur, M.A., St. Margaret's Episcopal Church, Glasgow.

Among the many music-lovers who have listened to Gustav Holst's setting of the 'Hymn of Jesus,' there must be not a few who have been interested, not to say slightly puzzled, by the strange and at times fantastic language of the hymn. It is doubtful whether a correct interpretation of the words in detail is now possible, but there are a few fairly well-established facts regarding its history as well as its literary and theological setting which are of considerable interest as indicative of some of the winds of doctrine that blew in the early centuries of our era.

The 'Hymn of Jesus' occurs towards the end of a work known as the Acts of John, which belongs to a group of writings somewhat loosely classified as the New Testament Apocrypha. From an ancient reference we gather that in length the Acts of John must have been about the same as the canonical Gospel according to St. Matthew, but of this about one-third has been lost.

The narrative portions of the work are written in the first person plural, recalling the so-called 'we' passages of the canonical Acts, and designed to give the impression that the writer was a companion of the Apostle John. The author does not supply us with his name, but that probably appeared at the beginning of his book in the same way as the names of the writers appear frequently at the beginning of the canonical epistles of the New Testament, but unfortunately the beginning of the Acts of John is among the missing portions. The reason for supposing that the name of the author was attached to his work is that there is a consensus of opinion among ancient writers that the Acts of John was the work of a certain Leucius Charinus.

Some mystery surrounds this personage. For reasons which will appear later it is unlikely that the Acts of John could have been written by a companion of the apostle. Was Leucius Charinus the real name of the author of the Acts of John, or was it the name of a real companion of the apostle assumed by an unknown writer in order to give an air of authority to his work? Another ingenious suggestion is that the name was assumed because of its resemblance to the name Luke (Lucius) of the reputed author of the canonical Book of Acts. It is really impossible to say where the truth lies.

There is also considerable obscurity regarding the place of origin and the date of the Acts of John. Most probably it was written in Asia Minor. The narrative portion of the book centres about Ephesus, and accordingly it has been suggested that it was written there. On the other hand, such liberties are taken with the history of Ephesus, notably in a story of the destruction of the famous temple of Diana that some other birthplace for this apocryphal romance is more likely.

From quotations and references to it in early Christian literature we can safely infer that the Acts of John must be dated not later than the end of the second century. How early in the second century it can have been written depends largely on how soon after the death of the apostle it was possible for so highly coloured and imaginative an account of his works to become current. In all likelihood a much shorter interval was necessary than we might suppose, living as we do in an age where the resources of memory are strengthened and the flights of imagination checked by copious supplies of easily accessible records dealing with recent events. At least one scholar has maintained the somewhat startling thesis that the Acts of John can actually be assigned to an earlier date than the canonical Gospel of St. John, and that the Gospel was in fact written from the orthodox point of view to contradict the strange doctrine of the apocryphal romance. This theory, of course, assumes a late date and pseudonymous origin for the Fourth Gospel, and in view of the growing tendency to return to the traditional view of the Johannine authorship of the Fourth Gospel such a theory is best discarded. The generally accepted view is that the date of the Acts of John should be placed somewhere between 130 and 180 A.D.

As already mentioned, the opening chapters of the Acts of John have been lost, and the account, which appears in later recensions, of a visit paid by the apostle to the court of Domitian at Rome does not appear to be authentic. The real narrative begins with the arrival of St. John at Ephesus, where he performs a considerable number of miracles,

the description of which, not always edifying, occupies the greater part of the book.

So far, however, there is little that could be called heterodox, save perhaps an underlying note of rather morbid asceticism; but the doctrinal interest quickens in the description of a miracle by which a certain Drusiana was restored to life from the dead. This is made the occasion of a quasi-doctrinal exposition in the course of which the Hymn of Jesus occurs. After being brought back to life, Drusiana gives thanks to God, saying:

'God of the æons, Jesus Christ, God of truth, thou didst permit me to see signs and wonders, thou didst give me the grace to partake of thy name. Thou didst breathe into me thy spirit with thy polymorphous face, and didst show unto me much compassion.'

And again, she said that the Lord appeared to her in the tomb in the form of John and in that of a youth. The Christians of Ephesus were much puzzled by this last statement, and accordingly John proceeded to explain it to them. He told them how when Jesus first called his brother James and himself to follow Him, He appeared to James as a child, but to himself as a man, 'fair and comely and of a cheerful countenance.' Again, at the Transfiguration, John saw our Lord 'not in any wise as a man: and His feet whiter than snow, so that the ground there was lighted up by His feet, and His head reaching unto the heaven.' Then John was afraid and cried out, whereupon our Lord appeared to him as a man of small stature. More statements of the same sort follow, all going to show that the humanity of our Lord was a mere appearance, or, in technical language, all expressing a docetic view of the Incarnation.

Finally, John is represented as saying:

'Now, before He was taken by the lawless Jews, which received their law from a lawless serpent, He gathered us all together and said, Before I am delivered up unto them, let us sing a hymn to the Father, and go forth to what lieth before us. So He commanded us to make as it were a ring, holding one another's hands, and Himself standing in the middle. He said, Respond Amen to Me. He began, then, to sing a hymn, and to say' . . . and there follows the Hymn of Jesus. The Hymn of Jesus thus apparently purports to be the hymn sung by our Lord and His disciples after the Last Supper and before proceeding to the Mount of Olives (cf. Mk 14^{26}, Mt 26^{30}). The traditional view is of course that the hymn was the second part of the Hallel, *i.e.* Ps 115–118, appointed to be sung after the filling of the fourth cup at the Passover. In view, however, of the attitude adopted towards the Jewish Law in the Acts of John, it is doubtful whether the author would have admitted that the Last Supper was the Passover meal at all, and just here there is a curious link between the Acts of John and the canonical Fourth Gospel, for the chronology of the Passion in the Fourth Gospel undoubtedly places some difficulties in the way of regarding the Last Supper as the Passover meal.

As we have already observed, it is next to impossible in the absence of further evidence to say exactly how the Hymn of Jesus would have been interpreted in the circles where it originated, but in one of St. Augustine's letters we have an interesting sidelight showing how it was regarded in the fifth century. The Hymn is then found to be in high favour among the Priscillianists, a heretical sect which arose in Spain about that time. St. Augustine there mentions the rather odd fact that a bond of union between heretical sects that differed among themselves was their common use of apocryphal writings, and their treatment of them as on a level with, if not actually superior to, the canonical books of the New Testament. He then proceeds to discuss the Hymn of Jesus in particular. The Priscillianists asserted categorically that the Hymn of Jesus was none other than the hymn that our Lord and His disciples sang after the Last Supper. When asked why it did not appear in the New Testament canon, they replied that it was because of those who thought according to their own selves (*i.e.* according to the flesh) and not according to the Spirit and the Truth of God. They clinched the argument with a quotation from the Book of Tobit, grotesquely misapplied, to the effect that it is good to hide the secret of the king, but honourable to reveal the works of God (cf. To 12^{7}).

St. Augustine then gives what seems to have been the Priscillianist interpretation of certain passages in the Hymn. Thus:

Fain would I be released: and fain would I release,

is interpreted as meaning that Christ releases us from the bonds of this world's manner of life, and that as Christians are members of His Body, so in their release He too is released.

Then the interpretation of:

Fain would I be saved: and fain would I save,

is that Christ would fain save men by baptism, and that He as Holy Spirit would fain be saved or kept in men's hearts.

A slightly different kind of interpretation is given for:

> Fain would I pipe for you: dance ye all,

which is referred to our Lord's parable of the Children in the Market-place.

St. Augustine pertinently observes that according to these interpretations the Hymn of Jesus is only expressing in extremely obscure language what is much more simply and clearly put in the canonical Scriptures, but as he also says that it was a maxim of the Priscillianists to swear and forswear but never to betray the secret, we are still left in doubt as to how far the interpretations can be regarded as in any sense authoritative.

Obviously St. Augustine did not like the Hymn of Jesus; but was that just because he saw that it had got into bad hands, or did he regard it as in itself heretical? This is a difficult question, and it is not to be solved by appealing to the decision of the second Council of Nicæa, which, more than three and a half centuries later, condemned the Acts of John outright. It will be observed that the interpretations quoted by St. Augustine are based on the orthodox belief in the mystical union of believers with Christ. Hence the curious antitheses of the Hymn, Christ being regarded on the one hand as external to the believer, as his redeemer, the object of his worship, his God, and on the other hand as in the believer, acting and even feeling in him.

But the key to the interpretation of the antitheses may be sought elsewhere, namely, in the Gnostic doctrine according to which a kernel of the Divine Wisdom was implanted in the souls of certain men, salvation being thought of as the freeing of this kernel from its fleshly prison; yet in the accomplishing of this salvation the Divine Wisdom might be thought of as transcendental and operating from without.

The Gnostic affinities of the Hymn are indicated in the lines:

> An Ogdoad (? the one Ogdoad) makes music for us;
> The Twelfth Number (the Dodecad) is dancing with us.

Holst translates 'Ogdoad' and 'The Twelfth Number' by 'Heavenly Spheres' and 'The Holy Twelve' respectively. These terms were current in the Valentinian system of Gnosticism, the Ogdoad being the group of eight heavenly beings or æons, which with the Decad and the Dodecad made up the Pleroma or non-material sphere of existence. Another popular belief which may be reflected here was that the Ogdoad was the region beyond the seven spheres ruled by the planets, the region into which the pious entered after the resurrection. Apparently such a belief as this might be held in quite orthodox circles.

The most therefore that some critics will admit against the orthodoxy of the Acts of John is that it is a popular Christian writing with certain Gnostic affinities. But the line between popular Christianity and Gnosticism is not always easy to draw with precision, for in spite of its name Gnosticism was not primarily an intellectual movement at all. Its Gnosis was not really philosophical knowledge, but rather a sort of catalogue knowledge of magical signs and pass-words by the use of which the divine spark in the soul of the Gnostic might win its way past the guardians of the various spheres and reach its true home. It was from popular Christianity that Gnosticism sprang, and its adherents, as a recent authority has put it, were men with some intellectual interests indeed but without intellectual capabilities to correspond with their curiosity. They were active enough intellectually to see the problems suggested by the existence of evil, the relation between man's soul and his body, and others like these, but they were too easily satisfied with the superficial and artificial solutions given by Gnosticism.

It is quite probable, then, that the Acts of John may be a product of the transition period from popular Christianity to fully developed Gnosticism. This hypothesis does greater justice to the facts than any other, and if it is correct then the value of the Acts of John is greatly enhanced, for transition periods are always interesting, and seldom well enough documented to satisfy those who study them.

Contributions and Comments.

Sons of Lightning.

In St. Mark's Gospel, when the Evangelist comes to the recitation of the names of the twelve Apostles, those of the two sons of Zebedee are glossed by the comment that Jesus called them the *Boanerges*, or *Sons of Thunder*. There is no other authority for this title except Justin Martyr, who is probably quoting from St. Mark. There is, however, no reason to suspect its accuracy; recent folklore studies have explained, in a way that appears to be satisfactory, that the title is an old-world appellation of a pair of twin children. My attention was drawn, recently, by my friend Dr. Rutherfurd, to a piece of fresh evidence which bears upon the subject of these names, and which has every appearance of equal antiquity with the testimony of Mark or, at all events, of Justin Martyr.

If we turn to the *Acts of Philip* (ed. Bonnet) we shall find three times on one page a mysterious title given to the Apostle John, as follows: c. 129. 'Philip saw John, and said to Bartholomew in Hebrew, "Brother, John has arrived, ὁ εἰς Βαρέκ, where the living water is"' . . . and when Philip saw John, he said to Bartholomew, 'My brother, behold! the son of Βαρεγᾶ is arrived,' *i.e.* the living water. . . .

'Brother, John is come, ὁ εἰς Βαρέκ, *i.e.* the living water!'

Dr. James, in his admirable *Apocryphal New Testament*, only translates the first of these three passages, and does so as follows:

> 'Philip said to Bartholomew in Hebrew: Here is John the son of Barega (or, he that is in Barek), that is (or, where is), the living water.'

It is obvious, however, since the same title is intended in the three passages, that there is no room for an alternative translation; ὁ εἰς Βαρέκ, must be read as ὁ υἱὸς Βαρέκ. Whether we should edit *Barek* depends upon the amount of Hebrew with which we credit the author of the Acts; since *Baraq* is Hebrew for 'lightning,' and *Barqa* the corresponding Aramaic, we may, perhaps, select the second form as explaining the *Barega* of Dr. James.

It is quite certain, then, that three times over we have a description of St. John as a Son (or the Son) of Lightning. This is important as confirming our belief in the accuracy of Mark's statement and the correctness of his translation of the perplexing *Boanerges*. The new title when used collectively of the two brothers, James and John, will be *Bne Barqa*. But this title has already been registered as the title of twins, and probably of the Heavenly Twins. I may refer to the following passage in my own *Boanerges*, in illustration.

P. 4. 'If we take the Survey map of the Palestine Exploration Society, we shall find a village not far from Jaffa, marked by the name of *Ibn Abraq* or *Ibraq*. . . . The name means "Son of Lightnings," and suggests at once a classification with the "Sons of Thunder." . . . Now let us look at Jos 19^{45}, where we shall find a series of place-names in the tribe of Dan, and amongst them *Jehud* and *Bne-Baraq* and *Gath-Rimmon*. Here we have the name in its original form, while the worship of the thunder is further attested by the presence in the neighbourhood of a place the name of which is compounded with that of the Thunder-god (Rimmon). . . . Further confirmation will be found in the great inscription of Sennacherib, in which mention is made of a town *Bana-ai-bar-qa* in connexion with Joppa and Beth-dagon.'

There is no need, then, to assume that our Lord invented the term *Sons of Thunder* or the corresponding *Sons of Lightning*: they were part of the folk-speech of the time, and we must annotate our texts of Mark by a reference to the passage quoted above from the Apocryphal *Acts of Philip*.

Rendel Harris.

Manchester.

Syriac Influences in the Moslem Origins.

Dr. Rendel Harris has drawn attention, in The Expository Times for May, p. 377, to an important coincidence between an early Moslem practice (in their use of the Lord's Prayer as a spell) and the formulas of the Syrian Church. This observation may very well lead to further results with regard to the connexion between Mohammed (or at least his earliest followers) and the beliefs current among the early Syrian Christians; for it is hardly likely that such contact can be limited to this use of the

Lord's Prayer in its Diatessaron (or Syriac) version, suggested by Dr. Harris.

There is a very curious detail from another quarter as to a possible Moslem acquaintance with the Diatessaron, which is to be found in a recently translated Chinese work on Islam.

The Arabian Prophet[1] is a life of Mohammed, translated by Isaac Mason from amongst the voluminous writings of Liu Chai-lien. No writer is said to be so well known, or so highly respected by the Chinese Moslems as is this scholar, whose grave in Nanking is indeed resorted to by them for prayer and meditation. He was the author of many books, of which only about a tenth have been published, others of them still existing in manuscript. Among his works was one which the author had called *The True Annals of the Prophet of Arabia*, which he had taken three years to write, completing it in 1724; although it was only published, after his death, in 1779, when it appeared as twenty small Chinese volumes. Apparently, after the author had completed his work, 'he heard of a library of one Hsü, of Ts'eng Liu, and thither he went, and came across a book of records of the Prophet in the Arabic, which was fuller than anything he had seen before' (Mason, *ibid.* p. xii); a find which necessitated the rewriting of the whole of his manuscript.

From Mason's translation of this work the following extract is taken:

> 'Of the *Injil* [=Evangel], or Gospels, there are four, namely, Matthew, John, Mark, and Luke, all of which are said to be books given by God and containing the words of Jesus. It is not generally known that originally there was only one Gospel, in the Syriac language, and afterwards the disciples each altered to make his own Gospel, and these were propagated to all quarters.'

[1] *The Arabian Prophet*, by Liu Chai-lien, Shanghai, 143 North Szechuan Road. 1921.

This description of Gospel origins given by the writer suggests that he is referring to the Diatessaron, and that the curious inversion of fact that he makes may be attributable to a knowledge of its having circulated at first all over the Syrian Church, ultimately being replaced by the four separate Gospels.

Is it possible that a Syriac tradition of a displacement of the Harmony in ecclesiastical use by the separate Gospels can have persisted in China, as a relic of the Nestorian Church, so as to be accessible to a Chinese scholar writing two hundred years ago? Such a possibility appears so very remote as to be highly problematical, although, in the absence of definite evidence to the contrary, it is one that has to be recognized.

Did Liu Chai-lien get his information as to the Syriac Harmony of the Gospels directly through Arabic literature from a Moslem tradition in the West? On the whole, this would seem to be the more likely source for the knowledge of the story that he gives, especially as we are told how he worked from an Arabic life of Mohammed in the library of Hsü in Ts'eng Liu, where it had found its way, no doubt, by means of some Chinese pilgrim returned from the voyage to Mecca.

W. J. Rutherfurd.

Manchester.

Entre Nous.

Lately we have had a larger number of kindly and appreciative letters than usual. With his permission we quote a letter below from a subscriber who has taken The Expository Times from its fifth number and who indexes its contents regularly:

To the Editors of The Expository Times.

Dear Sirs,—In the August number you notice two books on Immortality, and say, 'One of the most notable features of recent theological literature is the revival of the theory of Conditional Immortality.' This reminded me that some time since you published an article which I found clear and helpful. It is by Dr. Plummer, and appeared in Volume XXII. (1910–11), and is worth reading and re-reading.

May I add a word of appreciation and of gratitude for what The Expository Times has done for so many years, and is still doing, to help parsons whose lives are harassed (and largely wasted) by

guilds and clubs and all such parochial paraphernalia? Your pages have enabled me to keep in touch with modern thought, and that in no mere academic, coldly intellectual manner, for they are always infused with the warmth and life which comes of the Spirit.—Yours gratefully,

W. J. Price.

St. Paul's Vicarage,
Prince's Park,
Liverpool.

SOME TOPICS.

John Henry Jowett, C.H., D.D.

We picked up Dr. Jowett's Life with some misgiving. It was not possible, we felt, to compress into a volume of this size all that we wanted to know about the greatest British preacher of our day. But we admit that this first impression was a wrong one. Mr. Porritt has put into the three hundred pages of this volume a great deal of information, and he has succeeded, in what must be the aim of every biographer, in making the man stand out so that he becomes a living personality to the readers. By limiting the size of the volume the publishers have been able to issue it at a price (Hodder & Stoughton; 7s. 6d. net) which brings it within the reach of every one. And they are being rewarded for their foresight, for we understand that the first edition is already exhausted.

Jowett did one thing, and he did that one thing supremely well. He was a preacher of the Gospel. The outstanding facts in his life are all connected with this. There is his first call to Newcastle-on-Tyne, at the age of twenty-six, and while he was still a student at Mansfield College. After seven years as minister of St. James's Congregational Church there he was called to succeed Dr. Dale at Carr's Lane Church in Birmingham; fourteen years later he went to Fifth Avenue Presbyterian Church in New York, and then back again to England in the spring of 1918 as minister of Westminster Chapel. 'Give me that grey, misty, cloudy island (England) first and last.' In bidding farewell to Fifth Avenue Church (on 14th April), Jowett explained once more that his return to his homeland was prompted by the call of duty. 'No soldier,' he said, 'has heard the bugle more imperatively than the summons comes to me. . . . The spiritual mood of a people, its moral resources, the deep wells of virtue and Godly passion in which alone unshrinkable springs of endurance can be found—these are the vital things which are going to count in the next few months or years.' Jowett spoke with tender affection of America and its people. 'There will,' he said, 'be no public man in all Britain who will be able to speak with such intimacy as I shall command, of the heart of the American people. I return as an ambassador of your affections.'

When Edinburgh University in 1910 conferred the honorary degree of Doctor of Divinity on Jowett, it was Dr. Patrick, the Dean of the Faculty of Divinity, who introduced him. Dr. Patrick observed that it was manifest from the positions he had held that no name in English Nonconformity was held in higher honour than his. Then he went on to say: 'Mr. Jowett claims our regard as a preacher, an author, and an administrator.' It is as a preacher that we are most interested in Dr. Jowett. 'The glory of a popular preacher,' Lord Haldane said, 'is very great.' 'For thirty years,' Mr. Porritt says, 'this glory shone upon Jowett.' James Palmer, who was associated with Jowett as assistant minister of Fifth Avenue Church, describes a typical congregation there: 'And what a congregation he had! I have counted four Bishops of the Episcopal Church at one service. It was not uncommon to see as many as three hundred ministers present on a Sunday afternoon. Priests of the Roman Catholic Church and Rabbis of the Hebrew people were in constant attendance. The President, members of his Cabinet and prominent statesmen attended the services from time to time; and frequently desired his views on national affairs. The representative men of wealth and the leaders of industry were there. Men of letters and professional men and women were among his admirers. And then a wonderful company of missionaries and travellers sought the opportunity to hear him. The humble, too, were equally esteemed by him. No discrimination was made at his church door. Many a time I have seen beggars sitting in the pews of men of great wealth. All who could find room were welcome. And right there, while the services were in progress, great decisions were made . . . people were moved to tears. Many came forward and said they had quietly accepted Christ, or they wrote about it.'

What was his secret? He possessed natural eloquence, a finely modulated voice, and he was master of all the arts of oratory. All these things helped him, but they were not the cause of his power.

He wrote from New York in January 1914 to the Rev. Thomas Towers: 'I am more and more emphasising the spiritual side of things and bringing the naked evangelical truth to bear upon the lives of men. Nothing else is worth anything, simply because it accomplishes nothing.' A chapter which should on no account be missed is the twelfth, which deals with Jowett's gospel. 'The supreme note of his preaching,' Mr. Porritt says, 'was the proclamation of the all-sufficiency of Redeeming Grace in its relationship to the worst. His interpretation of the Christian ministry was that of a Greatheart facing the highways of life, carrying with him all that is needed by fainting, bruised and broken pilgrims, and at the very centre of his message were Comfort and Grace.' 'I have proclaimed,' Jowett said, 'that everybody is in the love grip of the Eternal. Is there a bigger thing than that to say to anybody?'

Jowett's second basal doctrine of Christianity was the reality of sin. 'He never wavered in his sense of the sinfulness of sin. So Reconciliation in Christ was the keynote of his gospel.'

Jowett's message was the old evangelical one; but he clothed it in the language of his own day. He recognized that each generation has its own thought-forms. No one who ever heard Jowett preach could fail to be impressed by the nice exactitude of his language. He had a natural feeling for the right word. And all his powers in this direction he cultivated assiduously. 'If he can be said to have had any hobby, it was the study of words. It was at once a duty and a pleasure to him. He loved to take a word, as an entomologist takes a moth, and having, figuratively speaking, stuck a pin through it, subject it to a long microscopic examination. One day his friend, Rev. Edgar Todd, walking with him in Sutton Park, wanted to show Jowett how the "Holy Blue" butterfly differs from the "Common Blue." "With the utmost caution," says Mr. Todd, "I approached the resting insect, so that I could lift it off the leaf without injury to show him the markings on the underside of the wings. Jowett watched me in silence and then said, 'That is just how I pick up a word.'"'

If a word was used it must be the right word; but there were times when Jowett did without words. In private prayer he believed that it was sometimes wise to escape from the burden of the limitation of words and to have wordless fellowship in the presence of God. 'First of all,' he said, 'we quietly and reverently put ourselves into the presence of God, we collect our scattered conscience in the sense that God is near, and we come before His presence . . . into most intimate assurance of the presence of God.' And Mr. Porritt adds: 'It was by systematic spiritual exercises, calisthenics of the soul they might be called, that Jowett cultivated that sense of intimate relationship with the Things Unseen yet abiding, that gave his preaching a rarely uplifting character.'

An American professor invented a mathematical formula to express Jowett's qualities. 'For Christ-like character,' Mr. Porritt says, 'he gave him 38 A.A. marks: 30 A.A. marks were awarded him for talents: 20 A.A. for their training: 10 A. for prestige: 2 B. for personal appearance and 0 F. for "comradery."' Whatever the value of the first marks, Mr. Porritt will have none of the last. And this volume goes to prove that though Jowett was temperamentally shy and was one of the most humble of men he was an excellent comrade and had a keen sense of humour. He always enjoyed a story against himself. The earliest one that he tells dates back to the time when he was about four. 'When his youngest brother was born, the maternity nurse (it was before the days of professional trained nurses) not only attended to the mother and baby, but did the household work. With childish curiosity Jowett watched her coming and going about her duties, and made naïve comments on her way of doing things. "My mother does not do that," he observed. This observation was repeated three or four times until the woman, losing patience, gave the boy a sharp box on the ears, observing, "There, does thi mother do that?"'

We have given a few of the good things of this biography, but there are many more, and it will bear reading and re-reading.

Humility.

The Rev. E. Herman has collected a number of devotional studies by Mrs. Herman which appeared originally in religious papers, and has published them with the title *The Secret Garden of the Soul* (James Clarke; 6s. net). It is only a short time since we had pleasure in drawing attention to the deep spirituality and the beauty of thought and language in *The Finding of the Cross*, which was published by Mr. Herman very soon after his wife's death. The interest of the present book is increased

by a fine appreciation of the author by the Rev. Duncan C. Macgregor, D.D. The work which he quotes to show her deep learning is the article on 'Quietism' in Hastings' ENCYCLOPEDIA OF RELIGION AND ETHICS. For a number of years Mrs. Herman was editor of the *Presbyterian*, the weekly organ of the Presbyterian Church of England, but as the years passed she moved away from Presbyterianism, and at the end of her life she was an ardent Anglo-Catholic. As Dr. Macgregor says, she 'felt increasingly the pull of Catholicity and Tradition.' At the time of her death she held an important position on the staff of the *Church Times*. To get the real atmosphere each study should be read in full.

But we have only space to give a short extract from the chapter on Humility.

'A young saint lay dying. A friend who had been a witness of her all-but-stainless life said to her: "My child, you are indeed ready to appear before God, for you have always understood the virtue of humility." The dying girl made no attempt to disclaim her friend's praise. "To me," she said, "it has always seemed that humility is simply *truth*. I do not know whether I am humble, but I do know that my soul has ever sought the truth. Yes, I have understood humility of heart."

'Humility is the inmost secret of sanity, for to be sane is to be God-centred. The self-centred man is on the way to the madhouse, and often the borderline between the self-conscious and the self-obsessed is very thin. How narrow it may be, we see in the picture of the tragic King Nebuchadnezzar. We are not told how slowly the canker of an overweening self-consciousness had been eating its way into the king's soul. We only know that one day, as he was walking in his palace, the spirit of sanity finally forsook him, and he cried: "Is not this great Babylon that *I* have built." . . . *That* is madness. . . .

'There came a day when sanity returned to the clouded mind of Nebuchadnezzar. "And at the end of the days, I, Nebuchadnezzar, lifted up mine eyes to heaven." Here is the psychology of reason in a nutshell. The upward look is the secret and symbol of the sound mind. The soul which knows that it is God Who rules is the normal, healthy soul. . . .

'Humility provides an environment congenial to growth, for it consists in that entire candour of soul by which we see all things as they really are. It is the very atmosphere of truth in the inward parts. Without it faith would be presumption, hope delusion, and love weakness. It is the soul of sanity, the source of deathless courage, the principle of perpetual growth, for it calls the soul to Christ that it may learn its deepest wisdom from the open book of His meek and lowly heart.'

POETRY.

When Dr. Jowett was at Matlock in January 1923, and already suffering from the illness from which he was not to recover, he wrote the lines which follow. They are very fittingly given by Mr. Porritt at the end of the Life:

One night, when busy day was done,
My spoils all ranged in setting sun,
As I reviewed the race well run,
I heard a knocking at my door,
So faint I scarce could hear it!
Not knowing if my sense were vain,
I looked across the window pane,
And saw a presence with a mien
So deeply reverent and serene,
'A kinsman of the Nazarene,'
I thought no one could fear it.

I let him in. I bade him rest:
I thought he would have been my guest
A single night, and coming day
Would see the pilgrim on his way
Along his mystic journey:
Yet not as guest but settled friend
It seemed as if he meant to spend
His life with me. I asked his name,
A silence followed, and there came
An air of radiant gentleness,
A warmth of heavenly kindliness,
In height, and depth, and length!
'My name is weakness sent by Love
To change the carnal to the dove,
And clothe thee with the life above
And lead thee into strength.'

Arthur S. Hoyt.

The Student Christian Movement is to be congratulated on the vitality and the variety of the work of its publications' department. It has shown the capacity for choosing a good theme and a good man to deal with it. *The Spiritual Message of Modern English Poetry*, by Mr. Arthur S. Hoyt (5s. net), a compact and clearly printed volume of three hundred pages, would have de-

lighted the heart of Dr. Hastings, who made it one of his recreations to read through the English poets from Chaucer and Spenser downwards, and who found nothing more illuminating for his spiritual message in the pulpit and in his many books of sermons than striking and appropriate poetical extracts. It is to aid the student, the teacher and the preacher, that this volume dealing with Wordsworth, Tennyson, Browning, Matthew Arnold, Clough, Henley, John Davidson, William Watson, Masefield, Drinkwater, Noyes, and others has been written. The author says it is not a venture in literary criticism, although he could not deal with so many poets, differing widely in their views of nature and of mankind, without being critical. But Mr. Hoyt's purpose is to reveal the spiritual message, and this he has succeeded in doing with a fine sympathy.

Chapter eleven brings the volume down to to-day. As is natural, most of the poems here deal with the War and its aftermath. One of the less known is by Everard Owen, and it was written by him from Eton. We quote it below:

THE THREE HILLS.

There is a hill in England,
Green fields and a school I know,
Where the balls fly fast in summer,
And the whispering elm-trees grow;
A little hill, a dear hill,
And the playing fields below.

There is a hill in Flanders,
Heaped with a thousand slain,
Where the shells fly night and noon-tide
And the ghosts that died in vain,—
A little hill, a hard hill
To the souls that died in pain.

There is a hill in Jewry,
Three crosses pierce the sky,
On the midmost He is dying
To save all those who die,—
A little hill, a kind hill
To souls in jeopardy.

Chauncy Maples.

In a small volume of poems with the title *Love and Duty* (Longmans; 3s. 6d. net), there is a Christmas Carol. As it is appropriate to the season we quote it here. It was written by Chauncy Maples, late Bishop in Central Africa. The little book is a composite one, however, and the bulk of the poems are by Ellen Gilbert Cook (Ellen Maples):

'Glory to God on high!'
I hear the angels sing;
A message sweet their tongues repeat,
What is the news they bring?

Chorus—Rejoice! Rejoice!! Rejoice!!!
Oh! tell it with glad voice,
Emmanuel with us doth dwell,
Let all the world rejoice.

All suddenly there shines
The glory from on high:
Their vision dazed, their tongues amazed:
There stands an angel nigh.
Rejoice! etc.

Forthwith the bright one cries,
'Be not so sore afraid;
The message hear; to you I bear
Glad tidings of a King.
Rejoice! etc.

'Messiah long foretold
In David's Royal line
Is lowly born this happy morn:
A manger crib the sign.
Rejoice! etc.

'Tis peace on earth forthwith,
Good-will from heaven to man,
God's pity mild sends down the Child
To work Redemption's plan.'
Rejoice! etc.

All ye who dwell afar
Come join our joyful throng,
And hail as Lord the Incarnate Word
And sing the Angel's song.
Rejoice! etc.

Margaret M. Birkett.

A volume of sincere and pleasing religious verse has been published by Margaret M. Birkett. The title is *Purpose* (Marshall Brothers; 6s. net). The book is in the form of a Scriptural Anthology.

Printed by Morrison & Gibb Limited, Tanfield Works, and Published by T. & T. Clark, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to The Editor, Kings Gate, Aberdeen, Scotland.

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

In his new translation of *The Old Testament*, the first volume of which has just appeared (Hodder & Stoughton; 10s. 6d. net), Dr. Moffatt has essayed a truly stupendous task. Twice at least it has been already attempted in our generation—by Ferrar Fenton, in his racy and often highly suggestive 'Complete Bible in Modern English,' and by Professor C. F. Kent, of Yale, with an imposing array of critical scholarship, in his 'Student's Old Testament, Logically and Chronologically Arranged and Translated.' There was certainly room for another translation, embodying the modern quality of the one with the critical scholarship of the other.

Dr. Moffatt's translation is not, of course, designed to enter into competition with the Authorised Version. There is no probability that any subsequent translation will ever equal, far less surpass, the beauty and the majesty of that incomparable Version. The new translation is supplementary to it, rather than a substitute for it. It aims at truth rather than beauty, at accuracy rather than dignity and charm.

It would be alike impossible and undesirable to attempt to embody in a translation offered to 'the unlearned' the literary results reached by the critical analysis of the historical books. Impossible, because the results are too complex and would necessitate vastly too much rearrangement of verses, passages, and chapters: and undesirable, because those results are being subjected to perpetual revision, and are not, and may never be, in detail absolutely secure.

But by certain simple typographical devices Dr. Moffatt has at important points in the story let his readers into the secrets of the documentary analysis, and this, at these points, is a real gain. He has revealed the sources, *e.g.*, in the story of Jacob at Bethel (Gn 28), of Abimelech (Jg 9), of David and Goliath (1 S 17), and of the rebellion of Dathan and Abiram (Nu 16) which he has separated from the rebellion of Korah. He has also effected a few transpositions, rightly joining 2 S 24 to 2 S 21. This liberty of transposition might have been taken with even better right in the Books of Ezra and Nehemiah, where the traditional order does not yield a very intelligible sequence of events.

The English of the translation is undoubtedly modern. 'Kindred' becomes 'relatives,' 'covenant' becomes 'compact,' 'murmuring' becomes 'grumbling,' 'repented' becomes 'changed his mind,' 'the tabernacle of the congregation' (A.V.) or 'the tent of meeting' (R.V.) becomes 'the Trysting tent,' 'the day of atonement' becomes 'Expiation day,' 'elders' becomes 'sheikhs,' 'Cushi' (A.V.) or 'the Cushite' (R.V.) becomes

'the negro,' 'the book of Jashar' becomes 'the Book of Heroes,' 'grove' (A.V.) or 'Asherah' (R.V.) becomes 'sacred pole,' and 'the fourth part of a silver shekel,' which Saul's servant proposes to give as remuneration to Samuel (1 S 9^{8}), becomes 'ninepence.' Once, the attempt to be just to the implications of the original has—perhaps inevitably—tended to obscure an important point, namely, in 1 S 10^{11}, where 'Saul among the prophets' becomes 'Saul among the dervishes.' This word excellently brings out the ecstatic quality of this particular 'prophetic' type, but it obscures the connexion, which is quite real in more respects than one, between these men and the literary 'prophets.' The truth is that either translation is more or less misleading and inadequate: here, as in numberless other cases, where there is no exact equivalent, the translator's task is inconceivably hard.

The translation is often strikingly idiomatic, how idiomatic will be appreciated only by one who would attempt to turn it back into Hebrew. As, *e.g.*, where Jacob says, 'Joseph must have been torn to pieces' (Gn 37^{33}), or where Saul says to the witch, 'What is he like?'—a happy transformation of 'What form is he of?' (1 S 28^{14}). Good, too, is the rendering of Tamar's words to Ammon, 'Do not be so profligate' (2 S 13^{12}): at any rate 'profligate' brings out well the moral connotation that lies in the Hebrew 'folly.' Again, 'one afternoon David got up from his siesta and took a walk on the roof of the royal palace.' This is vivid and modern. Sometimes the translation, while free, skilfully preserves the spirit of the original: as when the aged Barzillai, who says in A.V., 'Can I discern between good and evil?' (R.V. 'bad'), is made to say, 'Have I a taste for pleasures?' (2 S 19^{35}). Or take Elijah's words on Carmel, 'How long will you hobble on this faith and that?' (1 K 18^{21}).

It is difficult to maintain this modern quality in translating from a book where every two sentences out of three are connected with 'and.' But Dr. Moffatt has frequently succeeded in doing this too. His version of the story of the Gibeonite ruse in Jos 9 reads very naturally, so does the story of Naaman in 2 K 5, and of the two harlots in 1 K $3^{16ff.}$.

One of the merits of the translation is that it brings out much more clearly than even R.V. the snatches of poetry which are incorporated in the prose narrative. Israel's defiant words to Rehoboam are printed as verse (1 K 12^{16}), as is also the mockery hurled at Samson by the Philistines (Jg 16^{24}):

> Our God has now put
> the foe in our hands,
> who wasted our lands
> and slew us in bands.

This adequately represents the rather elementary poetry of the Philistine song. If it does not sound particularly musical, it has to be remembered that it is Dr. Moffatt's anxious fidelity to the original that leads him to translate thus: the rhymed lines are an attempt to suggest the fivefold repetition of the first person plural pronominal ending which is the nearest approach Old Testament Hebrew makes to rhyme, a phenomenon of comparatively rare occurrence. Doubtless this is also the reason for his rendering of the words uttered when the ark was set in motion:

> Up, O Eternal,
> for the scattering of thy foes,
> for the routing of those who thee oppose!
> (Nu 10^{35}).

But it may well be doubted whether this scrupulous fidelity is not, in cases like the latter, a mistake. The scholar does not need these reminders, and the 'unlearned' reader is not much edified by them: the jingle produces a rather unhappy—or amusing, as the case may be—impression on his mind. But if this be a vice, it is at any rate the vice of a virtue.

Often the lilt and the language of the poetical

translations are equally good, as in Jacob's blessing of Judah (Gn $49^{11f.}$).

> He tethers his foal to a vine,
> his colt to a rare red vine;
> he washes his clothes in wine,
> his robes in the juice of the grape!
> His eyes are heavy with wine,
> his teeth are white with milk.

But on the whole the legal parts of the narrative are more impressive than the historical or the poetry. The laws, *e.g.*, in the Book of the Covenant (Ex 20^{22}–23^{33}) come home to the reader with a freshness and interest which they do not quite have in A.V., and the Nazirite law in Nu 6 reads very naturally.

There are numerous silent corrections of the text, resting either on the ancient versions or on modern conjecture, which only the scholar will detect and fully appreciate. As illustrations we may take 2 S 21^{1}, 'the guilt of blood lies on Saul and his house'; or 2 K 23^{7}, 'the women wove tunics for Astarte'; or 1 K $8^{12f.}$, where a line is rightly added from the Septuagint at the beginning of the little four-line poem which prefaces Solomon's prayer:

> The sun has the Eternal set in heaven,
> but chosen himself to dwell in darkness;
> so I have built this mansion great for thee,
> for thee to dwell in, to eternity.

Every translator of the Bible into English has to face the difficult question raised by the second person singular pronoun of the original. Is he to say 'thou' or 'you'? A modern translator is naturally tempted to say 'you,' and this is Dr. Moffatt's practice: but, while this undoubtedly preserves the colloquial flavour, it somehow seems instantly to lower the literary dignity of a passage. On this point, however, even modern translators may agree to differ: much will depend on the value they place on such dignity. But this problem is raised in a special form in the case of words addressed to or by the Deity. Dr. Moffatt's practice is to make the Deity use 'you' in addressing men, but to make men use 'thou' in addressing the Deity. This practice, however, does not seem to be quite uniformly carried out. Cain, for example, says to 'the Eternal,' 'You are expelling me from the country' (Gn 4^{14}): and Moses, who in Ex 4^{10} says, 'thou hast spoken to thy servant,' says three verses later, 'send whom you will.'

The most conspicuous single feature of the translation is the rendering of *Jhwh* by 'the Eternal.' Dr. Moffatt knows, of course, as well as any man living all that can be said against this rendering, but he has reluctantly and 'almost at the last moment,' decided to adopt it. This decision will be regretted by many. *Jhwh* is as truly a proper name, the name of the God of the Hebrews, as Kemosh is a proper name, the name of the god of the Moabites. 'The Eternal' would be possible in the psalter, but it is surely misleading in the historical books, in the earlier ones especially.

Not only does this rendering obscure the progressive character of Old Testament revelation, but it obliterates the point of many a passage. Conduct which would be tolerable in a primitive *Jhwh*, would be intolerable in 'the Eternal.' It was surely not 'the Eternal' who wanted to kill Moses in the 'khan' (Ex 4^{24}), or whose anger 'blazed out against Uzza' (2 S 6^{7}). The utter inadequacy of this rendering is most convincingly seen in the great Carmel scene. 'If the Eternal is God, follow him; if Baal, then follow him.' The climax of the struggle between the two national religions and national gods is simply ruined, if we translate 'the Eternal is God, the Eternal is God.'

'The Eternal' is misleading, 'the Lord' still more so (at any rate in the historical books), 'Jahweh' looks uncouth to unlearned eyes, and, apart from this, it is by no means the certainly original form of the name. But why not 'Jehovah'? This word, which has been consecrated by several centuries of religious usage, was freely used by so great a Semitic scholar as Robertson Smith.

Doubtless it is, as Dr. MOFFATT says, an 'erroneous form.' But so is Isaac. The correct form is Yiçḥaḳ, or, as a tolerable substitute, we might accept Yitshak; but we are all quite content with Isaac, erroneous as it is, and we may, for practical and popular purposes, be equally content with Jehovah.

One final point. In rendering so noble a literature as the Old Testament into modern speech, is it enough to be 'exact and idiomatic'? Is there not an obligation to preserve, so far as may be, the beauty of the original, or at any rate to avoid colloquialisms which mar its dignity? Doubtless the beauty has sometimes been caught, but not always. Apart from awkward expressions like 'the Eternal's ark,' 'the Eternal's lightning,' and the curious use of the word 'popular' in 'Joseph was popular with him' (Gn 39^{4})—one's sense of literary propriety is apt to be offended by phrases like 'the divine stick' (Ex 17^{9}), 'the time is up' (Gn 29^{21}), 'be off' (1 S 20^{22}), 'Is young Absalom all right?' (2 S 18^{29}). In Judah's words to Joseph, 'his father would die if he lost him' (Gn 44^{22}), the magic and the simple pathos of the original words are dissipated. It is supremely difficult, but it should not be quite impossible, to combine truth with beauty.

The translation is a striking monument to the industry, ability, and versatility of its scholarly author.

In spite of the past history of Christianity we had almost begun to think it had no great surprises in store for us. Is it possible that, by insisting on reading the mind of Jesus in the light of our thinking rather than reversing the process, we have missed the way of Jesus just where His way diverges from other ways? That, or something like that, was the thesis of Henry T. HODGKIN in 'The Christian Revolution.'

Force, he tells us in effect, has no place in the moral life; and he is prepared to apply this teaching all round; not only in international relations, but to the problems of home and school, of industrial and social life. Whether we agree with him or not, we cannot help feeling that the 'Quakers' have something that the rest of us have somehow missed.

The latest study of the whole subject has been made by Dr. C. J. CADOUX in *The Message about the Cross* (Allen & Unwin; 3s. 6d. net). The subtitle of the book is 'A Fresh Study of the Doctrine of the Atonement.' Somehow we had always thought of the doctrine of the Atonement as a battleground for theologians, on its practical side a source of comfort and inspiration to the individual Christian. That the way to the solution of the difficult problems that confront men and nations at every turn might lie through a fresh study of the doctrine of the Atonement will be to many a new idea.

'On account of Him' (Jesus) 'there have come to be many Christs in the world (namely, those) who, like Him, have loved righteousness and hated iniquity.' That is not a quotation from a twentieth-century Liberal theologian; it was written by Origen (*contra* Celsum) in the middle of the third century. We have been accustomed to think of the Crucifixion as a unique experience, in which Jesus suffered and achieved for the human race something that can never be repeated. Yet we find Jesus inviting His disciples to take up their cross, and assuring them that they will drink the same cup that He drinks, and receive the same baptism that He receives.

The Epistle to the Hebrews, strictly interpreted, seems to imply that, until Jesus came, the forgiveness of sins was not only unknown but impossible. Dante and Thomas à Kempis seem to accept this view, but probably few in our day would follow them in this rejection of some of the most beautiful records of religious experience in the Old Testament. Many, too, would demur to the statement

that what the Death of Jesus secures for us is a remission of the penalty of sin. On the contrary, the forgiven man 'moves over to God's point of view,' and accepts, though in a new spirit, the consequences of his transgressions. According to Dr. CADOUX, that from which Jesus ransoms us is not the punishment of past misdeeds, but the commission of future misdeeds. It breaks in us the power of sinful habit in the present.

Is the Death of Christ, then, not a propitiation for our sins? Not if by that we mean that God is a 'capricious and irascible' being, whose 'wrath' can be bought off by the 'shedding of blood.' If we ask, then, Did Jesus die as a mere martyr? the answer is that there is no such thing as a mere martyr. The death of Jesus is the supreme example of the way in which God identifies Himself with the sufferings of His children. Forgiveness is secured only at awful cost to God; and here we come on a mystery which it may be the human mind will never fathom. It was in the vain attempt to sound its depths that the New Testament writers used as their measuring chain the categories of animal sacrifice, which have at times so perverted the New Testament conception of God.

Yet we need not make the mystery more mysterious than it is. Jesus believed that He went to His death 'according to the Scriptures'; but surely the Hebrew Scriptures, on the deepest subject of which they speak, are both intelligible and moral. The death of Jesus must be in accordance with a principle which every disciple of Jesus is called on to follow. Jesus, believing Himself to be divinely commissioned, and faced with the uncompromising hostility of the Jewish leaders, decided to accept martyrdom. In doing so, He deliberately rejected two other alternatives: withdrawal from the struggle, and an appeal to force.

This decision was in accordance with the new principle to which He had introduced men. We call it a new principle advisedly. In the course of a comparison and contrast between the teaching of Jesus and the teaching of the Rabbis, Mr. C. G. Montefiore says: 'Certainly, the active attempt to redeem the sinner by service, sympathy, and love was a new thing.' Dr. CADOUX continues to call this principle 'non-resistance.' Surely this negative and jejune word is a very feeble term to express the positive, courageous, ambitious way of dealing with hostility, that Jesus taught and practised.

According to the Synoptic tradition, even before the beginning of His ministry, in rejecting the temptation to win the mastery of the world by disloyalty to God, Jesus definitely set aside the suggestion of the use of force to further His mission; a temptation far subtler and more plausible than one might suppose who had never thought out the situation. May it be, too, that there is more than we have sometimes allowed in the idea that some of the beatitudes are to be interpreted in a pacifist sense; that they have a negative as well as a positive reference and oppose all thought of armed resistance to Rome?

When Jesus said, 'My kingdom is not of this world,' He was not disclaiming a desire for empire in the hearts of men: He was only abjuring the world's conception of empire, and the use of the weapons by which worldly men seek it. This He did consistently. 'Jesus refuses to be made a king by the Galileans, warns His disciples against wanting to wield a coercive authority like that of the Gentiles, declines either to sanction or to take part in the legal punishment of an adulteress, and makes no attempt to avenge the shameful murder of the Baptist or the slaughter of those Galileans whose blood Pilate had cruelly mingled with their sacrifices.'

The thesis of Dr. CADOUX is that on this subject Jesus meant His teaching to be taken seriously. Would not many of us confess that for the first time we are beginning to ask ourselves seriously, 'May it not be so?' The question at issue is the old, old question: Can Satan cast out Satan?

Can injury and wrong be ended by injury and wrong? We are all prepared to be 'non-resisters' in the same way as we believe in God, 'to a certain extent.' We adopt pacifist measures as long as they seem safe and likely to succeed. If in any given case they seem likely to fail, we have always the world's weapons to fall back on.

But when we speak of 'failing,' are we not begging the question? Did Jesus fail, or James, or Paul? 'There is no escape from the fact that the Cross whereby we are saved owed its existence to the uncompromising pacifism of Him who died upon it, and that the seed which caused the Church of God to grow was the blood of pacifist martyrs.' Will any one who knows anything of history or of life to-day suggest that 'force' always succeeds?

Even if, with a fuller knowledge of the facts than we can ever have, we could say that the Sermon on the Mount sometimes fails, we have to set against that the astonishing story of its successes. The 'muscular Christian' type of padre who wins the respect of the 'Wild West' village by knocking down its leading 'tough,' however effective he may be on a 'movie' screen, in real life (assuming that he exists) proves nothing but that in savage society the virtues of the savage win admiration. Does not the appeal of Salvation Army officers in a city 'slum' lie partly in their voluntary lack of means of self-defence? Is it not generally recognized that the foreign missionary, in so far as he has behind him the strong arm of his own Government, finds his influence to that extent diminished?

Dr. CADOUX is no doctrinaire. He recognizes that in the defence of others there may possibly be a place for coercion, even for violence, employed with lofty motives. Yet speaking generally there is, he claims, no room in the Christian life for what he calls 'injurious' methods of defence, those that 'begin with blows and end in manslaughter.' If this conviction lands us sometimes in agonizing moral dilemmas, with the New Testament in our hands, we cannot say that that proves our conviction is wrong. In short, the preaching of the Cross does not only mean expounding the doctrine of the Atonement; it implies the proclamation of the Cross as the way of life for all men, and the preaching will be in vain except in so far as the preacher accepts the Cross as the way of life for himself.

Out of the ferment of thought and the welter of discussion that have followed the War, one fact has been steadily emerging into clearness, namely, that the world-problem is at heart spiritual. We want, in the words of the late Lord Bryce, 'a world of new and better men.' Questions, therefore, dealing with the cultivation of man's spiritual nature must to-day be paramount. Accordingly we welcome, as most timely, a remarkable series of lectures delivered in Bristol Cathedral, edited by the Very Rev. E. A. BURROUGHS, D.D., and now published under the title of *Education and Religion* (Hodder & Stoughton; 5s. net).

The book 'aspires to do some pioneer work among the public, and is not for educational experts,' but even experts will find here much food for thought. Three groups are specially aimed at—'first and foremost, teachers of all sorts, including parents; secondly, clergy and ministers of religion; thirdly, but not least, politicians of all parties.' Politicians not least, for 'if we really mean to check our present drift towards social ruin, we must before long re-open, if possible on a non-party level, the problem of national religious education, and embody the results of war-time and post-war experience in legislation that will meet our need.'

A wide range of topics is handled in the book, but nothing is more arresting than Dean BURROUGHS' powerful argument for religious education. 'If you teach men to think, and so commit them to thinking about life and death and destiny, you *must* supply them with the needed material to build, each for himself, a real religion. I submit

that the right kind of teaching of religion may be the best way of teaching the average man to think. . . . If there is anything in this argument, then the suppression or hampering of religious teaching becomes a crime against the very soul of education; and on purely educational grounds there is every ground for giving it rather pride of place.' Hence the suggestion that the time has come to re-open definitely the great issue of national religious education, in a new atmosphere, in a different spirit, and on what might be called a different plane.

The question of religious education raises the question of the teacher, and this must be faced. 'We compel no man to believe the accepted principles of geometry, but he who rejects them cannot well teach mathematics. So neither can he who rejects Christ's scale of values be a teacher of the science of life. In other words, if we really mean that civilization shall go forward, we cannot leave the religion of the teacher, in any kind of school, to chance.' On the other hand, the day is clearly past for tests of a dogmatic nature. It is the man's personality, not his formal creed, that matters: his personality as the outcome of his view of life. 'This does involve taking every possible precaution that the teacher's personality shall be such as we need, and encouraging the right sort of development in him—a development marked by character on the one hand and inspiration on the other. . . . Therefore the first need of our threatened civilization is what it should be the first objective of true statesmanship to supply: a system of education grounded in, permeated with, essential religion, and, above all, teachers who can "speak to the heart" of those they teach because "it is not they that speak, but the Spirit of their Father that speaketh in them."'

Some time ago a book was published with the title 'Immortality' which contained a number of essays investigating the evidence for a future existence. Many eminent men contributed to it, and it was recognized as a valuable piece of religious apologetic. The editor was Sir James MARCHANT, and he has now followed up his previous success by editing a companion volume, with the succinct title *Survival* (Putnams; 7s. 6d. net). The essayists in this second volume are of a different colour from the previous writers. Sir Oliver Lodge, Lady Grey of Fallodon, Sir A. Conan Doyle, Mr. J. Arthur Hill, Professor Richet of Paris, and Sir Edward Marshall-Hall are (with others) a distinguished team.

The very names of these writers will at once reveal their standpoint. It can be easily understood, however, how fascinating a book this is to which such men contribute of their best. One of the most interesting essays is the first, by Sir Oliver Lodge, on 'The Rationality of Survival in Terms of Physical Science.' It begins with a brilliant exposition of the recent achievements of science and of the process by which the material elements in Nature have been refined away into forms of electricity. Then Sir Oliver proceeds to denounce the materialism which, obsessed with physical causes and effects, can see nothing else.

Where, he asks, shall we find the essence of life and mind? Not by groping among the material relics of discarded carcases; that is only a part of the whole economy. If we want to find the permanent essence we must commune with other minds. We must not *assume* that mind can be found only in association with matter; that is just what has to be ascertained. But it may be asked, how can we, with our limited material senses as our channels of information, be open to impressions save those that come through those senses?

The answer is that our sense-organs may not be our only mode of recipience. Inspiration, *e.g.*, such as poets and saints have experienced, apart from the organ of sense, may be a reality. And experimental telepathy seems to show that mind

can communicate with mind apart from material concomitants. It is urged again, however, that, while all this may be true, the difficulty remains as to the method by which ideas or messages can be made known to uninspired people and ordinary people. A material organism must be utilized.

Granted, says Sir Oliver. A material instrument is not needed by discarnate spirits in their discarnate life. It is only needed for purposes of communication. And such an instrument is available in the mechanism possessed by all of us. The only question is, Can it be borrowed? Can its possessor allow another intelligence to use it? The possibility of this is suggested by the phenomena of sleep and trance, and by those of multiple and dislocated personality. This is true as to the possibility. And as a matter of fact certain people do have the power of vacating portions of the organism, and certain of the discarnate do make use of them.

Here comes the question of volume and cogency of evidence. And the facts are no more incredible than the facts recently discovered about the atom and the ether. 'Long study of psychical facts has convinced me—not doubtfully or apologetically or tentatively, but with the most profound and deep-seated conviction—that memory does not reside in the brain . . . that character and affection are not attributes of the body, but are phenomena of the mind or soul. The complete man is not body alone, or soul alone, but both. The soul dominates and has constructed the body, as a physical representation of its own appearance and properties and powers, to serve as a temporary instrument on this planet; and it is equally able to construct another instrument—probably has already done so before the one built of atoms has worn out.'

With that more permanent instrument, the essence of personality, in its full sense, survives and operates, in its new sphere, quite independently of its discarded physiological machinery. The remarkable thing is that it still retains the power of, with difficulty, making use of similar machinery belonging to another individual, when that is made available; and thereby we are supplied with a demonstration of continuous existence, as a fact of experience and not of unsupported theory.

'This lump of matter on which we and others live, is very beautiful and interesting and astonishing, but it is not the whole. Away and beyond our finite slight conception of reality lies the realm of the infinite. Humanity is as yet but little risen above the animals, and what it has already accomplished is but a trifle to the splendour that lies before it in the infinite future.'

The publication of a new life of Christ is always something of an event. It seems safe to say that a deserved popularity awaits *The Life and Teaching of Jesus*, by Professor E. I. Bosworth, of the Oberlin Graduate School of Theology (Macmillan; 10s. 6d. net), a book which we have read with very great pleasure.

What is it that men of our generation expect from our Christian teachers in the study of the life, mission, and teaching of Jesus? In the first place, we expect from them a recognition of the supreme importance of the study of all that we can learn of Jesus. It is still possible to hear sermon after sermon preached by Christian ministers who seem to be unaware of the existence of the four Gospels. There are still multitudes in our churches who never seem to have been taught that the Christian religion is the religion of Jesus. Moreover, the attempt to resolve Christianity into a few ideals, such as the Fatherhood of God and the brotherhood of men, while it may give us some kind of a religion, will never give us a religion in the line of historical Christianity. Professor Bosworth quotes Bousset: 'In no other religion has a personality ever won a significance in any way approaching that of Christ in the Christian religion.'

The author leads us with a masterly ease through the discussion of the perplexing questions—how far Jesus adopted apocalyptic views, and to what extent His ethical teaching was meant only for the days of 'the present distress.' The fact that, in common with many other scholars, he finds extreme views on the subject no longer tenable is a warning against puzzling the 'plain man' in the pew with premature discussion of fancied discoveries of theologians. But when a position of more or less stable equilibrium has been reached with regard to any new theory (as has happened in this case), might not at least the intelligent young people in the minister's Bible-class be introduced with advantage to the changed point of view?

We do not any longer ask our teachers to prove to us that the four Gospels always all say the same thing. We know that they do not, and we ask for a 'synopsis' rather than a 'harmony' of the Gospels. To avoid the difficulty of complicated critical questions connected with the Fourth Gospel, Professor Bosworth bases his study chiefly on the first three Gospels. Even among them he shows how 'Matthew' was composed in, and in a measure influenced by, an atmosphere in which conservative Jewish Christians were alarmed at the radical views of the leaders of the Gentile Christians. They may cast out demons in Jesus' name, and prophesy in His name; they are doers of 'lawlessness' all the same. The man without the wedding garment was voluble enough during the controversy, but in the end he will be reduced to speechlessness.

Again, we expect of all our teachers absolute sincerity. Just as we expect our physicians nowadays to tell us in plain English what is wrong with us, and how they are treating us, so we look to our spiritual leaders to say what they think and to mean what they say. Teachers who 'hedge' through fear of hurting the feelings or the faith of those who look up to them, would often be surprised to find the relief and stimulus they can give by a little frank discussion.

The younger members of our churches, some of them, too, that one would hardly expect to trouble much about such matters, have very definite views on such a subject as the Virgin Birth. How does Professor Bosworth treat it? 'In certain circles this wonderful life seemed logically explained by the theory that Jesus, the source of it, had been born as the result of the direct and exclusive action of God upon his mother. Such a theory was not uncommon in the Greco-Roman world as an explanation of remarkable men, nor was it inconsistent with Jewish thought.' If this is somewhat non-committal in form, its meaning seems clear enough. One would have liked the author to elaborate the last clause. Dr. A. H. McNeile's testimony is that there are no Jewish parallels at all.

How far does the pulpit conception harmonize with the pew conception of the nature of the resurrection of Jesus? If there is a wide diversity between them, is it well that it should be so? Professor Bosworth recognizes that the New Testament accounts themselves do not always harmonize, the differences being perhaps attributable to the different views held of what was implied in resurrection. The message of the New Testament, however, is not so much that after death Jesus 'appeared' to certain of His followers, but that as a matter of incontrovertible and joyful experience a permanent connexion was established between Him and them. What the first Christian preachers were concerned to prove was 'the continuance of Jesus' power as a Messianic leader to work on human life for the establishment of the will of God.'

Further, we expect our teachers to show open-mindedness. This is usually understood to mean that their minds should be open to receive new truth. May we not include in it also a willingness to abide by unpopular old truth, if it seems to be established by sufficient evidence? In discussing the stilling of the storm, we are reminded that the forces of nature, by reason of their fixed laws, are 'extremely susceptible to the manipulation of

personal human wills'; and that it is 'not inconceivable that the mysterious will of God should under certain circumstances co-ordinate some of these forces in response to prayer.'

It is required of the Christian teacher that he should be as honest in dealing with the moral teaching of Jesus as in discussing critical questions. We look askance at an exponent of the Gospels who finds in the story of the Rich Ruler, and other similar stories, that Jesus had no antipathy to hoarded wealth. We have here a penetrating study of Jesus' attitude to this question. Yet the author realizes that our vast modern enterprises, in many departments of life, requiring as they do friendly co-operation of rich and poor and the throwing of all kinds of gifts into the common stock, were not in Jesus' purview; and that His teaching on wealth must be adjusted to modern conditions before it can be helpfully applied.

Very many Christians are still at the stage when they require to have it brought home to them that the gospel story is history, not a series of stained-glass window pictures; that Jesus, His friends, and His enemies were real people who did things and to whom things happened, and who were actuated by intelligible motives which it is within our province to inquire into. One way of making the story live is to give free rein to a vivid imagination. Professor Bosworth has chosen the more difficult but safer method of painting the background of the picture from a study of the history of the period.

He recognizes, however, that there is a place also for the exercise of reverent imagination; for example, in trying to penetrate the mystery of Judas. As this author sees him, he must have had in him seeds of good and a certain moral earnestness since Jesus chose him as one of the Twelve. But he never got beyond the imperial conception of the Messiah; and soon decided that as a Messiah Jesus was a failure. He antagonized the religious leaders, failed to organize His Galilean followers, refused a virtual offer of a crown, fled when He should have gone forward, and, in short, brought forward no proofs that the Kingdom, as Judas conceived it, was coming.

The last straw was the clear evidence that Jesus expected soon to die. 'In spite of his bold words he was nothing but a queer sentimentalist, fond of extravagant attention from women, ready to tend babies, full of weak foreboding in the face of danger, unequal to the administration of a great world empire.' Well, perhaps that explains it; who can say? As for what Judas betrayed, Professor Bosworth accepts the suggestion (made, was it not, by Professor Bacon in a magazine article?) that it was the acceptance by Jesus, at the hands of a woman, of the 'anointing' that designated Him as the Christ, the Messiah.

After all, the chief thing we expect in a Christian teacher, is that he should show some appreciation of Jesus, of what He has been, of what He is to be. Professor Bosworth looks on Jesus, like the author of 'to the Hebrews,' as the captain of the army of the men of faith. Before He could heal the sick they must expect to be cured; not as an end in itself, but to fit them to take their places in the healthy life of the New Age. In Jesus Himself the healing power of God so welled up that it overflowed and spread life all around.

As the will of God took possession of Him, in all circumstances His adjustment to it was perfect; He learnt obedience by the things He suffered. Especially after the Transfiguration the conviction was borne in on Him that He was to introduce an order of things in which 'all men would have the same experience with the will of God that he was having. A vision of humanity shaped itself in his mind in which no limit could be set to the achievements possible to a race of men working together, in the invincible goodwill of faith, with the unseen energy of God.'

Recent Egyptian Discoveries.

By Professor Sir W. M. Flinders Petrie, D.C.L., Litt.D., F.R.S., F.B.A.

During the War excavations in Egypt ceased, except by the American workers; the New York party found two fine wooden figures of Senusert I. at Lisht, and the Philadelphia party annexed the palace of Merenptah at Memphis, which was in course of being worked by the British School. Since the War there has been but little done except by England and America.

As the Christian age will be the more interesting to readers here, it will be best to review the discoveries from the latest age back to the earliest. Only those matters which enlarge our knowledge will be noted. The important period of Justinian produced the gold treasure, probably from Antinœ,[1] which shows the remains of classical design, partly degraded, partly growing into new forms which lead on to mediæval art. The same movement appears in the tomb sculptures from Oxyrhynkhos,[2] in which the treatment of foliage is almost mediæval in style. Some tumulus tombs there had the chapel high up in the mound. On some of these, and also on mounds of ash of a great funeral pyre, were hundreds of fragments of glass wine-cups, broken on the tomb as a funeral offering. Some of the tombs had chapels on the ground-level, so closely like the system of a Coptic church, that they seem to have been Eucharistic chapels, a parallel to the chapels in the Catacombs. There was a semi-circular apse, with low screen across the front, and a small chamber on each side; about ten feet before it was a high wooden screen across the whole chapel, let into grooves in the walls and columns. There was no fixed altar, agreeing to the Coptic plan with a movable wooden table. Such a custom would be a natural continuance of the pagan habit of family festivals in the tomb chapels. The burials were in shallow graves in the forepart of the chapel. At Abydos an untouched cave-hermitage was examined, about four miles back in the desert, high up in a valley. The outer chamber was for living in, with a stove, water-jars, and cooking-pots; a side chamber would serve for cold weather; at the back was a chapel with altar recess on the east. Texts and prayers were numerous on the walls. There were forty pegs on which to hang things up in lieu of shelves, and the floor was well laid in fine white plaster. The place showed a good level of tidiness and comfort.

The discovery of the earliest Coptic MS. of the Gospel of St. John has given us an authority only second in date to the Codex Vaticanus; it is written in fine classical uncials, and is attributed to 350–375 A.D., about a quarter of a century later than Vaticanus. It had been much worn in use at a small country church, and was then doubled up and buried in a jar, at the remote village of Hammamieh, thirty miles south of Asyut. The whole MS. is now completely published in facsimile, with a full discussion of the text, and translation, by Sir Herbert Thompson,[3] the original being now in the library of the British and Foreign Bible Society, London.

Among the earliest Hebrew papyri known are some fragments of hymns of the third century A.D., found at Oxyrhynkhos, and studied by Dr. Hirschfeld.[4] One of the largest series of papyri was found at Philadelphia in the Fayum and scattered among dealers. It contained many years of official correspondence under Ptolemy II. by Zeno, a secretary of the State Land Agent, dealing not only with Egypt but with Syrian slave girls shipped to Egypt, and a great variety of business.[5] At Dendereh the native diggers found some of the temple treasures buried outside in the earth, for safe hiding during war. Part of a silver gilt shrine and figures are in Cairo Museum, and a large gold hawk is reputed to be at a dealer's.

The Ethiopian monarchy has been largely studied by Dr. Reisner, who has excavated the pyramid tombs, and obtained great quantities of objects, of the reigns from the eighth to third century B.C.[6] It is found that there was but little

[1] *A Gold Treasure of the Late-Roman Period in Egypt*, by W. Dennison (Macmillan).

[2] *The Tombs of the Courtiers, and Oxyrhynkhos*, by F. Petrie (British School).

[3] *The Gospel of St. John according to the Earliest Coptic MS.*, by Sir H. Thompson (British School).

[4] *The Status of the Jews in Egypt*, by F. Petrie.

[5] Selected Papyri from the Archives of Zenon, by C. C. Edgar (*Annales du Service*, 1918).

[6] *Journal of Egyptian Archæology*, 1918, p. 99; 1920, pp. 23, 73, 247; 1923, p. 34.

originality in that civilization, which was copied from Egypt in a continually decadent form, yet it had in the eighth century revived art in Egypt, and started each branch upon a plane much higher than that of the previous reigns.

On the eastern desert opposite to Oxyrhynkhos are some rock tombs of early period, almost defaced, but one of them was found to have many Aramaic inscriptions, probably referring to the history of persons buried there, presumably Jews. These inscriptions are much older than the Elephantine records of the Jewish colony, as they refer to Psametichos, his father Necho I., and Taharqa.[1] This is of much importance as showing that the movement from Palestine, and settling far south of the Delta, was in action eighty years before the fall of Jerusalem, in the middle of the reign of Manasseh, and before most of the prophets. This would explain the resemblance to the late Judaism in the piety of Petosiris some three centuries later.[2]

Another instance, at an earlier date, of the extent of Jewish penetration is inscribed on a stele of the reign of Rameses II., found more than a hundred miles south of Goshen.[3] The tomb belonged to a general of cavalry and archers, Pa-hem-neter, and after the great stele was carved with adoration to the gods, the humble servants added their names on the blank edge, headed by the 'scribe engraver Yehu-nama'; he therefore seems to have been a Jew named 'Yehu speaks,' or declares, the converse of the familiar phrase 'thus saith the Lord.' Here appears a Jew during the oppression, working at a highly skilled craft a long way from his kindred, and heathenized so that he calls himself 'Osirian,' and is carving figures of the greatest gods of Egypt. This gives a new sidelight on the sojourn in Egypt.

The excavations in Palestine have brought to light the monuments of the Egyptian conquerors. Steles of Sety I. have been found at Kedesh,[4] and at Beth-shean,[5] where was a stele of Rameses II. and a statue of Rameses III. There was also a stele of Merenptah at Tell Neby Mindu.

Another view of the close relation of Egypt with Syria is given by the letters from the widow of Tutankhamen to the Hittite king, asking for one of his sons to be sent to marry her, and be king of Egypt. She seems to have actually made this marriage,[6] but it must have been at once swept aside by the Egyptians, as there is no trace of it in Egypt.

The discovery of the tomb of Tutankhamen has been so fully described in journals, and so well published by the finders,[7] that it is needless to dwell upon it here, especially as the greater part of the contents is yet unexamined.

Excavation at Tell el-Amarna has been carried on by English work of the Egypt Exploration Society, on the southern palace site, and on the workmen's town, showing interesting detail, but without historic result.[8] There has been scarcely any change in our knowledge of Akhenaten for thirty years past, although the German work brought to light brilliant examples of the art.

The palace site of Amenhetep III. at Thebes, near Medinet Habu, has been completely cleared by the New York party, but the publication of plan and detail is still waiting. This party has also worked on Hatshepsut's site, and found the broken-up statues and sphinxes of the great queen buried in a later trench, still unpublished. In connexion with this age it may be mentioned that Hrozny has made a brilliant decipherment of the Hittite laws from cuneiform tablets in the Hittite language, and Scheil has published Assyrian laws: the comparison[9] of these with Babylonian law is of much interest.

Going back to the Middle Kingdom, a most important step has been the finding of Egyptian presents sent to a king of Byblos, and placed in his tomb.[10] The vase of Amenemhat III. found there is closely like that of the same reign from Lahun. The historic value of this discovery lies in proving the high civilization of the coast and its relations with Egypt, while the hill tribes of the interior of Syria were much like modern Bedawin, as described in the history of Sanehat. The latter has hitherto been accepted as typical of Syria in that age, but the coast evidently was much more advanced.

[1] *Ancient Egypt*, 1923, p. 38, account by Noel Giron.
[2] *Annales du Service*, xxi., and *Ancient Egypt*, 1922, p. 85.
[3] *Sedment II.*, 27, by F. Petrie (British School).
[4] *Palestine Exploration Fund Quarterly*, 1922, p. 157.
[5] *Ibid.* 1922, p. 159; 1923, pp. 158, 159.
[6] *Ancient Egypt*, 1922, p. 67.
[7] *The Tomb of Tutankhamen*, by H. Carter and A. C. Mace, 1923.
[8] *Journal of Egyptian Archæology*, 1921, 1922, 1923, 1924.
[9] *Ancient Egypt*, 1924, p. 18.
[10] *Ibid.* 1923, p. 33.

At the XIth dynasty temple of Deir el-Bahri the New York party have found two more sarcophagi of priestesses of Hathor, in the course of unravelling the complex history of that site. One of these for queen Oatshyt is by far the finest known of that age, covered with coloured sculpture inside and out, but yet unpublished. Another discovery was the store of funeral models of servants and domestic life, which are by far the finest known. Mr. Winlock has been rewarded for his insight by these two discoveries on sites which had been left as exhausted.

Another site left as being exhausted was at Qau, where fresh history has rewarded the British School. The great rock tombs of the Uah-ka family are identified as being on the plan of Nubian temples, and unlike any tombs elsewhere in Egypt. The period is fixed by the names found associated with persons called Uah-ka, which prove to be all between the VIth and XIIth dynasties.[1] The resemblance of the well-known black granite sphinxes both to the Galla type and to the kings of the XIIth dynasty was already published. The whole material leads to the view that on the break-up of the Old Kingdom the Gallas pushed down into Upper Egypt, took up the culture they found there, ordered the black granite sculptures of their portraits, settled as princes of Upper Egypt at Qau in the VIIIth–Xth dynasties, carved tombs on the pattern of the Nubian temples, had the name Senusert in the family, and after a short eclipse of forty-three years by the XIth dynasty, these southern people became the powerful XIIth dynasty, with the family name Senusert. The Egyptians recognized this, as there was a belated 'prophecy' that a king should come from the south named Ameny, the son of a Nubian woman.[2]

The close of the Old Kingdom has been explained by the evidences of a Syrian invasion and occupation of Egypt, forming the VIIth and VIIIth dynasties. It has been known for many years that there were innumerable button-badges of foreign work during that period, and some of the designs were like those found in Mesopotamia and Cilicia. What clenches the history is a dark green jasper cylinder of a king in Egyptian dress, named Khandy, in a cartouche, receiving a Syrian, and behind him an Egyptian holding a papyrus plant. The work is clearly foreign to Egypt in style and in the guilloche pattern. Yet the name Khandy is that of one of the kings of the VIIIth dynasty in the standard list at Abydos. Other names given in the dynasty are also foreign, apparently Semitic.[3] Thus we can place the VIIth and VIIIth dynasties as Syrians similar to the XVth and XVIth Hyksos dynasties. The work at Qau has given a long series of alabaster vases, pottery, buttons, and beads, which can be arranged in sequence, and which a few dating points fix as being from the IVth to the Xth dynasties; thus the products of that dark age are now well known.

The IXth and Xth dynasties in the north have been cleared up as regards their pottery and other products by the clearance of the last remains of their great cemetery at Herakleopolis, another of the sites reputed as finished, but yielding a valuable harvest. A tomb of the VIth dynasty has given three wooden statuettes of a noble at different ages, the youngest being one of the finest of such work. Other tombs contained a fine set of vases of the IInd dynasty.[4]

The architecture of the IIIrd dynasty has been opened up by the recent excavations at the chapels around the step-pyramid at Saqqarah, where fluted columns and foliage capitals are found.[5]

The Ist and IInd dynasties left a cemetery at the entrance to the Fayum, which is instructive. There were tombs of every stage of development from the shallow open chamber to the stairway tomb, and finally the deep rock shaft and chamber. Yet the pottery and alabaster found here proved that two or three stages were all in use at the same time.[6] The form of tomb depended largely, therefore, on family or tribal differences, and we cannot classify any period in successive stages of time by the forms of tombs alone; the contents are the more certain proofs of age.

The Ist dynasty cemetery of the kings of Abydos was exhausted twenty years ago, but a fresh cemetery of the courtiers has been found, containing many hundreds of graves. They had been ransacked long ago, but some dozens of them contained pottery and stone vases, copper tools with royal names, cylinder seals, ivory carving, and some tombstones. These form a welcome addition

[1] *Ancient Egypt*, 1924, p. 76.
[2] *Ibid.* 1924, p. 38.
[3] *History of Egypt*, by F. Petrie, 1922, i. 123.
[4] *Sedment*, by F. Petrie, 1924 (British School).
[5] *Illustrated London News*, October 4, 18, 1924.
[6] *Lahun II.*, by F. Petrie and G. Brunton (British School).

to the works of the middle of the Ist dynasty.[1] These, and other remains, have provided material for a long series of analyses of the metals.[2]

Passing by the two well-known prehistoric periods, covering probably 2000 or 3000 years, from which no new facts have been reached, we come to the surprising discovery of a still earlier prehistoric age which was found near Qau, in the district of Badari, and hence called the Badarian civilization.[3] The pottery is thinner, and better finished than that of any later period; it is marked distinctively by combing over the surface to reduce it to an equal thinness. The ivory figure of a woman is unlike any yet known in Egypt, and a piece of a pottery figure is more like Cretan proportions. The flint work is delicate and skilful, and the forms show this to be all one with the flint work of the desert, in the Fayum and up to Palestine. This class has already been accepted as equivalent to the Solutrean of Europe. This connexion lands us in a surprising position, for the Solutrean culture came across the south of Russia through Austria and Poland into France, and did not spread on the Mediterranean. Hence it is to the Caucasus that we must look as a common centre for the European and Egyptian immigrations. This revives the old statement of Herodotus about the Colchians being like the Egyptians, and it fits curiously with some recent speculations about the names of places in the Book of the Dead agreeing in relative position with names in the Caucasus.[4] The relation of the Egyptian prehistoric ages with the cave-man period of Europe is now completed. In a section of a settlement the upper prehistoric layers were those with which Magdalenian flakes are found; below these was the Badarian with which Solutrean working is found; under that were groups of flints recognized as Aurignacian. The general age of these periods as reached in Europe is about 8000 to 12,000 B.C. By the historic dating of the Egyptians, and a likely length of the prehistoric periods, much the same dates would be reached.

There are far earlier remains of man in Egypt. For two years past various pieces of skulls and other bones have been found, from igneous gravels which were washed down over a hundred miles of desert, and later buried under other deposits, when the whole conditions of the climate and country were vastly different from the present. Of these we can say no more till they can be traced to their desert source.

[1] *Tombs of the Courtiers*, by F. Petrie (British School).
[2] *Ancient Egypt*, 1924, p. 6. [3] *Ibid.* 1924, p. 34.
[4] *Ibid.* 1924, Part iv.

Literature.

CHRISTUS VERITAS.

A VOLUME from the pen of the Bishop of Manchester may count upon a hearty welcome from a large constituency, and this latest one sustains his well-known reputation for freshness, fineness of tone, and love of Christian truth. The title of it is *Christus Veritas* (Macmillan; 10s. net). It is sent forth as companion to 'Mens Creatrix,' published in 1917. The former volume was philosophical; the present one is theological, starting where the other left off. The method of the book has much to commend it. Dealing first with the circumference of Christian truth, it works in to the centre and then back to the circumference again, gathering momentum up to the end.

The opening journey along the 'outer circle' is suggestive and admirable. 'The Structure of Reality' and 'The Apprehension of Value' are treated with a full appreciation of the results of modern thought on these questions, and with originality of statement. Bishop Temple would have no objection to the Nicene use of *substance*, if that word were taken to mean *value*. The journey which follows along the 'inner circle' is equally satisfactory, the chapter on 'History and Eternity' being itself sufficient to give the whole book a place of honour among works on the Philosophy of the Christian Religion.

It is when we come to 'the core of the argument' that questions begin to arise as to whether we have here the core of the gospel. It is significant that it is only when we return to the 'outer circle' that we get a chapter on the Atonement.

No doubt it can be maintained that the Atonement is involved in the Incarnation, which forms 'the core of the argument,' but Bishop Temple is strong both on fidelity to the New Testament and to a sense of proportion, and he would have difficulty in proving that the proportion of his book is true to the proportion of the New Testament at the most vital point. If the Atonement is not the core of the gospel in the New Testament, we cannot imagine what is.

One has the feeling that when Bishop Temple approaches the core of his argument, either his courage or his insight fails him. Up to the central chapter on 'The Person of Christ' he has been moving with firm step. He has allied himself with the Greek tradition, 'that there is a formal unity of personality from the outset, and also that substantial unity is an achievement' (p. 63). He has prepared us for the application of that principle to the Personality of Jesus, as when he says (p. 148) that 'the obedience, always perfect at every stage, yet deepened as He advanced from the Boy's subjection in His home at Nazareth to the point where He "became obedient unto death."' But instead of fastening on the Cross as our Lord's final achievement of substantial unity with God, he allows himself to be deflected by discussions on such subjects as whether there were two wills in Jesus Christ, and we find ourselves back once more in the tangle of early Christological controversies. Surely it is time for agreement that if we must make the Incarnation the core of the gospel, it was an Incarnation *unto Death*, and that the Death is the core of the Incarnation. 'This is he that came . . . not with the water only, but with the water and the blood.'

Bishop Temple's treatment of the Lord's Supper, though excellent in tone, will appeal to many serious minds as inadequate. We shall be surprised if it is regarded as satisfactory even within his own Communion. The introduction of the idea of the Church into a discussion of the words of institution, 'This is My Body,' will be felt by many to be a mere confusion of ideas. Besides, while the Holy Spirit is given His rightful place whenever He is the subject of inquiry, when we come to the Eucharist He is barely mentioned. We are persuaded that if the doctrine of the Holy Spirit which is expounded in this book had been resolutely applied, the book would have been rescued from many of its artificial elements. Many will feel that, in spite of the professed aim of the book, the philosophical part of it is much more valuable than the theological. There seems to be a serious misprint on page 174: 'If theism were philosophically probable, religious experience would have to be explained away. . . .' Should *theism* not read *atheism*?

RICHARD BAXTER.

Kidderminster has repaid its debt to Richard Baxter. While its neighbouring town of Bewdley is justly proud of having given a Prime Minister to England, Kidderminster has a more ancient pride in the fact that it once had a minister of the gospel whose fame has outlived that of many statesmen. Frederick J. Powicke, M.A., Ph.D., is a Kidderminster man, and he can recall the day, well-nigh fifty years ago, when the eloquence of Dean Stanley opened his eyes to the greatness of Richard Baxter. He has now written *A Life of the Reverend Richard Baxter, 1615–1691* (Cape; 15s. net), which contains the ripe fruit of a lifetime of study.

The writer has had the advantage of perusing a vast mass of Baxter MSS belonging to Dr. Williams' library, Gordon Square, London, and he has made excellent use of these letters and papers to elucidate the facts of Baxter's life, and to brighten his narrative. Much the greater part of the book is taken up with Baxter's ministry in Kidderminster. For this the writer offers an apology in the preface on the following grounds: that Baxter himself regarded that ministry as the chief work of his life, that previous biographers have dealt more fully with Baxter as a controversialist, also that the new material mainly illustrates that period, and, finally, that the writer is a Kidderminster man.

But in reality no apology is needed. These were memorable years, and stirring deeds were done in the lovely valley of the Severn. Worcester was not far away, and the bullets rattled on Baxter's house all night after the battle, as the rout swept past his door. The book is immensely enriched by its local colour. Here Baxter is seen, a vivid figure, moving against a skilfully portrayed background. Lovers of Baxter know how fresh is everything he wrote, and to what ripe wisdom he attained in later years. But it is to be feared that not every minister's library contains a copy of the 'Reformed Pastor,' nor is the 'Saints' Everlasting Rest' to be found in every Christian home. All the more delightful

is it to see the old divine stepping down from the musty bookshelf to re-enter the world of living men.

The writer is by no means a blind eulogist of Baxter. He writes with sane and weighty criticism as well as admiration. Take this on Baxter's lack of appreciation of Oliver Cromwell. 'When George Fox met Cromwell they were drawn together at once. It is a significant fact—significant of a temperamental sympathy with each other which cut them both off from Baxter. *He* was no mystic. The mystic's heights and depths of feeling, and flashes of insight, and often confused intellectual processes, were outside his ken. They were, therefore, outside his faith; and he was not the first, or the last, to set down the mystic as a charlatan: thereby confessing his own limitations.' But there is much more to admire than to criticize. Baxter was a great theologian, a great preacher, and a great saint—if by saint be understood an enthusiast for goodness. 'Whether his conception of God, and so of goodness, was defective is not now the point. The point is that upon God and goodness, as he conceived them, his whole heart was set. This was the central fire of his life.'

Dr. Powicke has only indicated slightly the course of Baxter's life after he left Kidderminster, and he hints at a second volume to complete the story. It is earnestly to be hoped that this second volume will not be long delayed, and if its quality is equal to the first, we shall then have perhaps the most complete and readable biography of Richard Baxter yet given to the world.

A VOLUME OF SERMONS.

The Reverend Arthur J. Gossip, M.A., has just contributed a volume to 'The Scholar as Preacher' series. The title is *From the Edge of the Crowd:* Being Musings of a Pagan Mind on Jesus Christ (T. & T. Clark; 7s. net). Many notable preachers have already contributed to this series, and Mr. Gossip's volume is in a fitting place. His work is already known to readers of THE EXPOSITORY TIMES.

Mr. Gossip has a wonderful way of putting himself by the side of ordinary men and women, with their doubts, perplexities, and sins. One of the sermons he calls 'Christ and the Untheologically-Minded'; it is not one sermon but the whole twenty-three which get at the untheologically-minded. This does not mean to say that they are lacking in theology. They are based on it. These are sermons which meet to-day's need. Not that Mr. Gossip has any new solution of the mystery of life. The solution is the old one, the only one, but here it is presented to us in a very modern way and with a wealth of imagination that it would be difficult to surpass. Mr. Gossip's is a richly stored mind, and in this volume he has given us freely the results of his thinking and reading—wide reading in the fields of general literature and comparative religion. 'I, too, will turn my face to the wind, and cast my handful of seed on high,' is the Gaelic saying that Mr. Gossip prefaces his volume with. But Mr. Gossip is too modest, for these are sermons that rouse our attention and leave us thinking. They will stay with us, for they speak our modern tongue and tell the ancient story.

ISLAM.

Sterne tells us, truly enough, that the making of books is, as a rule, a rather meaningless performance, a mere pouring of the old stock from one vessel to another. But here is a volume that does not fall under that sarcasm. 'It is a curious fact,' says Professor Guillaume, 'that an empire containing more than a hundred million Muslims has not produced a book in the English language dealing with and explaining a great branch of Muhammadan literature which stands beside the Quran as a source of Muslim belief and practice.' His own experience during the War convinced him of the importance of the Traditions in the living out of life from day to day. Should the faithful eat horse-flesh? What say the Hadith? Might they become Republicans? Yes, urged the Bolshevists, quoting again from them. And indeed every one knows that 'the hadith literature as we now have it provides us with apostolic precept and example covering the whole duty of man: it is the basis of that developed system of law, theology, and custom which is Islam.' There have been eager workers in this field, notably Goldziher; but in English Professor Guillaume in his *Traditions of Islam* (Clarendon Press; 10s. 6d. net) has broken new ground. Some learned chapters on those teasing critical questions that nowadays meet us everywhere, on the canonical and non-canonical collections, and their authenticity, and the like, lead to the forty or so pages of actual selections, which are

always interesting if not always equally impressive, good and bad being set down without fear or favour. On the whole they tend to correct the false and too harsh impressions of Islam that still survive. Yet the character of the prophet himself appears, in some respects, to be not a little damaged; so much so that it is difficult to understand why men so devoted to him should have handed down what smaller or less honest minds would have let drop from sight. It is not edifying to be told of domestic squabbles, of a wife scolding him in a voice loud enough to carry clearly; and there is worse by far than that. Though, on the other hand, some of the lovable qualities of his nature are thrown out sharply into bold relief. It is always interesting to see the figure of Christ looming up through the mists of Muhammadanism, and here is a collection of sayings which are there attributed to Him, the best still being those from that mighty and gracious spirit, Al Ghazali, as, for example, this, 'The Messiah passed by a company of Jews, who cursed Him, but He blessed them.' It was said to Him, 'They speak Thee evil, and Thou speakest them well.' He answered, 'Every one spends of that which he hath.'

The Traditions seem to make it plain that many of the Master's sayings were appropriated for the prophet; and, even more interesting, that the early simpler view of a very fallible Muhammad was altered, in order to bring him more in line with the great miracle-working Messiah. Christian asceticism also had a wide influence within the other faith. This is a learned, interesting, informing study. Sir Thomas Arnold was well advised to press the author to undertake it; and it is to be hoped that he may carry matters further in subsequent works. One on the Shi'a collections on traditions here omitted would be valuable.

THE CHURCH OF ENGLAND.

The latest book by the Rt. Rev. Arthur C. Headlam, C.H., D.D., Bishop of Gloucester, is a history of *The Church of England* (Murray; 12s. net). It is composed of his primary visitation charge, though he tells us that only a few of the addresses were actually delivered. They were, however, very carefully prepared, and well deserve to appear in book form. The purpose of the Bishop has been to investigate and define the position of the Church of England and to give directions to his clergy on questions of doctrine, worship, and policy, carefully basing those directions on the result of his investigations.

He traces very carefully and accurately the history of the Church of England both before and after the breach with Rome, and shows how its insularity gave it freedom to gain self-expression, so that now it stands for something definitely worth keeping and worth sharing in these days, when its insularity is rapidly breaking down.

What that 'something' is the Bishop not unsuccessfully sets himself to explain. He examines in turn the teaching, worship, and government of his Church. He shows how objections to the Doctrine of the Virgin Birth are really based on *a priori* grounds, and how critical difficulties raised concerning it have been deprived of authority with increasing knowledge.

In dealing with Worship, the Bishop, like all sensible people, realizes that we are passing through a time of transition. He discusses the question of vestments, and while he shows conclusively that they are not only legal, but actually prescribed in the Prayer Book, yet he points out that long disuse has made continued disuse legal also.

Another problem dealt with in the book is of wider interest than the Church of England. 'It is,' says the Bishop, 'becoming increasingly doubtful whether the old-fashioned hours of eight and eleven are the most suitable for Divine Service. Eleven o'clock was the hour selected to suit the comfortable habits of our English upper classes; eight o'clock was the hour for the new element of self-discipline introduced among the country squires and parsons by the Oxford Movement, but for people of other classes these hours are inconvenient.' He calls attention to the fact that there was a time when the canonical hour for morning service was nine o'clock.

It is, of course, impossible to give even a short summary of the Bishop's directions. He is extraordinarily free from prejudices, and looks at everything in the light of cold reason.

We must, however, notice the chapter in which he deals with the relationship of the Church of England to other Churches. He cordially welcomes the Malines Conversations, and speaks words of high approval of Lord Halifax, Cardinal Mercier, and the Archbishop of Canterbury. 'It is the narrowness of Romanism, the narrowness of Anglicanism, and the narrowness of Protestantism which

is wicked, and not the desire for friendly and Christian relations.' 'Supposing,' he writes, 'by any chance it were to happen that the French Church should repudiate the supremacy of the Pope in the same way that this Church of England did in the sixteenth century, and should do it without any change of doctrine at all, I do not believe that there would be any sound reason why intercommunion should not be restored between the two Churches.' On the other hand, the Bishop's large-hearted views with regard to the Free Churches, as expressed in his Bampton Lectures and repeated here, are well known, and go further than many members of his own Church would altogether approve.

The book will do much to modify, mould, and steady general opinion on many vexed questions, and it will certainly be widely read.

SOCIAL CHRISTIANITY.

An important piece of work has been done very thoroughly in *The Story of Social Christianity*, one of 'The Living Church' series, by the Rev. Francis Herbert Stead, M.A., the late Warden of Browning Hall (James Clarke; 2 vols., 6s. net each). His subject is 'the essentially social nature of the Christian religion, as evidenced by nineteen centuries of fact,' and there are few men alive more competent to deal with it. As a matter of fact, the task is discharged in these two volumes with consummate ability and ample knowledge. Mr. Stead follows the course of history from the beginning of the Christian era, and exhibits the social influence and achievements of the Christian faith in period after period, in the birth of great philanthropies, in the monastic communities, in the work of the Friars, in the founding of literatures, and the building of kingdoms. And then (in the second volume) he traces the same influence in the remaking of Europe, in great movements like Foreign Missions, the abolition of slavery, the elevation of woman, and much else. It is all done with masterly ease, and in doing it the writer has constructed a wonderful apologetic for the Faith.

Of course it might be urged that Christianity has achieved all this by its spiritual inspiration, that in point of fact original Christianity was not a social message at all but 'purely spiritual,' and that Christ had no social message. We are familiar with this individualistic type of Christianity, and the author has cleared the ground in his first two chapters by an effective reply to it. He has no difficulty in showing that the message of Jesus is in its nature essentially social. Jesus came to found a kingdom of love. His principles are social in their essence, like brotherhood and mercy. His ministry was to the bodies as well as the souls of men. He founded a social community in the Church. He distinguished service as the true aim in place of gain or ambition. Everything Jesus did or said has a social implication. All this is well said by the author. And as he shows how the teaching of Jesus carried its social implications into life and action, he reveals a breadth of sympathy and appreciation in regard to all sorts of creeds that points the way towards a larger unity in Christendom. Mr. Stead in these two fine volumes has done a real service to religion and to the wider cause which religion serves.

HENRY JONES.

The Biography of the month is that of *Sir Henry Jones*, Professor of Moral Philosophy in the University of Glasgow. It is published by Messrs. Hodder & Stoughton at 12s. 6d. net, and it has been written by Professor H. J. Hetherington, who quite recently has been appointed to the Chair which Sir Henry Jones held with such distinction for so many years.

Messrs. Hodder & Stoughton have at the same time published a cheap edition of *Old Memories* (3s. 6d. net)—the Autobiography which Sir Henry Jones wrote during the last years of his life, at those times when he was unable from pain to concentrate on the Gifford Lectures. And yet we have never read a biography that was more full of good spirits and joy in living. For one of Professor Jones' characteristics was his courage. Writing to A. C. Bradley in 1920, he says: 'And here I am, an old sinner, hair white as snow and nothing else white about me, fighting the cancer in my mouth with weekly applications of radium all the winter, lecturing I think a little better than I ever did before, for all my lads were fighting and I love them—and under these circumstances feeling that I must think all things anew.'

The facts of the Life are too well known to be dwelt on. Sir Henry Jones was born in 1852, the son of the village shoemaker, 'not a cobbler be it noted, whose grade is decidedly lower.' There

were only two rooms in their cottage. There was no space, Professor Jones says, on the crowded ten-foot floor of the living room for the cradle. 'What was to be done? Well! the cradle was put upstairs, a string was let down from it through a hole in the low ceiling, and whenever the baby cried, my mother bade one of us pull the string.' At twelve he left school and went into his father's workshop. The story goes on of how later he worked at his trade, and went to school on alternate days, how he gained a scholarship to the Bangor Normal College, then one to Glasgow University, where even then he was still so handicapped by his lack of early education that he was placed at the bottom of the Latin class. It is an amazing record of sheer ability and of grit.

Mr. Hetherington deals comparatively briefly with the earlier years, covered as they are by the autobiography. The treatment of Professor Jones' time in Glasgow on the other hand is, as it should be, full. Chapter six gives a short account of his philosophic position. The remainder of the volume is occupied with letters to his family and friends, and a short memoir which he wrote about his son who died in 1906. It is a touching memoir, for Professor Jones was bound up in his wife and family. In 1916 he writes: 'Annie and I are getting old (really), but are still "joes," and more than ever perhaps.' To his youngest son, Lieut. A. M. Jones, M.C. (who was killed in 1918), he wrote: 'I am a Knight, which I didn't want to be; I am a Doctor of Laws in one University and a Doctor of Literature in another; and I have for a long time been one of the hundred men who constitute the British Academy. All these are good to have, and came unsought as the dew. But not one of them, or all together, brought such joy and gratitude into my heart as your letter.'

He spent himself in educational and social work, and his literary output would have been greater had he not given himself so unselfishly to the causes which he had at heart.

Professor Jones' philosophic position is best found in his Gifford Lectures, which were published immediately after his death in 1922. They have already been dealt with here.

THE GREEK TESTAMENT.

Part V. of *The Vocabulary of the Greek Testament*, Illustrated from the Papyri and other Non-Literary Sources, has just been issued. The present part goes from *μαγεύω* to *ὀψώνιον* (Hodder & Stoughton; 10s. 6d. net). It will be remembered that Professor James Hope Moulton collaborated with Dr. Milligan in the first two parts, and after his tragic death Professor Milligan continued the work, though comprehensive notes and references were left by Dr. Moulton, which Dr. Milligan has been able to incorporate. The work is too well known to require description. The present volume contains a great deal of interest to the student of the New Testament. For the most part the treatment of the words is brief, but in the case of more important words, such as *ὄνομα*, there is no stinting of space. A page of this double-columned volume is given up to it, and the different meanings are carefully illustrated. We give some of Dr. Milligan's headings in an abridged form below.

'(1) For *ὄνομα*, the *name* by which a person or thing is called, we may cite: P Lond. 854[11] (i./ii. A.D.) (=iii. p. 206, *Selections*, p. 70) *τῶν φίλων* [*ἐ*]*μ*[*ῶν τ*]*ὰ ὀνόματα ἐνεχάραξα τοῖς ἱ*[*ε*]*ροῖς ἀειμνή* <*σ*> *τως*, "I carved the names of my friends on the sanctuaries for perpetual remembrance"—a traveller's letter.

'(2) By a usage similar to that of the Heb. שֵׁם, *ὄνομα* comes in the N.T. to denote the *character, fame, authority* of the person indicated (cf. Phil 2[9f.], Heb 1[4]). With this may be compared the use of the word as a title of *dignity* or *rank*, as in P Oxy. i. 58[6] (A.D. 288), where complaint is made of the number of officials who have devised "offices" for themselves—*ὀνόματα ἑαυτοῖς ἐξευρόντες*, and provision is made that, on the appointment of a single trustworthy superintendent, the remaining "offices" shall cease—14[f.] *τὰ δὲ λοιπὰ ὀνόματα παύσηται*.

'(3) The transition from the foregoing to the meaning "possession," "property," is easy, *e.g.* P Oxy. ii. 247[31] (A.D. 90), where a man registers on behalf of his brother certain property which has descended to him, *ἐξ ὀνόματος τῆς σημαινομένης καὶ μετηλλαχνίας ἀμφοτέρων μητρὸς Τσεναμμωνᾶτος*, "from the property of the aforesaid and departed Tsennamonas, the mother of us both" (Edd.).

'(4) The meaning "person," which is found in Ac 1[15], Rev 3[4] 11[13], may be illustrated from P Oxy. ix. 1188[8] (A.D. 13) *παρὰ τοῦ ὑπογεγραμμέ*(*νου*) *ὀνόματος*, "from the person below written."

'(5) The phrase *εἰς* (*τὸ*) *ὄνομά τινος* is frequent in the papyri with reference to payments made

"to the account of any one" (cf. Lat. *nomen*). The usage is of interest in connexion with Mt 28^{19}, where the meaning would seem to be "baptized into the possession of the Father," etc.

'The phrase ἐν (τῷ) ὀνόματί τινος, so common in the N.T., has not been found outside Biblical Greek, but Deissmann (*BS*, p. 197 f.) compares the use of the dat. in *Syll.* 364 (=^{3}797)^{33} (A.D. 37), where the names of five πρεσβευταί, who had signed the oath of allegiance to Caligula taken by the inhabitants of Assos, are followed by the words: οἵτινες καὶ ὑπὲρ τῆς Γαΐου Καίσαρος Σεβαστοῦ Γερμανικοῦ σωτηρίας εὐξάμενοι Διὶ Καπιτωλίωι ἔθυσαν τῶι τῆς πόλεως ὀνόματι.'

POPULAR PHILOSOPHY.

One of the best books in Messrs. Hodder & Stoughton's excellent 'Library of Philosophy and Religion' is the most recent addition to it—*Ultimate Values in the Light of Contemporary Thought*, by Professor J. S. Mackenzie (5s. net). The general object of this series is to present in a popular form the existing situation in the philosophical world. We may say of the book before us that this aim is successfully accomplished. Apart from the use of a few technical terms which might well have been replaced by more intelligible words ('finitising' is one instance, p. 155), the language is plain English, and the thought can be followed, if not easily, at least by any educated mind. Professor Mackenzie's task was not an easy one—to ascertain the essential meaning of Value in the interpretation of it which may be said to deal with the ultimate significance of life. But also he had to examine this 'in the light of contemporary thought.' And this at once determined his course of argument. For what Value means for us depends very much on our way of conceiving reality, and our present age has seen many changes in this respect. Therefore Professor Mackenzie begins naturally with a general survey of our present position in philosophy, dealing with 'Science and Philosophy,' 'Form and Matter,' 'Space and Time,' 'Appearance and Reality,' 'Potentiality and Actuality,' 'Evolution,' and 'Realism and Idealism.' He then proceeds to his proper subject, the meaning of Value, passing in review the conceptions of Value as objective and subjective, and finding both insufficient. No conception can be satisfying that does not include both. On this ground he concludes that Value is to be found most definitely in beauty, which is not passively received but actively created, so that we have the beauty that is created and the power that creates it. This is the transition to an idealistic interpretation of experience, to which the writer is approaching all through his essay. The idealism of this book, however, is not that which maintains that everything is mind or spirit, but only that all has to be interpreted in the light of a spiritual principle. Then we come in the end to a view which may be said to lay a basis for religious faith. Professor Mackenzie's book is not a large one, but it is a very helpful and stimulating one. And it possesses far more 'Value' in the best sense than many books more pretentious.

Contemporary Studies, by M. Charles Baudouin, translated by Eden and Cedar Paul (Allen & Unwin; 12s. 6d. net), contains a selection of some twenty-five essays and papers published in various periodicals during and since the War. They are arranged in four sections. Part I., entitled 'The Liberators of the Mind,' deals, among others, with Tolstoy and Nietzsche. The paper on Nietzsche's letters is of special interest as revealing 'a man of sensitive spirit, susceptible and vulnerable, infinitely and exquisitely human, all-too-human; a very different Nietzsche from that of the crude image set up by those who did not know him, sketched after the ogre in a fairy tale.' Part II., 'The War,' deals mainly with Nicolai, the Berlin professor whose ruthless analysis of the war-spirit, in his 'Biology of War,' brought on himself disgrace and persecution. Part III. deals with 'Education and Society,' and includes a study of Bahaism, an article on Esperanto, and a review of William James' 'Talks to Teachers on Psychology.' Two-thirds of Part IV., 'Notes on Art and Criticism,' consist of an extraordinarily interesting essay on 'The Coming Poetry.'

Through all these varied studies there runs the dreadful undertone of the world-war. Never for a moment can the writer close his ears to its ominous rumble, or forget that Europe is still clutching for a foothold on the very edge of the abyss. At times he speaks with the passionate intensity of a prophet, sounding the alarm and calling on the peoples to arise for their own salvation. The cumulative effect of these studies is immense, and

they will kindle the imagination and powerfully grip the mind and heart of every reader.

If any interested curiosity as to Positivism still survives, it will best be satisfied by a reading of *Memoirs of a Positivist*, by Mr. Malcolm Quin (Allen & Unwin; 10s. 6d. net). It is very well written and perhaps was worth writing. Mr. Quin was on terms of some intimacy with Lord Morley, and adds evidence to the view that the resignation of the latter from the Cabinet in 1914 was due to his disagreement with the policy of our entering the War. That policy Morley described to our author as one of 'criminal blundering.'

It is not often that the student of the New Testament has the opportunity of seeing the work done in the last generation in many of the fields of his department briefly reviewed by a scholar who himself is making important contributions to the study. This was the task that Professor Cuthbert H. Turner set himself in his inaugural lecture before the University of Oxford in 1920. In this lecture, of which a second edition has now been published, *The Study of the New Testament, 1883 and 1920* (Clarendon Press; 5s. net), Professor Turner discusses, in relation to the New Testament, recent work on the Apostolic Fathers, the Apostolic Age, the Synoptic Problem, the Text and Language of the New Testament, and other subjects. The new edition contains some additional notes, one of the longest of which deals with an element of 'arbitrary interpretation' in Dr. Charles' Commentary on the Apocalypse. With regard to the unity of the Apocalypse, Professor Turner has apparently been unmoved by the striking contribution of Principal Oman, whom he does not name.

Professor Turner leaves without fresh comment his statement that the Epistle to the Hebrews 'calls on the Christians of the Holy City to jettison their traditions and their patriotism, the service of the Temple and the polity of the nation.' In deference to recent criticism one would have expected the contention that the Epistle was addressed to the Jerusalem Church and had reference to contemporary worship to be defended in some way.

Professor Turner's happy thought in choosing this subject for his inaugural address will make many his debtors.

The Early Printed Editions of the Greek Testament, by Professor Cuthbert H. Turner, LL.D., D.Litt. (Clarendon Press; 1s. 6d. net), is a pamphlet containing the substance of a lecture delivered in the hall of Magdalen College, Oxford, in June 1923. The story that Dr. Turner tells is one that should be better known than it is. When the Vulgate New Testament had reigned supreme for so many centuries, it was only natural that the resurrection of the Greek New Testament should meet with opposition, and the struggle on the part of the supporters of the Greek was sometimes conducted with more zeal than discretion. In the preface to the Old Testament of the Complutensian Polyglot (in which the Vulgate is flanked by the Hebrew outside and the Greek inside) we read that the Latin translation has been placed between the Synagogue and the Eastern Church, 'like Jesus in the midst between the two thieves'; though Dr. Turner assures us that this was only intended to assure Latin Christians that there was no anti-Latin animus in the work.

We have here the strange story of the race for publication between Erasmus and his printer Froben on the one side, and the Complutensian Polyglot on the other. Erasmus and Froben won by six years, and though Erasmus seems to have attached less importance to his Greek text than to either his 'Notes' or his revision of the Latin translation, his Greek text has exercised a decided, not always a healthy, influence on the popular Greek text down to our own day.

Indispensable to students of ancient Roman religion is *The Roman Questions of Plutarch: A New Translation with Introductory Essays and a Running Commentary*, by Professor H. J. Rose, M.A. (Clarendon Press; 12s. 6d. net). It is a genuine piece of sound scholarship. The *Questions* are now easily accessible, and the notes are most illuminative. In the introduction we find here and there a corrective to some of the views of that massive work, 'The Golden Bough.'

A book of rare ability has been written by the Rev. W. J. Pennell, B.D., on *History and Modern Religious Thought* (James Clarke; 4s. 6d. net). The author is convinced that 'the enemy' to-day, so far as religion is concerned, is no longer natural science, but a conception of history which regards it as the godless procession of a deterministic world.

This is the foe the writer has armed himself to fight. And he has seen well to his armour. It is pleasant to find the minister of a country parish using his leisure to such purpose. Mr. Pennell has read widely, and brings a well-stored and cultured mind to the task he has set himself. The questions he deals with are such as these: What has our present-day faith to do with past history? How can the faith of a devout peasant be dependent on the results of a progressive, expert inquiry? Is history capable of bearing the weight of God's purpose of redeeming the perishing souls of to-day through Jesus Christ, who took flesh so very long ago? In answer the author examines carefully the nature of history and the claims of religion. His argument is conducted with a great deal of honest and careful thought, and his conclusion is reassuring and positive. This is an independent and original contribution to the apologetic of our day.

A modest but independent essay in popular philosophy has been written by the Rev. David Pughe and issued under a somewhat vague title, *The Soul of the World* (Epworth Press; 2s. 6d. net). Mr. Pughe has thought his way through the problems of life and of the universe and has reached a conclusion which, while conserving all that is good in Modernism, has given him a solid ground for an evangelical ministry. One testimony which is better worth giving than any mere opinion is the fact that the young journalist who corrected the proofs of the book confesses to have been brought by it from scepticism to a rational faith. There are not a great many books for which that can be said.

The Rev. A. Boyd Scott, M.C., B.D., F.S.A. (Scot.), is a versatile personality. His recent contribution to Christian apologetic was an excellent performance. And now we find him issuing a volume of poems which is at least as good as his apologetics. *Lays of the Old Clyde Shores* (Gowans & Gray, Glasgow; 6s. net) is a large and handsome book, beautifully printed and bound, with wide spaces and rough paper which delight the heart. And the contents of the book are not unworthy of the form. A casual visitor to the West of Scotland will be impressed by its industrialism, or its Bolshevism, or its attraction for trippers. But Mr. Scott has found something else. He has dived into its ancient lore, and in every headland on the Firth of Clyde he sees the scene of some romantic happening of the past. Celtic saints and heroic warriors pass across the pages and are sung in ballads that have the ring of the real thing and in narrative verse that is never unpoetical. Some of the poems are very fine indeed. They will have an interest primarily for West of Scotland folk. But their appeal might well be made to all lovers of literature and to all who value the traditions of the ancient past.

The recent 'Life' of Sir Henry Jones has been followed by the publication of a selection from his occasional writings under the title *Essays on Literature and Education* (Hodder & Stoughton; 8s. 6d. net). It is edited by Mr. H. J. W. Hetherington, the writer of the biography, and is altogether a delightful miscellany. The opening essay on Sir Walter Scott will give a great deal of pleasure to all who love good literature, both for the charm of the writing and for its brave and successful assertion of the supreme place Scott holds, and will always hold, as an artist. He contrasts Scott with Thackeray, George Eliot, and Hawthorne, and maintains his superiority to them all, putting him only below (though far below) Shakespeare as a delineator of character. This is the most attractive essay in the book. But the long and informing chapter on the Brownings and the vindication (in 'The Ethical Idea in Shakespeare') of the union of art and morality are also fascinating studies. But, whether his theme be Tennyson or the Education of the Citizen (a congenial subject), or the Library as a Maker of Character, there is in everything Sir Henry Jones wrote the same easy mastery of his material, the same sincerity, and the same high purpose. His death was a great loss alike to religion, to philosophy, and to social science. But we are glad to have in these essays some glimpses into the lighter side of his mind, and to find how good a lover he was of real literature and how competent a critic of its aims and its nature.

Anything written by Mr. Arthur Mee is sure of a cordial welcome. He has endeared himself to tens of thousands of English-speaking children, and his new *Children's Bible* (Hodder & Stoughton; 7s. 6d. net) will still further enhance his popularity with them. The book, however, has been heralded with rather too much tub-thumping by the pub-

lishers. They 'make bold to say that in fifty years there will be hardly a household in the English-speaking world without this book.' This is much to say of any book published to-day: we shall know—the few of us who will then be alive—in 1975 how far this prophecy has been justified. This is the form of the Bible, we are told, 'for which generations of fathers and mothers have called in vain till now.' A good book like this does not need to be introduced to the public whom it concerns with such bombastic commendation.

It is the story of the Bible told in the Bible's own words, with all the parts omitted that do not to the modern world supremely matter. It is divided into sections—the Beginning of the World, the Rise of the Children of Israel, the Journey in the Wilderness, the Promised Land, the Founding of the Kingdom, the Temple, the Captivity, the Literature (dealing with songs from the Psalter, sayings from Proverbs, and the stories of Job, Jonah, and Esther), the Prophets, the Life of Jesus, the Lives of the Apostles, the Letters, and the Dream of St. John. Each of these large sections is suitably introduced by a brief page of introduction, and appropriate titles head the various paragraphs which constitute each section. There is nothing here superfluous and nothing uninteresting; older folks no less than children might well rekindle their interest in the Bible by reading this beautifully printed and admirably illustrated book. For not the least striking feature of the book is its seventy charming illustrations, drawn from pictures by great artists, some of them of world-wide fame, *e.g.*, Raphael, Sir Joshua Reynolds, Sir John Millais, Sir Edward Burne-Jones, J. J. Tissot, Holman Hunt, G. F. Watts, etc.

A small volume of *Prayers for Women Workers* has been written by Mrs. G. H. Morrison (Hodder & Stoughton; 3s. 6d. net). Mrs. Morrison explains at the beginning that as a minister's wife she had often been called upon to offer prayer, and as she found it difficult to find suitable prayers she wrote a number and committed them to memory. It is these prayers that she has now published. There is a foreword by the Very Rev. George Milligan, D.D., D.C.L. As most of the prayers are not for any special occasion with which women have chiefly to do, it is not clear to us why Mrs. Morrison should limit their application to 'Women Workers,' nor why Professor Milligan should emphasize the fact that she has laid all 'Women workers' under a debt of gratitude. Is there something special about these prayers which would make them suitable for women workers but not for men workers? We cannot see it. They will be found very helpful to both.

Messrs. Hodder & Stoughton have this month added two more volumes to their 'Master Missionary' series. The volumes are published at the uniform price of 3s. 6d. net, and are excellent value for the money. The story of the life of *Tom Dobson* has not been written before, and it is now written by the practised pen of Dr. Nicol Macnicol, who was himself a colleague of Mr. Dobson in the United Free Church Mission at Poona. Mr. Dobson went out to Poona as manager of a Printing Press. But his industrial work did not exhaust his activity. He put in his spare time helping with the asylum for lepers which was situated near Poona, and he co-operated in all good works with Christian or with non-Christian workers. For example, he was one of the secretaries of the Poona Temperance Association at the time when Gopal Krishna Gokhale was the leading spirit in the movement. But his most important work was done in the villages in Jalna and among the lowest castes. He struggled with the problem of the money-lender; he lived with the peasants through a time of famine, and he introduced up-to-date agricultural methods. When the worst of the difficulties seemed to be overcome, he was attacked by an Arab who thought he had a grievance, and a few days later he died as a result of this wound. Dr. Macnicol ends the book with these words: 'His death sanctifies the task, and others will take it up in his spirit and, under the eyes of his Master, will carry it one day to accomplishment. And all who knew him, as the memory of what he was renews their courage, will often say in the words carved on his tombstone, "I thank my God upon every remembrance of you."' The account by Dr. Macnicol of the life of Tom Dobson is not a long one and it will not take long to read. But it is well worth reading by every one who is interested in missions or in India.

The second volume is the life of *Gilmour of the Mongols*. It is written by Mr. W. P. Nairne. Here the field has been so well covered already by the standard biography by Richard Lovett, and by Gilmour's own writings, that we could not expect any new material, but the old has been dexter-

ously handled, and Mr. Nairne has made a very readable short Life out of it.

The latest volume in Messrs. Hodder & Stoughton's 'People's Library' is *How to enjoy the Countryside*. The author is Mr. Marcus Woodward (2s. 6d. net). The General Editor of this series is Mr. Sidney Dark, and that alone is a sufficient guarantee of the high standard of the volumes. The present volume will make those who are and those who are not in the country enjoy it.

A short time ago a number of the sermons of the late Dr. Alexander Whyte, of St. George's, were collected and published with the title 'Lord, Teach Us to Pray.' These were all sermons on prayer. Now the Rev. J. M. E. Ross, who is well known by his own devotional volumes and as editor of 'The British Weekly,' has selected a number of characteristic sermons of Dr. Whyte's on general subjects and has prepared them for the press. The title is *With Mercy and With Judgment* (Hodder & Stoughton; 7s. 6d. net). Most of the sermons are from the middle and later periods of Dr. Whyte's ministry, but there is one in the volume which dates from 1882. In some of them Dr. Whyte is at his very best, showing wealth of imagination, fullness of thought, and simplicity of style. We have given in 'The Christian Year' an abridged form of one of the sermons.

Three months ago we had Dr. Moffatt's 'The Bible in Scots Literature'; now we have the first volume of his translation of 'The Old Testament' in two volumes, and we also have—to remind us of his wonderful output—a new edition of his *Everyman's Life of Jesus* (Hodder & Stoughton; 6s. net). It is uniform with the pocket edition of his translation of the New Testament.

Professor Sydney H. Mellone, M.A., D.Sc., has issued in book form, with the title *The Price of Progress, and Other Essays* (Lindsey Press; 7s. 6d. net), six papers which have already appeared in magazines, and has added a seventh on Symbolism in Religion. The six are on The Price of Progress, Is Evil Necessary? Does God answer Prayer? Athanasius the Modernist, The Catholicism of Newman, and The Unitarianism of Martineau. Of the first three the treatment is so interesting and suggestive that one regrets that it is not even fuller. To all oppressed with a sense of bafflement in face of our distracted world we cordially recommend a perusal of those thoughtful and reassuring essays. The biographical studies are very penetrating; that on Athanasius in particular will repay attention. We shall not all agree that Athanasius really held a 'Duality in Unity,' and was a Trinitarian only because 'three groups of terms appear in Scripture,' and would have been a Quaternitarian if a fourth group had appeared there.

The last essay leads to this—'It is idle for the Church to-day to sound the note of the Absolute and the Eternal through her dogmas, her ordinances, her ritual. Her claim can no longer be a command, whose sanction is eternal. It is an appeal whose sanction lies in its working power.'

The Rev. W. Lockton, B.D., in *The Resurrection and the Virgin Birth* (Longmans; 5s. net), rejects the common hypothesis according to which Mark and 'Q' are the principal sources of the First and Third Gospels. In the narrative of the Transfiguration, for example, the fact that Mark makes no mention of the chief purpose of the vision (namely, to show that Christ was to die for our sins 'according to the Scriptures') shows the secondary character of the narrative. Not many will be able to follow this reasoning. The author's standpoint is that Luke's is the earliest Gospel, while Matthew is largely a combination of the traditions found in Mark and Luke. With these critical presuppositions he tries to establish the reliability of the traditional views of the Virgin Birth and the Resurrection of Christ.

Incidentally he tries to show that probably Levi or Matthew was a cousin of Jesus, and brother of James, Joses, Judas, and Simon, who were children of Alphæus and Mary. Among the most interesting and important features of the book is the study of ecstasy and vision in the gospel story in the light of the experiences of Saint Teresa.

A new edition of *The Master Builders*, by Mr. S. B. Macy, has just been issued by Messrs. Longmans. It is the story of the Acts of the Apostles told to children, and it is now published at 5s. net. It should make an attractive gift-book, with its green cloth boards, illustrations, and clear type.

The Story of the Great King, by Helen Howarth

Lemmel (Marshall Brothers; 2s. 6d. net), tells of Creation and Redemption in a series of short chapters suitable for little children. Perhaps there is too much theology introduced, and the writer shows quite a Miltonic knowledge of the history of Lucifer before the creation of the world. Some of the scenes also may move a smile, as where Adam and Eve are seen riding round the Garden of Eden on the back of a lion with a tiger in close attendance. But the spirit of the whole is good, and each chapter is headed with admirable little drawings.

The Seven Days of Jupiter, by the Rev. H. S. Gallimore, M.A. (Marshall Brothers; 5s. net), has for its sub-title 'A Science Idyll.' This phrase may perhaps charitably be taken to disarm serious criticism, for here is a medley of science and theology thrown together without coherence or logical order. The purpose of the writer is not clear, beyond his obvious desire to show that the creation narratives in Genesis harmonize with modern astronomy. One point may be noticed. The creation of the sun, moon, and stars on the fourth day, after the appearance of vegetation, is taken to mean their emergence into visibility in the sky, as the primeval vapours settled down. Previous to that they gave only a diffused light, sufficient, nevertheless, for the sustenance of vegetable life. This, of course, is arguable and not in conflict with what we know of the early stages of the earth's evolution, but whether the sacred writer had such thoughts in his view is another matter.

Some time ago Miss Christabel Pankhurst wrote a book ('The Lord Cometh!') which was reviewed in these columns with respectful (and deserved) sympathy. She had been disillusioned by the failure of votes for women to effect any real improvement in the state of the nation. And in this state of mind she had come upon a work on prophecy which not only revolutionized her religious life, but filled her with a new hope. The one hope for the world, she saw, was the speedy coming of Christ. When she read her Bible again it was clear to her (under the new guidance she had received) not only that this Advent was predicted, but that it was predicted to happen in our time. And now she has written a second book to develop this theme and emphasize its truth—*Pressing Problems of the Closing Age* (Morgan & Scott; 5s. net). What we need to-day, she tells us, is a true philosophy of history, and this we get in the Bible. History is a series of vicious circles. It is the record of a process in which civilizations rise, decay, and disappear. There is no such thing as a steady progress upward. But we have come now to the end, and the end will be a great new beginning initiated by the Advent of Christ in glory. This is the central theme of the Bible. Such is Miss Pankhurst's message. No one can read her book without a feeling of warm admiration for her earnestness. Her view, however, rests on an uncritical and unhistorical view of the Bible. It is a view, moreover, that has been taken at many other periods at which earnest souls were as certain the Bible referred to *their* time as Miss Pankhurst is that it refers to ours. It is the common apocalyptic attitude which has always been marked by the same characteristics—a sombre pessimism, a disbelief in progress, and a conviction that things can only be set right by a sudden and violent Divine act of judgment and redemption. Like many others, Miss Pankhurst looks on the Bible as a sort of programme of future events written long before in detail. A truer view of the Bible will recognize that the Second Advent has a real and great place in its gospel, but when and how that Advent will take place is known to none of us.

Major J. W. Povah, B.D., has translated the *Book of Hosea* into colloquial English speech (National Adult School Union; 9d.). No task could be harder, and Major Povah has acquitted himself very well. There is no pretence to literary elegance, the translation is frankly colloquial. But this gives the writer his chance to bring the essential meaning of Hosea home. The desperateness of the text is suggested by the numerous brief footnotes, but this is not allowed to obscure such sequence as there is in the argument. And besides giving a useful general introduction and furnishing a list of dates, Major Povah has wisely prefaced each section with a brief introduction, which helps to illuminate the difficult text.

Mr. S. D. Gordon has added another volume to his 'Quiet Talks' series. This he calls *Quiet Talks about Simple Essentials* (Oliphants; 5s. net). These talks, Mr. Gordon says, have already appeared in the secular and religious press, and

it was for this purpose that they were made brief. But there is in them a curious lack of continuity which does not make for ease in reading, and which differs from Mr. Gordon's style in his earlier volumes. If, however, the talks are brief, the scope is wide. He deals with five essentials—The Book of God, The God-man, Sin, The Man's Death, and the fifth essential, Personal Choice.

The Prophets in the New Lectionary, by the Rev. H. J. Langley, M.A. (Skeffington; 2s. 6d. net), contains a summary of the lessons taken from the prophetical books appointed to be read according to the Revised Lectionary of 1922 on Sundays and Holy Days, together with biographical and historical notes on the same.

In the series of books on 'English Theologians' a volume has been written on *Richard Hooker*, by the Rev. L. S. Thornton, M.A. (S.P.C.K.; 4s. net). It is described as 'A Study of his Theology,' and this is mainly the subject. Much has been written on Hooker's life, but the author claims that his theology has not received the same systematic treatment, and he aims at supplying this deficiency. The book justifies itself, for it is written with uncommon ability; and, though its size is small, the writer has contrived not only to expound his subject with some fullness, but also to add an exceedingly interesting and valuable chapter on the application of Hooker's principles to our own time. Hooker is here regarded as the father of modern Anglo-Catholicism, and Mr. Thornton contends that in essentials the philosophy of faith expounded by Hooker, Butler, and Newman is the same. He sets in contrast to these three the different tradition descending from Luther through Kant and Ritschl. This is an illuminating and competent essay.

A Summary of the Reports of the C.O.P.E.C. Commission has been written by Mr. H. A. Mess, B.A. It is published, with the title *The Message of C.O.P.E.C.*, by the Student Christian Movement, at the cheap price of 1s. 6d. net. The treatment is necessarily brief, only a few pages being given to each subject; but it is clearly written and should serve as a useful introduction.

We draw attention to a book on the religious education of the young which may justly be called a remarkable achievement. *Religion in the Kindergarten*, by Bertha Marilda Rhodes (University of Chicago Press; $1.75), is one of a series of books containing constructive studies in religious instruction. It contains a course of lessons in religion for the beginners' department in the Sunday school, or day school, or the home. The editors of the series are men of great distinction in the field of education in America. But the book before us needs no certificate from anybody. It is the very best course of lessons for very young children we have ever seen. There are eight groups of lessons, beginning with a series on the Heavenly Father, using common facts and Scripture. Then come lessons on the 'Earth Home,' on light, fishes and birds, on animals, rising up to man. Then a group on the House of God; another on birthdays, leading to Christmas; another on growth; another on 'Awakenings,' leading to Easter. In every lesson there are hints for the teacher, then detailed description of the devotional service, with suitable prayers, then a guide to conversation with the children, and then the lesson story, and finally a piece of suitable expression work. It is all quite admirable, and exhibits wonderful insight into the child-mind, and sympathy and simplicity in the way of handling it.

The Justice of God.

By the Very Reverend W. R. Inge, D.D., Dean of St. Paul's.

'Shall not the Judge of all the earth do right?'—Gn 18^{25}.

So asks Abraham near the beginning of our Bible, and has no doubt of the answer. Certainly, if there be a God, He must be a righteous God; for the idea of God includes the idea of righteousness; an unrighteous God would not be God—if He were indifferent, we should call Him natural law; if malignant, the Devil. Further, if there be a God, He must govern the world, for that too is contained

in the idea of God. A God who did not govern the world would be no concern of ours. And yet we do not find that the world is governed in accordance with our ideas of justice. Hence the problem.

A great many solutions have been proposed. The Epicurean thought that the gods did not *care*—they lived their own life and took no interest in our affairs. Asiatic thought has often had recourse to *dualism*—a just and righteous God struggling not very successfully against a hostile, malignant Power. But a limited, struggling God would not be God, but only a Spirit among other spirits. If the good and the evil Spirit are wrestling in the arena, who is the umpire? The umpire must be some over-God; and we have then to consider how *He* can be just. No solution which denies God's omnipotence can be satisfactory. Others have said, The battle is still raging, but the issue is certain and preordained. This, I hope, is true; but it raises other questions. If injustice continues to the end of the battle, and is only put down at the last, have all those who lived and died during the conflict got the justice which they had a right to expect from omnipotence? And what will be the state of things when the battle is over? Will justice triumph in this world, or must we call into existence a new earth to redress the balance of the old? Must we transfer justice to some far-distant sphere, or to some ideal world of the imagination? Must we admit that injustice is the rule here on earth—that Dives lives and dies happy, laden with undeserved blessings, while Lazarus is as miserable as he appears to be—and then believe that as in the parable (for it *is* a parable, and not a description of the next world, of which our Lord as man willed to know nothing), compensation in kind is paid and exacted, Dives being tormented and Lazarus comforted, not so much by way of moral retribution as to make their accounts square in the matter of pleasures and pains? No! the future life *is* an essential factor in what we are to believe about Divine justice; but not this crude notion of compensation in kind.

Another favourite solution, more popular in antiquity than in modern times, is that the individual is not the unit to whom justice is done. The unit may be the family, or the nation. The family or nation in which some great crime has been committed is pursued by a hereditary curse. Or else the family dies out; the evil man leaves no descendants—no children prattle round his knees, as Homer says. Or, since the mills of God grind slowly, the doom strikes the family of the malefactor in the third or fourth generation.

Others have thought to justify the ways of God to man by attacking the notion of evil itself. Does evil touch the good man at all? Can we not see, in what appears to be evil, the necessary means by which the world-order is evolved? Cannot we consent to the decrees of nature, or God, whatever they are, and make them our own? So argued the Stoics. 'I do nothing under compulsion,' says Seneca; 'I do not obey God slavishly. I freely consent with Him, knowing that all things happen by fixed laws.' 'Those whom God loves, He hardens and braces and disciplines; He loves the good with a manly love, and says to them, Let them be disciplined by labour, pain, and loss, that they may acquire true strength.' 'A spectacle worthy of God is a brave man struggling with adversity.' We have here two topics of consolation blended. Pain and loss are not evils, but wholesome discipline. And he who can rationally and devoutly assent to the universal law can find nothing in the course of nature to regret.

The American philosopher Emerson goes even further than the Stoics. He argues that justice is done universally, here and now, if we could only see it. It is only on a base estimate of what makes happiness that the bad are happy and the good miserable. From a higher point of view, all things are moral. Justice is not postponed. Crime and punishment grow out of one stem. Punishment is a fruit which ripens unsuspected within the flower of the pleasure which concealed it. You cannot do wrong without suffering wrong. The thief steals from himself; the swindler swindles himself. Nothing can work me damage except myself. I am never a real sufferer but by my own fault.

Lastly, there have been some who have given up all attempt to explain the mystery, and have fallen back on blind faith. 'For the just man,' says Plato, 'all things will at last work together for good, both in life and in death.'

We find most of these theories in the Bible. The Old Testament writers try and reject one after another. 'The sins of the fathers are visited on the children.' 'No,' cries Ezekiel; 'ye shall no more have occasion to use this proverb in Israel. The son shall not bear the iniquity of the father. The soul that sinneth, it shall die.' 'I have been young, and now am old; yet never saw I the righteous

forsaken,' says one Psalmist. 'Nay,' says Ecclesiastes, 'there is one event to the righteous and to the wicked.' 'In the next generation shall his name be clean put out,' says one. 'Nay,' says another, 'the wicked have children at their desire, and leave the rest of their substance to their babes.'

So great is the perplexity; so inextinguishable the hope and faith; so grievous the disappointment.

The whole problem is dealt with in Job. Had the sufferer committed secret sins? Were his sufferings only a passing trial? Both these are rejected. Then shall he take an attitude of dumb resignation? Shall he say, 'Behold, I am of small account, what shall I answer thee? I lay my hand upon my mouth, I will not answer.' Are the glories of nature a sufficient make-weight for the miseries of man? Is the Maker of Leviathan and Behemoth, of the Pleiades and Orion, too great to be called to account because a good man loses his all and is tormented by loathsome disease? The book gives no answer; for the restoration of Job's fortune, with a new wife and family, is little better than an ironical conclusion.

In Daniel and the Second Isaiah we find the hope of personal immortality arising like a day-star in the darkness. And in Isaiah 53 we have for the first time the noble thought that the sufferings of the innocent have a wider than individual meaning—that they have a healing power for the whole nation.

In the light of a fuller revelation, we cannot feel that the treatment of the problem in the Old Testament is satisfactory. The Hebrews, like other Semitic peoples, did not understand justice as we do. Justice or righteousness does not in O.T. (except in a very few instances) convey the idea of a nicely adjusted scale of reward and punishment. Such an idea was foreign to their experience. They naturally conceived of God after the pattern of the kings whom they knew—Oriental chiefs or sultans. It is not 'injustice' for such princes to be arbitrary and capricious. It is expected of them, and their subjects may be thankful if they preserve some moderation in the exercise of their undoubted rights. There was nothing shocking to them in the most flagrant disproportion between guilt and penalty. The writer who describes the killing of Uzzah for touching the ark, must have conceived of the 'holiness' of Jehovah as something more like electricity than any moral quality.

It is indeed remarkable how late a development is the horror of disproportionate severity. Consider the favourite plots of Greek tragedy—the relentless punishments of the gods for some venial act of pride. Think of Prometheus crucified for a generous error—Christianity is all on the side of Prometheus against Zeus.

We have no right to be surprised, for our criminal law, till within living memory, was as blazing an example of disproportionate severity as can be found in any Greek or Eastern stories. Listen for one minute to British 'justice' in 1818. I have copied the official record of the Lincolnshire assizes in that year:

A retired soldier; entering a house and stealing a coat and jacket. Death.

A boy of 15; breaking open a desk and stealing £1, 3s. 6d. Death.

A boy of 17; entering a house with intent to steal. Death.

Two young men; housebreaking. Death.

A boy of 19; firing an oat stack. Death.

Two young men for the same offence. Death.

Two boys for burglary. Death.

A man of 30 for entering a shop and stealing a pair of shoes. Death.

This callousness has an important bearing on the doctrine of future punishment which we have inherited from times when stupid, senseless cruelty of this kind excited no surprise or reprobation. Such as men themselves are, such they will imagine God to be. Human justice is modelled on our ideas of Divine justice. The modern revolt against the dreadful pictures of hell which we have inherited is inevitable and amply justified. I am thinking not so much of the duration as of the character of the punishment. I do not think we have any right to assume that all will at last go to heaven—we have met many who would be much out of place there, at any time; but that God is a torturer——no, that we cannot believe any longer. Our Lord never meant 'the fire' to be taken literally.

But let us turn from theories to the world as we know it. What seems to be the truth about justice in this world?

We should prefer a world in which poetical justice was done, as it is in old-fashioned fiction; though here also we are less fierce than the early Victorians. I recall a novel in which an atheist is swallowed up in molten lead, falling on his hands in the first instance; and another in which a Jesuit is eaten by rats in a secret passage of his own contrivance. We

forget sometimes how absolutely our Lord condemned this kind of thing. A tower, whether in Siloam or London, is not at all more likely to fall because criminals or atheists happen to be walking under it.

Many clergymen and moralists think that they are doing God service by drawing lurid pictures of the punishments with which Nature visits vice. The plain truth is that Nature has no diseases ready for the worst scoundrels. She punishes the drunkard, and in a very random and blind manner the less heinous forms of impurity. The most horrible offences under this head entail no physical danger. It is therefore absolutely indefensible to use the blind cruelty of Nature to reinforce the motives for clean living.

The law of heredity has been shorn of much of its moral force. Acquired tendencies are probably not transmitted, so that except by bad example a father is not liable by his misconduct to taint the character of his son.

Nature has a morality, but her methods are rude and clumsy. She trusts to us to rectify them in dealing with our fellow-men.

But what a false abstraction it is to speak of Nature apart from humanity! Humanity is part of Nature. Our reasoning faculties which enable us to conquer Nature by obeying her, are part of Nature. Our affection for our fellow-men, our sense of justice, our sense of pity, our self-respect, which makes us abhor things which our lower appetites desire, our belief in a heavenly Father who can hear our prayers—all these things are a part of Nature. They have a right to be there; God made them, as He made the world.

Nature apart from man knows nothing of human justice; but then Nature is not apart from man. God has never promised that the world shall be just to man when men are unjust to each other. This is a good world for us because God has given us the great privilege of making it better. That is why God has implanted in us the sense of justice, the love of fair play, and generous indignation at the sight of wrong. The historical answer to the pious wish, 'God mend all,' was, 'Nay, then, we must help Him to mend it.'

The problem of individual justice doubtless remains on our hands. But let us not have any *meum* and *tuum* account with our Maker. God's justice is done rather by the transformation of ourselves than of our circumstances, and this is what we really desire. If it is His will that we should be admitted to a share in Christ's unmerited sufferings 'for his body's sake,' shall we make that a grievance? 'For even hereunto were we called; because Christ also suffered for us, leaving us an example that we should follow his steps. Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously.' Shall not the Judge of all the earth do right? Yea, verily; though He slay me, yet will I trust in Him.

A Lacuna in the Text of the Acts of the Apostles.

By J. Rendel Harris, Litt.D., LL.D., D.D., Manchester.

When we read the account of the addresses given by St. Peter on the Day of Pentecost and on days that immediately followed, we are obliged to admit that the reporter, whoever he was, or, it may be, the historian, has employed the method of abbreviation. Something, essential to sequence, seems to be wanting. The text itself tells us as much, by the statement (Ac 2^{40}) that 'with many other words he testified and exhorted,' etc. This is conclusive evidence that only a summary of the address is given. The remark of the historian discloses also the method on which the address and any supplementary matter belonging to it was composed. The address was a testimony, as well as an exhortation, and so it was based on testimonies or quotations from the Old Testament; these forming the only court of appeal available to the advocate. This might have been recognized without the corroboration that comes from the word 'testified,' for even a superficial reader can see that the appeal is to the Old Testament, and the reader who is at all familiar with the quotations from it that are current in early Christian writers will be aware that the passages quoted by Peter are either

conventional or such as rapidly became so. One of the most striking instances is that in Ac 4^{11}, where Christ is affirmed to be the Stone that was rejected of the builders; perhaps the earliest and certainly one of the most widely diffused of early *Testimonies against the Jews*; it has a section to itself in the early collections of prophecies, with the heading that Christ is the λίθος, or *Stone*.

Now if what we suggest be correct, namely, that the speeches at the beginning of the Acts are abbreviated, it almost follows that the text will be subject to lacuna and show signs of discontinuity—as any one will realize who tries to reproduce a long sermon or speech in few words; and if lacuna, in the sermon in question, be conceded either in the middle of the report or at the end, it is highly probable that the missing matter was of the nature of Testimonies. We recognize, in fact, the *Heads of Testimonies* in such passages as Ac 3^{18}, where God is said to have announced beforehand by the mouth of all His prophets that His Messiah must suffer; here the heading is ὅτι παθητὸς ὁ Χριστός, for which we may compare Ac 26^{23}, Lk 24^{27}, as well as Justin, *Dial.* 39, Athanasius and Zacchæus, p. 3, etc. We notice also, in passing, that the manner of introducing the Biblical quotations in these early chapters is conventional, and can be reduced generally to the type, 'Moses says,' 'David says,' and the like. In primitive quotation Moses means the Pentateuch, David the Psalms.

In the second chapter of the Acts there is a whole section relating to David, running from v.^{25} ('David says') to v.^{35} ('David himself says'). A contrast is drawn between what David says and what David means: David says (v.^{25}) εἰς αὐτόν, *i.e.* referring to the Messiah; David did not ascend the heavens (v.^{35}), which is followed by the proof-text for the Session at the Right Hand of God (Ps 110^{1}). But here we notice that something is missing; the text proves the Session, but there is no proof-text for the Ascension: the words οὐ γὰρ Δαυὶδ ἀνέβη ('it was not David that ascended') imply a previous passage from the Psalms, or elsewhere, which can be taken to mean that some one (who is to be understood as the Messiah) did ascend. Nor is it difficult for us to find the verse; St. Paul has preserved it for us; it is in Ps 68^{18} (cf. Eph 4^{8}):

> ἀναβὰς εἰς ὕψος ᾐχμαλώτευσεν αἰχμαλωσίαν,
> ἔδωκεν δόματα τοῖς ἀνθρώποις.

Suppose we insert this, with a prefixed 'David says' between v.^{32} and v.^{33}. We have now made continuity, not only with v.^{34} (ἀνέβη), but also with v.^{33} (ὑψωθείς) and with ἐξέχεεν τοῦτο (which the Western text rightly completes by τὸ δῶρον). Now let us look at v.^{32}, bearing in mind what we have already inferred as to the dependence of the argument upon proof-texts taken from the O.T. Here we are told τοῦτον τὸν Ἰησοῦν ἀνέστησεν ὁ Θεός, but there is no proof-text given, and it is natural to infer, from the first study of the passage, that David and his indirect testimonies have been replaced by the Apostles and their direct testimony. It is doubtful, however, if what we call direct testimony had the same weight with the audience as the other. Can we, then, find a statement, in the Psalms or elsewhere, which will fill up the lacuna, and shed light on the argument? The answer is in the affirmative. Origen has preserved what is, we think, the missing text in the Acts, and provides as close a parallel as could be desired, by way of expansion or explanation.

In the first book of his commentary on *John* (Bk. i. c. 23) he discusses the various names given to Christ in the O.T. (as that He is called Jacob, Israel, Judah, Branch, Flower, etc., most of which can be paralleled in Justin Martyr's *Dialogue with Trypho*), and, in addition to these Messianic titles, he says 'that the Messiah is also called David, as when Ezekiel prophesied, speaking in the person of God, "I will raise up (ἀναστήσω) David my servant, who shall shepherd or rule them" (Ezk 34^{23}). For it is not David the patriarch who is to be raised (ἀναστήσεται) and rule the saints, but Christ.' If we compare the language of Origen with that of St. Luke, we are struck with the similarity of the terms used; there is the reference 'to the patriarch David' as in Ac 2^{29} ('I may speak freely to you *concerning the patriarch David*'); then there is the expression 'David my servant,' which we shall meet with presently in Ac 4^{25}, and there is the parallel between οὐ γὰρ Δαυὶδ ὁ πατριάρχης ἀναστήσεται and οὐ γὰρ Δαυὶδ ἀνέβη, in Ac 2^{34}; and last of all there is the continuity that is established with Ac 2^{32}, ἀναστήσω Δαυὶδ τὸν παῖδά μου, and τοῦτον τὸν Ἰησοῦν ἀνέστησεν ὁ Θεός.

It appears, then, that we ought to insert Ezk 34^{23} at the beginning of v.^{32}, very nearly in the setting given to it by Origen, as follows:

> Ἰεζεκιὴλ δὲ ἐπροφήτευσεν περὶ τῆς ἀναστάσεως αὐτοῦ· ἔλεγε γὰρ ἐκ προσώπου τοῦ Θεοῦ· Ἀναστήσω Δαυὶδ

τὸν παῖδά μου· οὐ γὰρ Δαυεὶδ ὁ πατριάρχης ἀναστήσεται, ἀλλὰ τοῦτον τὸν Ἰησοῦν ἀνέστησεν ὁ Θεός.

It will, I think, be conceded that the foregoing treatment of the first reported Apostolic sermon would supply a unity and a continuity to the discourse which it does not possess in the ordinary text. The principal objection to the amended text will come from those who do not like to think that the words of Ezekiel could be quoted with an unnatural sense given to the expression 'I will raise up,' but such an objection will not greatly impress those who know how readily the early Christians attached fresh *nuances* to ordinary terms: such a case as that of the Psalm might be taken as a parallel, where David says:

"I [*i.e.* David] fell asleep and I slumbered; I was *raised up* because the Lord helped me."
(Ps 3[5]); cf. Justin, *Dial.* 95.

This is one of the early proof-texts for the Resurrection. That we are on the right track appears from another consideration; from the new point of view, as we said above, we can shed light on the other Pentecostal discourses. For instance, the last verse of the third chapter of Acts has the conclusion of a Petrine discourse in the words, 'God has *raised up his servant*, and sent him to bless you, in turning away every one from his iniquities.' Here the received text has 'raised up his servant *Jesus*,' and no doubt this is the ultimate intention of the speaker, but the shorter text is more correct, which can carry either the meaning 'David' or 'Jesus' as object. The servant that is raised is, in the first instance, called David, as in Ezekiel's prophecy, but it is really Jesus, because David is Jesus and speaks for Jesus. Thus the παῖς in the first chapters of the Acts is David-Jesus. We can see the same equivalence in Ac $4^{25.\,26}$ where the Lord speaks through His servant David in the second Psalm, and says, 'Wherefore did the heathen rage, etc.?' for of a truth it was against 'thy holy servant Jesus' that the rulers were gathered together.

It appears, then, that in an undue zeal for finding the Servant in Isaiah, we have missed him in Ezekiel and in the Psalms. The early Church was better instructed; in the first eucharistic prayers of the Church in apostolic times we have the expression of thanks for 'the holy vine of *David thy servant* . . . which thou hast made known to us through *Jesus thy Servant*.' Here, again our David-Jesus parallel is justified. The one is, according to St. Peter, 'dead and buried,' and is in the Creed with Jesus up to that point, but then 'his tomb is with us,' and that takes Him out of the Creed and into the Guide-book. The parallel has been exhausted. The observation of the antithesis between David and Jesus is essential to a right understanding of the first chapters of the Acts.

Recent Foreign Theology.

Was Moses Martyred?

Professor Ernst Sellin is one of the most accomplished, and, in some directions, decidedly the most stimulating of all the scholars working to-day upon the Old Testament; and a brief account of his recent discussion of the significance of Moses,[1] which reveals alike his minute command of the Old Testament text and his gift of ingenious combination, may be not unwelcome to readers who have found it difficult to keep track of recent German criticism.

He begins by remarking that the greatest problem of the religious history of Israel is, Who was Moses? It is not enough to say with Wellhausen that he inspired his fellows with the faith, 'Jahweh the God of Israel, Israel the people of Jahweh.' In 1906 Meyer had maintained the thesis that our knowledge of Moses rests on the tradition preserved by the Levitical priests of Kadesh, a tradition which ultimately influenced the great prophetic reform movement. But as a matter of fact, Sellin argues, from the tenth century onward these Levitical priests were regarded by the prophets

[1] Dr. Ernst Sellin, *Mose und seine Bedeutung für die israelitisch-jüdische Religionsgeschichte* (Leipzig, Deichertsche] Verlagsbuchhandlung [Dr. Werner Scholl]; Mk. 4).

as their deadly enemies: in spite of occasional friendly contacts, real religious reform was inspired almost exclusively by the prophets. Gressmann in 1913 recovered a more adequate picture of Moses, as not only the priest of Kadesh, but as the leader of the Exodus and the founder of a religion which had a creative influence on faith and morals. But between the Moses who inspired the prophets and the Moses to whom, *e.g.*, the bull-worship of Dan is traced, there is a chasm, which suggests to the fertile mind of Sellin that there must have been an independent prophetic tradition about Moses, a tradition which supplements the traditions of the Pentateuch; and this he finds first clearly represented by Hosea, who speaks of Moses as a prophet, but who knows nothing of the Levitical priest of Kadesh. His thesis is that the religion of Moses was never that of the people as a whole, but only of an inner circle, and that it can still be traced from Deborah and Samuel on to Hosea, Deutero-Isaiah and ultimately Deutero-Zechariah. He believes that Moses died a martyr's death, and that towards the end of the Babylonian exile the hope emerged that he would rise again from the dead, lead his people again through the wilderness and declare to all the nations of the earth, as once to his own people, the revealed will of God. When this expectation collapsed (though it was never quite extinguished, cf. Mt 17^{1-13}) the memory of the great shepherd who had given his life for his religion was still alive, and in the third century B.C. the apocalyptist Dt.-Zech. associates the final salvation with the penitent return of the people to him whom once they had pierced. This, thinks Sellin, is the long-lost key which would unlock many an Old Testament problem.

It is indeed a strange thesis, carried through with all the writer's wonted intuition and ingenuity. He begins his discussion with Hosea. To that prophet Israel's historical career from her emergence upon the soil of Canaan was one unbroken apostasy, revealed alike in her idolatry and in her moral and political chaos, but at several points in that history that apostasy had been peculiarly appalling—at Gibeah, Mizpah, Bethel, Shechem. Most awful of all, however, had been the conduct of the people at Shittim, to which Sellin finds allusions in 5^{1} 9^{7-14} 12^{14}–13^{1}; it is in this section, and in contemplating the sin therein reflected, that the most dreadful curse in his book occurs—$9^{11f.\ 14}$. By transposing and emending 12^{14} (E.V. ^{15}) 13^{1} he secures the reading, 'Ephraim provoked him' (*i.e.* the prophet Moses mentioned in v.^{13}), 'Israel embittered him. So long as Ephraim spake my Torah, he was prince in Israel; but he paid the penalty on account of the Baal and was put to death. His blood will I leave upon thee, and his reproach will I recompense unto thee.' The explanation of the allusion that Moses was put to death on account of the Baal, Sellin finds in Nu 25, which consists of three unfinished or fragmentary stories (J, vv.$^{1f.\ 4}$, E, vv.$^{3.\ 5}$, and P, vv.$^{6-15}$) gathering round Israel's idolatrous Baal-worship at Shittim. The P section seems to Sellin to contain (and partly to conceal) an expansion of the hint suggested by the J section. In P a plague falls which sweeps away 24,000 people, but it is stayed by the priestly Phinehas who drives his spear through an obscure Israelitish chief and his guilty Midianite paramour. Is this probable, asks Sellin? He reconstructs the story thus. Moses had commanded the 'judges' or leaders to slay the apostates: they refused: then the priests turned their spears upon Moses himself and slew him. Very naturally all this is skilfully obliterated, or rather transformed, by the priestly narrator. Nevertheless, asks Sellin, 'Who but Moses had a Midianite wife? (Ex 2^{21}, Nu 12^{1}). Who but he had entreated Jahweh to slay him for the sin of his people? (Ex 32^{32}). And through the death of what other could so fearful a plague have been lifted, and the whole people redeemed? In confirmation of this is the singular fact that the grave of Moses remained unknown (Dt 34^{5}). This is all very ingenious: is it probable?

But Sellin's acute discussion of Hosea leads to other results scarcely less interesting. According to him, while Canaan is to be desolated, the wilderness into which Hosea represents Israel as being allowed is to be turned into Paradise: there, as in the days of old, she will again find God and salvation. There is no reference in 2^{16-25} to any return to Canaan: the vineyards are to be in the wilderness; there will be there no wild beast or Bedouin arrow, but the end will be as the beginning in the wilderness. That is the place to which Jahweh retires in 5^{15}, and that is the place to which, in the beautiful hymn $6^{1ff.}$ the people propose to go back: 'Come, let us return to Jahweh,' *i.e.* to the wilderness, for He is there. These prophecies of salvation are all genuine, all explicable on the basis of Israel's own traditions without summoning

the aid of Babylonian or Egyptian eschatology. When the dead people have rested for two days at the Mount of God, on the third they will rise again to life (cf. Ex $19^{11.\ 16}$). Thus Hosea's ideal has only a superficial resemblance to that of the Rechabites, for his God dispenses the gifts of the cultivated land, but He dispenses them in the wilderness.

But more. The Decalogue, which is presupposed in 4^2, goes back to Moses, and Hosea's aim was to revive its interpretation of the Divine will. This explains his polemic against idolatry and his demand for justice and kindness in social relations (6^3 12^6 (E.V.^{7})). The references to the 'prophets' in 6^5 12^{10} $^{(11)}$ suggest that the stone tablets embodying the law were prepared by a college of priests, and this again points back to the story of Moses, Aaron, Nadab, Abihu and the seventy elders on the Mount of God (Ex $24^{1ff.\ 9ff.}$). The true tradition of Moses was preserved in small circles of prophetic spirits, but most of his essential teaching was abandoned by the representatives of the official religion, who also very naturally distorted the tradition of his death.

Sellin then pursues his way backward through the prophetical and the historical books, and finds in them subtle traces of the true Mosaic tradition. Amos, though he does not directly refer to Moses, is yet a true disciple of his in his anti-cultic emphasis upon morality as the true service of God: so Elijah, Nathan, and Samuel with his famous 'to obey is better than sacrifice'—an utterance which, of course, Sellin accepts as genuine. (At this point occurs one of those brilliant emendations which are scattered throughout the pages of Sellin. In 1 S 19^{19} he proposes to read נְבִיוֹת, Nebaioth, instead of נָיוֹת or נָיוֹת, Naioth; and he finds in Samuel's mysterious disappearance into the wilderness of Nebaioth, east of Moab and Edom—like Elijah's later disappearance—a reminiscence of the old wilderness tradition.) Between Samuel and Moses, Deborah is the figure who stands in the great succession: she instructs her people in the will of Jahweh and in Jg 2^{2-5} Sellin sees a possible allusion to her protest against the Bethel cult. Thus the old Mosaic tradition, with its demand for morality and its protest against the worship of other gods, runs through the history like a scarlet thread.

The memory of Moses was better preserved in the north than in the south, as Moses, according to Sellin, was an Ephraimite. But his spirit at any rate is reproduced in Isaiah (though he, unlike Hosea, sets his paradise not in the wilderness, but in Judah and especially Jerusalem): and Micah and Jeremiah expressly mention him, each in a great passage expressing the Divine demand in ways hostile to the cult (Mi 6^{6-8}, Jer $7^{21f.}$), while in Jer 15^1 Moses appears as intercessor.

To most readers, however, the chief interest of Dr. Sellin's book will centre round his discussion of the 'Servant of Jahweh' songs in Deutero-Isaiah. Here he maintains that the presence of Moses is pervasive—indeed, Moses is himself the Servant; and he goes through the songs to show how completely this key unlocks their secret. Dt.-Is., like Hosea, makes the wilderness a Paradise, though, following Isaiah, he regards Zion as the goal. 43^{22-28} admirably maintains the old Mosaic tradition which represented Jahweh as not demanding sacrifice or incense. The songs occur in contexts which deal with the return across the wilderness, and with the hope of deliverance from exile is associated the hope of the return of Moses. The Torah which he is to bring in 42^1 is not Deuteronomy, but the Decalogue with its insistence on the exclusive worship of Jahweh and its condemnation and intolerance of idolatry. The end-time will repeat the beginning, with the difference that then the Torah will be declared not, as formerly, to Israel, but to all the peoples of the earth. The Pentateuchal story allowed that Moses had been continually opposed by a murmuring and recalcitrant people: Dt.-Is. 49^{1-6} reflects very vividly his experience, crowded as it was with disillusion, opposition, and persecution. Moses was not a brilliant speaker, neither was the Servant (49^2 50^4). Many of the indignities heaped on Moses (50^6) are suppressed in the earlier tradition, but hinted at in Ex 17^4, Nu $12^{1.\ 11}$. The rebels in $50^{10f.}$ who find themselves in the end among the fiery flames are Korah and his band: these verses are continuous with the preceding poem 50^{4-9}. The climax of the discussion lies, of course, in 52^{13}–53, which describe so vividly the sorrows and sufferings of Moses, smitten as he was by an Egyptian disease (elephantiasis?) and put to death without a trial, but to this long dead faithful servant the unbelievable is to happen: he will be miraculously raised from the dead. As the wonder of the return will be performed for the people, so the wonder of resurrection will be performed upon Moses, who

will return from the dead to make the Torah great and glorious. (Among the interesting textual suggestions to chap. 53 may be mentioned that in v.[9], where 'he made his mound with the rich,' עָשִׁיר becomes 'with *the satyrs*,' שְׂעִירִים, 'the demons of the wilderness.') Here again, much as in Hosea, the end repeats the beginning, only on a more glorious scale: the people are to be led by him across the wilderness once more, and the Torah will be proclaimed by him throughout the whole world. Jesus and His disciples found in these Servant songs, with their picture of innocent vicarious suffering and death, a solution of the dark riddle of existence, and His salvation, in a grander sense than could be predicated of the redemptive work of Moses, was to reach to the ends of the earth. Thus the prophetic religion of the Old Testament is even closer to that of the New than we had supposed—founded, on the one hand, on the grace of God, and, on the other, on the life and suffering and death of the founder of the religion. But, alas! Judaism chose the path of legalism, which was the antithesis of the prophetic redemption.

In Deutero-Zechariah (11[4]–13[9], third century B.C.) the ancient tradition re-emerges: Moses is the good Shepherd (11) who was pierced and slain (12). Dt.-Zech. does not speak of his return, nor of the vicarious value of his life and death, nor of his mediation of salvation to all peoples: but what he does say is very significant: and both he and Dt.-Is. would have been better understood had the tradition of the martyrdom of Moses been more clearly preserved in our historical sources.

What, then, are those sources? They are three —J, the Levitical tradition (expressed chiefly in Dt 33[8-11]) and E. According to J, Moses was neither a political leader, nor a magician, nor a miracle-worker, nor an ecstatic, nor a Levite, nor a priest, nor the founder of a new religion. He is the inspired shepherd who proclaims the will of Jahweh and has it set up on stone tablets. In J he dies in Shittim, probably a martyr's death, as we may infer from P's continuation of the story in Nu 25[6-15]. In the Levitical tradition, the Levites claim descent from Moses, but they may well have been of a spirit very different from his, and this may be reflected in the stories of the opposition offered to him at times by Aaron and Miriam, Nadab and Abihu, Korah, etc. For E, Moses is in the first instance a *nabi* (cf. Dt 34[10]) not an ecstatic, but a visionary in the sense that he had seen God and spoken to Him face to face: he is also, like Elisha with his magic staff, a wonder-worker; and further he is an inspired priest. We seem to see in E a compromise between the priestly tradition which demanded the cult and the prophetic which rejected it as an expression of the Divine will.

The great crime of Israel was the murder of Moses. The priests obliterated the tradition of his death, as they were ashamed of it, but it lived on in prophetic circles and is reflected, even if somewhat obscurely, in the pages of Hos., Dt.-Is., and Dt.-Zech. The people as a whole never understood him, his name was associated with a view of religion of which he was the sworn foe. The words 'O Jerusalem, that slayest the prophets,' acquire a new pathos, if Israel began by slaying the first and greatest of them all; but Dt.-Is. was right in maintaining that Moses and his Torah belong to all the world.

This is but a brief sketch of an extraordinarily stimulating and suggestive book. The thesis that Sellin has defended can never be more than a hypothesis, but that can be said of many another finding of Old Testament criticism. Whether we accept his thesis or not, we must admit that it has been brilliantly stated and defended; and the best scholars are those who will value most the suggestions scattered throughout its fruitful pages.

J. E. McFadyen.

Glasgow.

Saussaye's *Lehrbuch der Religionsgeschichte* had reached its third edition before the War, but this standard work has been out of print for ten years. During the war the publication of a new edition was impossible, the co-operation of scholars from different countries being essential to success. The original editor, Dr. Chantepie de la Saussaye, died on the 20th April 1920, and the editing of the fourth and thoroughly revised edition has been entrusted to the eminent scholars, Professor Albert Bertholet and Professor Eduard Lehmann. The new edition, like its predecessors, will not include dissertations on the religion of Israel and the Christian religion, monographs on the Biblical religions being, it is held, numerous and easily accessible. There is, however, the welcome announcement that Professor Bertholet is preparing a History of the Religion of Israel. Vol. I. contains two introductory articles by Dr. Lehmann; on Primitive

Religions, Dr. Ankermann (Berlin) writes; on Chinese, Dr. Franke (Berlin); on Japanese, Dr. Florenz (Hamburg); on Egyptian, Dr. Lange (Copenhagen); on Further Asian, Dr. F. Jeremias (Magdeburg); on Islam, Dr. Chr. Snouck-Hurgronje (Leiden). In Vol. II. Dr. St. Konow (Christiania) writes on Indian Religions; Dr. Lehmann (Lund) on Persian and Manichæan; Dr. Nilsson (Lund) on Greek; Dr. Deubner (Freiburg i. Br.) on Roman; Dr. A. Brückner (Berlin) on Slavonic; and Dr. Grünbech (Copenhagen) on German.

The work is published at the *Verlag von J. C. B. Mohr* (*Paul Siebeck*) in Tübingen, and it is stated that the two volumes will be completed in the autumn of 1925. The parts are issued monthly, the price of each being four Swiss francs.

The Bicentenary of Kant's birth (22nd April 1724) has been celebrated by the publication of a goodly number of volumes dealing with various aspects of his philosophy. Professor Heinrich Rickert, of Heidelberg, author of many erudite works and a student of Kant for 'more than forty years' has published *Kant als Philosoph der modernen Kultur: ein geschichts-philosophischer Versuch* (pp. xii, 216; 6½ Swiss francs. J. C. B. Mohr, Tübingen). In 1891 Rickert delivered his first lecture on Kant, and in recent years he has given special attention to the relation of modern culture to the *Critiques of Reason* (*pure and practical*). There are many *Dilettanten*, he thinks, who claim to be followers of Kant, though they have little scientific knowledge of his teaching. Rickert himself is not a Kantian, if that name connotes agreement with all the essential principles of the Königsberg philosophy. Kant did not found 'a system which, in its entirety, must be either accepted or rejected.' In Rickert's opinion, 'he most truly has the mind of Kant who endeavours to complete and transform the critical philosophy.' The purpose of this book, as defined by the author, is to discover 'what Kant, as a philosopher, has to say to us concerning the historical epoch in which we are living, which we call 'modern.' In pursuit of this aim, Rickert writes succinctly and lucidly on, *inter alia*, 'European Rationalism' and 'Greek Intellectualism.' A comprehensive and informing study closes with chapters on 'Knowledge and Faith' and 'The Problem of Final Unity.'

In the series of pamphlets, whose general title is 'Philosophy and History,' the same publisher issues the address given at the Kant celebration in the University of Basle by Professor Karl Joël: *Kant als Vollender des Humanismus* (Gm 1). Kant's teaching is held to be, in the Renaissance meaning of the word, Humanism, inasmuch as it is 'a call to human beings to be manly, that is to say, to be mature and self-reliant.' Kant's ambition was not to teach philosophy, but 'to teach to philosophize'; therefore, he would have philosophy conclude and not begin with a definition. How the Socratic Kant became a Platonist is instructively shown, and the merit of his Ethics is held to be that it is neither an ethic of God, nor of Nature, but of Man. Humanism completed itself in humanity. 'The categorical imperative of duty is addressed to man, for in the holiness of God it is already fulfilled. Only for man is there an "ought"; for the animal there is only a "must"; therefore, because man alone is a being who "ought," man alone is free.' A suggestive sentence may be quoted, as an example of others like unto it, which are expanded at length, and expounded in detail: 'Kant set out to define the limits of Reason, and discovered the power of Reason.'

J. G. Tasker.

Leamington Spa.

In the Study.

Virginibus Puerisque.

Ben Jones, his Mark.[1]

'Even a child is known by his doings.'—Pr 20[11].

The other day some of you thought you had me out, clean bowled, the middle stump, right out of the ground! I was telling you about the bees, how, when they find a flower quite full of nectar or of pollen, they hurry home and spread the news to all the rest: and that these others know where to look for the treasure, because the finder of it carries home some of the scent of the flower. And that's where you thought you had me! Yes, you

[1] By the Reverend A. J. Gossip, M.A., Aberdeen.

said to yourself, but lots of flowers have no scent, and what happens then? Very smart, a real good curly ball, but it didn't get me. For the bees thought of that too ever so long ago, and have got round that also. The wise men tell us that every bee carries a wee bag of scent of its own—it doesn't often use it, but sometimes it does—and that all other bees can smell it easily. You and I can't. But that is nothing. You remember when Dad went for a walk through the fields, and called back to you to let the dog out, how by the time you got it he was out of sight, and you hadn't an idea where to look for him. Yet the dog never paused, put down its head and raced across the fields, where Dad had walked. It smelt him; it kept saying to itself, 'He has been here, and here, and here.' Yet, even if you had got down on your hands and knees and sniffed and snuffed till you were tired, you would have smelt nothing. Well, it's like that. And every bee has a scent all its own—so they tell us, though how they know I cannot think—a scent quite different from that of all the rest. So that the others know at once which of them all it is that has been here; just as Mother could pick out your baby anywhere, though to most men babies look fairly much the same; or as a shepherd knows each sheep and can't think how we find them look so dreadfully alike. Well, when a bee comes on a flower just full of treasure and without a scent, 'I must not lose this,' it thinks to itself; 'must share it with the others,' and with that it lets out a little of its own scent on the flower to mark it, and away home as fast as its wings can fly, to tell the news. And the others, watching it dancing—you remember about that?—say to themselves, 'She has come upon a splendid lot of pollen, and it is in a flower without any smell, for she has brought home none with her; but she will be sure to have marked it for us.' And so off they go, passing this flower and that, for they have scents, you see, and they are looking for one without any. Ah, here is one! but, no, it isn't this, for there is no trace of that bee's smell they are looking for. Until somewhere—'Oh, here it is!' they say. For she has been here, and has marked it, and with that in they go, and find it. That is very clever, isn't it? And yet we all keep doing something like that without knowing. When you get up in the morning, any one could tell that you have been in the bed. For there is the round mark on the pillow where your head lay, and another bigger one where your body has snuggled all night through. And all the day and every day we leave a mark as clear as that behind us wherever we go. Mother says at once, when she opens the dining-room door, 'The children have been here!' And yet there is no child anywhere in the room. No! but the sofa is covered with toys not put away, and there are books on the floor, and games spilt all about the table, and Mother knows you have been here, for you have left your mark.

So it is everywhere. There are some boys, and you can always tell where they are, for there there is always someone crying, or games getting spoiled, they are so rough and bullying. And there are girls so bright and cheery that wherever they may be all the rest are certain to be glad and laughing, and you can trace them easily by that. The other day Mother came up from town in a great hurry. 'The wee ones will be getting cross and tired and grumpy,' she said, 'all alone.' But when she opened the door, 'Oh,' she said, 'I need not have hurried, So-and-so'—was it you?—'is here, and where she is the wee ones always are quite happy.' And, indeed, there was a merry sound all through the house. For So-and-so—*is* that your name? I thought it was Mary—is so sunny and unselfish, that she makes things go, and coaxes out smiles, and has every one about her happy-hearted. I wonder what mark we are leaving, if, when people come on it, and know we are about, they are glad or sorry? There was once the dearest and most splendid of all Persons any one can think of—you know who He is—and they used to say that He went about doing good. And so He always did. And when He was a little chap like you, what could He do? Just little things like you, but then He did them. He could tell wonderful stories to the wee ones, when His mother was busy, and they were tired of games, were cross and fretty; couldn't you do that? And He could carry up the water night and morning from the well for an old lame body up the street. Or He could look in with some toy that He had made for some poor ill boy in bed now for months and months. Just little things. But when people saw the old soul's water-pails set full behind the door where it was coolest, and the sick laddie with his boat or toy, 'Ah!' they said, 'Jesus has been here.' There was His mark to prove it, and to make them sure. And what about us? When holidays are over, and you are back at school, do they say at home, with a sigh of

relief, 'Well, thank goodness that wild rowdy scamp won't be halloaing through the house all day, tearing the stairs down, whistling and quarrelling, and there will be some chance of peace at last!' Or do they miss you all the time, and wish, and wish that you were back? I wonder if, where we are, those about us know that they have come on something glorious and splendid; if their faces light up because we are there. 'Ben Jones, his mark,' the old sailors used to say, and put down a cross or something. What is yours?

The Fear of Falling.[1]

'When I fall, I shall arise.'—Mic 7^{8}.

Grenfell of Labrador tells of a pony that his brother and he had in the old home of their childhood. Their father made them save up for its purchase. They inaugurated a 'pony fund,' to swell which there was many a bit of self-denial. His idea was that thus to look forward to possession and to deny themselves for the sake of it, was one of the best ways of teaching them to appreciate it and to treat it with kindness. For a pony is more than a toy and has to be used with consideration. The day of its coming was a great day, and the creature became a very important member of the household. 'How many times we fell over the pony's head and over her tail,' he says, 'no one can record. She always waited for us to re-mount; and we were taught that great lesson of life, not to be afraid of falling, and to learn how to take a fall.' For falls are part of the process of learning to ride. You learn how to stick on a horse by falling off. I know men who went through cavalry schools during the war, and that seemed to be the rough-and-ready method of training. A group of men were put on horses, which had to be ridden round and round the ring. In the centre was the instructor, with a whip and a rough and sarcastic tongue, the whip for the horses and the tongue for the riders. Round the recruits went, and off they fell. As quickly as may be they had to pick themselves up and mount again. Falls were many, but they were little accounted of in those cavalry schools. They left a man sore and bruised and stiff. Nor was the process without serious accidents; yet it went on, and batch after batch of first-class horsemen were turned out. A hard school it was, but it worked. No one learns to ride without falling. There is little of a riding future for any one who, being thrown off, is too discouraged to mount again. 'Learn to ride the horse that threw you,' was the title of Silvester Horne's last address to a school of boys and girls. The rule, he said, was given him in early life, and he regarded it as one of the greatest rules of living. That rule involves both these lessons that Grenfell learnt in the school of that pony, not to be afraid of falling and how to take a fall. I read recently of a boy who was learning to skate. He sat down rather heavily on the ice, and an old gentleman, who wanted to be sympathetic and kind, said, 'I should give up, if I were you. You will only hurt yourself.' The tears were filling the little fellow's eyes, but he managed to smile, and said, 'Thank you, sir, but I didn't buy these skates to give up with. I bought them to learn how with.' That boy had learnt how to take a fall. Not to be afraid of falling is a valuable and essential lesson, whether we are learning to walk, or skate, or ride, or live.

Yet not a few never learn that lesson. The fear of falling keeps them from many an accomplishment and achievement. Had they not been so fearful they might have won through to life's high places. Many a youth never learns to speak in public just through fear of breaking down. Yet if we do break down once or twice, what does it matter? Some of the greatest orators have come to mastership by that road. To break down ought to discourage us no more than a fall discouraged the wee boy with the skates, or Grenfell with the pony. Yet everywhere is this bogey Fear holding youths back. It keeps all too many from being what they might be. It prompts them to say 'No' to the quests and challenges of life. They hold back, through fear of failure, and watch others go forward and win. One of A. E. W. Mason's books, *The Four Feathers*, has this fear of failure as its theme. Harry Feversham, a young army officer, member of an old English family, resigns his commission on privately hearing that his regiment is about to be sent to Egypt on active service. It was not that he was a coward, but fear lest he might prove to be one. From boyhood he had foreseen that his destiny was the army, and from boyhood this fear had been with him. Three friends and fellow-officers each sent him a white feather, to which his fiancée added a fourth, returning at the same time her engagement ring. He was in disgrace—a pariah. Yet the situation did one big thing for

[1] By the Reverend F. C. Hoggarth, Whalley.

him. It removed the bogey Fear—the fear of failure that had held him back. He determined to retrieve his disgrace, and the book tells how bravely he did it. Once the fear was lifted he proved in what a heroic mould he was cast. None of us can afford to indulge this fear of falling. The greatest weapon in our armoury for the conquest of fear is faith.

'Held we fall to rise, are baffled to fight better.'

The Christian Year.

First Sunday after Epiphany.

The Unattractiveness of Jesus.

'He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.'—Is 53^2.

'And blessed is he, whosoever shall not be offended in me.'—Mt 11^6.

The attractiveness of Jesus is an almost universally accepted conception. The painter's brush finds no subject more inspiring than some aspect of His grace and beauty. Our poets are quickened to high feeling when they remember His passing. Our great composers are moved to solemn music as His words sink down into their hearts.

But is this wholly true? Is Jesus so universally attractive as these testimonies would seem to prove? Is it not as true to say that to many men Jesus is not attractive at all, and that at times He, and all He stands for, are objects of dislike? The Evangelist who revealed His inner life summed up the sharpest edge of His rejection, 'He came unto his own, and his own received him not.' All the Apostles bear witness that He was 'a stone of stumbling, and a rock of offence.' Jesus Himself, with a shadow on His heart, described Himself as 'the stone which the builders rejected.' And His most pathetic benediction is found in the words, 'Blessed is he, whosoever shall not be offended in me.' What is the deeper truth in this unattractiveness of Jesus? It is this, that to the natural heart Christ is alien, and always remains so.

Let us mark the features in Jesus which repel the natural man.

1. The first feature is *the holiness of His character.*

Deep down in the unregenerate heart there is an antipathy to holiness. Human nature is not entirely evil, but it is tainted through and through, and, in consequence, as Paul says, 'the carnal heart is enmity against God.'

To ask some men, who pass muster with the world's moralists, to spend a whole day with a man of God, whose motives are rarely unselfish, whose peace is seen in the quiet contentment of his spirit, whose conduct is touched to fine issues of thoughtfulness and courtesy, whose prayers are felt when they are not heard, is to call them to live in an atmosphere which they find difficult to breathe. They are glad to escape to lower levels of conduct and impulse. Holiness scares and affrights them. In the same way Christ's holiness always troubled men. As the intense light of His sanctity fell upon Pharisee and Sadducee and discovered the devils lurking in their hearts, as it searched and exposed even the disciples, they shrank from Him.

2. The second feature is *the mystery of His personality.*

This reason for Christ's unattractiveness leads us into a different region of thought. There are minds which are simple and unquestioning. These are easily accessible to spiritual things and are swiftly brought into tune with the infinite. They find the mystery of the personality of Jesus full of helpfulness and delight. But there are other men who are accustomed to the clear white light of material truths. They are eager to reduce all knowledge to terms of mathematical precision. To them Christ's mysteriousness is a stumbling-block. Every great personality, Hegel says, lays upon the world the penalty of explaining him. Our foremost thinkers and teachers, our statesmen and men of action, and all our leaders of commanding genius are problems to their generation. But the task in regard to them all is simply one of exploration, knowledge, and analysis. What Matthew Arnold said of Shakespeare:

> Others abide our question; thou art free,

can be said in perfect truth only of Jesus Christ. Simply because Christ goes beyond the reach and the grasp of the natural man, he is hostile to Him, and he resents both His divinity and His humanity. To-day, even among those who are willing to be His disciples, there is a shrinking from the unsearchable depths in Jesus. His thoughts are higher than our thoughts, and His ways than our ways, and we tremble and flutter before the mystery of godliness, and with such an experience He is unattractive.

3. The third feature is *the authority of His claim.*

Whether it be a claim which He makes for

Himself, or one which He makes upon men for their obedience and their devotion, it rouses instantly a reaction in the natural heart. The unregenerate heart always treasures a pagan ideal. It has a constant hunger for pre-eminence, and exaltation, and it has an eager thirst for, and a delight in, what this life can give. The world's ideal of life was never more finely imagined and more completely attained than in the high days of Greece. Then was conceived a manhood, self-poised, self-sufficient, self-pleasing. It was a manhood developed, disciplined, and enriched until it was able to lay a strong hand on all the realms of power and enjoyment. If any man will question himself as to his day-dreams, he will find that they are precisely those of Joseph in his unschooled youth. He sees his sheaf in the field and all other men's sheaves bowing down to it. But Christ came with a claim for humiliation and submission. He made known the meaning of that claim by the course of His life. He came to be poor, homeless, outcast, to refuse the honours the world would have bestowed upon Him, to drink His Father's cup, to walk in the narrow way all through life, and to pass in through the gate of His cross. That is the claim He makes with an imperative authority. We need not wonder that men resent it and refuse it in the hostility of the natural heart.

4. The fourth feature in Jesus which the natural man resents is *the message of the cross*.

Here we reach the core and kernel of the antipathy of the natural man. This is the secret of all other hostilities. It is natural for the natural man to resent the message of the cross. It comes with its condemnation of the life he lives, and loves, and excuses. It comes with a requirement of repentance, and that is the most searching and humbling experience the heart can know. It comes with a call to a lowliness and humility, which cuts deeply into the pride and self-sufficiency of the human heart. It comes with the inexorable condition that only as a little child can a man enter into the Kingdom of God. It comes with a demand for a confession of wrong-doing, and acceptance of forgiveness, and a surrender of the whole being to Him who has redeemed him. That has always been the foolish thing to the Greek, and the stumbling-block to the Jew. To-day, there are millions upon whom Christ's moral loveliness has begun to dawn. They are willing to let the other features which they resent lie in the shadow, and, as they say, become agnostic to what is too high for them. But they are not willing to accept the gospel of the cross, and there Jesus is still unattractive.

When and how is this unattractiveness overcome? It is overcome in that day when men's eyes are opened to see Christ in His redeeming grace, and their ears are able to hear His regenerating word. There comes a time when some great need, or some baffling experience, or some disheartening and ashaming fall, or some discovery of a man's own true self, changes the whole angle of vision, and silences all the sounds of the world's music, and then he sees and he hears Christ. Then Jesus becomes, in the language of the Old Testament poet, once heard so frequently on men's lips, 'the altogether lovely.'

There is a day when Jesus takes every man aside. He makes a silence in our lives. Then His voice rebukes and humbles us; but as He speaks with us the light dawns on the soul, and we begin to see what those saw in Him to whom He became both their desire and their delight. Then we wonder that when others see Him there is no beauty that evokes their desire, and we enter into the peace of that benediction, given to those who no longer stumble at Jesus.[1]

SECOND SUNDAY AFTER EPIPHANY.

Look to Your Motives.

'If therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness.'—Mt $6^{22.\ 23}$.

Look to your motives!—our Lord says to us over and over again in this chapter. Our Lord's words always go to the bottom of things. They always go to the bottom of our hearts.

Our motives are the secret springs of our hearts. Our motives are those hidden things in our hearts that move us to speak and to act. Our lives all issue out from our hearts, like so many streams out of so many deep and hidden springs: and thus it is that we are so often told in the Word of God to 'keep our hearts with all diligence.' And thus it is that our Lord's teaching is so full of all the matters of the heart; and especially of the hidden motives of the heart. Take good heed of your motives, He says three times to us in this single passage.

1. Now, men alone, of all God's creatures on the

[1] W. M. Clow, *The Evangel of the Strait Gate*, 48.

earth, have motives. The sun, and the moon, and the stars all move. They all move with the motion which their Maker gave to them at the beginning, and which He continually conveys to them by His upholding and impelling hand. The fowl of the air also, the fish of the sea, all sheep and oxen also—they all creep, and walk, and run, and fly, each one of them after his kind—but it is never said of any of them that they have a motive in what they do, or in where they go. They have no understanding. They have no power of contrary choice. They were not made in their Maker's image. Their chief end is never said to be to glorify God, and to enjoy Him for ever. They have all their appointed ends, and they all stand in the same ordinances in which they were placed at their creation; but they do not know their own ordinances, nor who ordained them. To man alone God saw it good to give understanding—understanding, and conscience, and will, and a contrary choice. Alone, of all things that live, and move, and have their being in God, man is moved by his own motives.

2. And thus it is that God goes down to our motives when He would know us altogether, and would discover us, and would conclusively judge us. We ourselves make every effort to get at men's motives when we would know them, and would judge them. But we cannot wade with any security into that deep sea. Men's motives lie deep down beyond our discovery and jurisdiction. God's eye alone can see and search out a motive. We all feel that we are not truly known till our motives are known. We all feel that we are not yet fully and finally judged till our motives are laid naked and open. I may do what seems to your judgment right or wrong, praiseworthy or blameworthy—but hold your peace about me till you are quite sure that you have all my motives laid out under your eye. When you praise me, you pain me and humiliate me, if my motive was not a pure motive: and when you blame me, I appeal from your judgment to His before whose tribunal all my motives lie bare:

For I am ware it is the seed of act
God holds appraising in His hollow palm:
Not act grown great thence as the world believes,
Leafage and branchage vulgar eyes admire.

What I am in my motives, that I really am: that, just that, and neither more nor less.

3. Now from all this, it follows as clear as day that our true sanctification, our true holiness of heart, our true and full and final salvation, all lie in the rectification, the simplification, and the purification of our motives. The corruption and pollution of our hearts—trace all that down to the bottom, and it all lies in our motives: in the selfishness, the unneighbourliness, the unbrotherliness, the ungodliness of our motives. We are all our own motive in all that we do: we are all our own main object and our own chief end. And it is just this that stains and debases so much that we do. It is just this that so pollutes our hearts in the sight of God: and it is this that makes all we do so polluted in our own eyes, when we look at ourselves with the eyes of God. It is this that makes so much of our very righteousness to be filthy rags; and it is this inward bondage to bad motives that makes all God's saints to cry out with Paul under their utter wretchedness. Our Lord's blessedness, amid all His labours and burdens and sorrows, arose out of this that His motives in all that He did were good. His eye was single, and therefore His whole body was full of light. He pleased not Himself. And thus it was that He had a clean heart, and clean hands, and a clean and a peaceful conscience in all that He did; and, after His work was finished—because of the simplicity, and the purity of His motives in all parts of His work—He had such a reception awarded Him in His Father's house as no other son or servant of God has ever had. And just as his Master will never be pleased with His disciple till all His disciple's motives are as pure as His own, so neither can the disciple of Christ ever be pleased with himself till he is pure as his Master is pure.

Saints purest in God's eyes
Are vilest in their own.

4. 'The one thing needful,' then, in all that we think, and say, and do, is a good motive. The new birth that we must all every day undergo, the one all-embracing change in heart that God demands of us and offers us in His Son every day, is a complete change of end and intention, a completely new motive. The fall of man took place when God ceased to be man's motive and man's end, and when each man became his own motive and his own end. And the supreme need of all men is just the restoration to their hearts of God as their

true motive and their chief end. Every human heart cries with Augustine—every human heart in its own language: 'Thou hast made me for Thyself, and I know no rest till I find my rest in Thee. Thou hast made us to be moved by one motive, and to be directed by one intention, and to rest, with a perfect rest, in one end: and both our motive, and our intention, and our rest are in Thee.'

5. Now all serious-minded and self-observant men will surely say to all this that they know this already and have long known it: they accept all this, and delight to hear it; but the longer they live, the more they fail to attain to it. They see purity of motive, and simplicity of end, and directness of intention, and godliness of life—all shining like the sun and the moon and the stars high up above them, so high above them that they despair of ever rising up to them. My brethren, be patient: be instructed. The new heart of a saint of God was never yet attained at a bound. A new life of motive, and of disposition, and of intention, and of aim and end is not the growth of a day or of a year. All this present life is allotted by God to His saints to make them a new heart. This inward work will fill up your whole life to its last moment—God, till that moment, working in you to will and to do, to rectify your motives and to protect and purify your ends to the last. Ask yourselves, then, if the one work of your life, the one undertaking and achievement of your life, is making progress. And you have a sure test of your progress just in this question: 'What is my motive in this that I now do? And in this that I now suffer? In the light of God, and under His eye, why do I do this and that? What is my motive? What is my intention? What is the end I have set before myself in this and in that?' And then we shall no longer be as the horse and the mule that have no understanding. We shall more and more set the Lord before us. We shall say in every enterprise, What would my Master have me here to do? And we shall answer ourselves: 'O Lord, I am Thy servant: I am Thy servant, and the son of Thine handmaid. Thou hast loosed my bonds!' At the same time, it is by no means necessary to torture ourselves and to be in continual bondage to the letter of the law. We do not stop at every step of a journey and ask ourselves what place we are going to, and why we are going to that place. We weigh our motives well before we start, and if they are right, we set out; and if they are not right, we turn back.

(1) Now from all this there follow two or three plain lessons. And this very plain lesson to begin with—that we cannot, by any possibility, know, so as to judge, our neighbours' motives. God has not given us the ability. He has reserved that Divine ability to Himself. And at his peril, therefore, let a man intermeddle with another man's motives. Every human being holds secrets in his heart that the day of judgment shall for the first time publish abroad. Leave all judgment of other men's motives therefore to the Judge of all the earth—to Him who will judge you and all men by the thoughts and the intents of the heart.

(2) Again, it is surely a great comfort to a good man to know that a good motive makes the smallest act both great and good in God's heart-searching sight. Splendid deeds that are blazoned abroad by a thousand trumpets are but 'splendid sins' in God's judgment, unless they are done out of a secret motive of true and genuine goodness. Unless love to God and to man, unless self-forgetfulness and self-conquest, lay at its root, the most far-sounding deed that ever any man did was but dust and ashes, and far less than that in the sight of God.

Our Lord says to His disciples, and through them to us: 'Give all your alms in secret: fast and pray in secret: seek out secret places: and hide yourselves, and all that you do, with your Father in secret, and your Father which seeth in secret will reward you openly. And, blessed are ye, when men, not knowing your good motives, shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.' As much as to say: Go down, if need be to your grave, unknown and undiscovered, hated, despised, misjudged, misrepresented, misunderstood: only, keep your heart hidden with Christ in God: and when Christ, who is your life, shall appear, then shall ye also appear with Him in glory![1]

THIRD SUNDAY AFTER EPIPHANY.

The City Gates.

'Go through, go through the gates.'—Is 62^{10}.

This is a tale of two cities. Far away, over the deserts and the weary leagues of alien lands, lay the famous city of Babylon. There for three

[1] A. Whyte, *With Mercy and with Judgment*, 44 ff.

generations, thousands of the Jewish people had been enslaved. Many of the city's towers and ramparts, that were the world's wonder, had been built or repaired by the labour of these Jewish prisoners. Their sons and daughters had grown up in this state of captivity, and they in turn had seen their children's children. That is the tale of one city—the city of slavery.

The other was fair Jerusalem, once fair but now only the ruins of former greatness. The stones of its walls and ramparts lay in broken heaps; the temple itself had been despoiled: and the hang-dog people who lived in its wretched houses were a sort of mongrel among the nations. And yet with all this, there were men who were fools enough to believe that God would fulfil His promise and would restore the lost nation and the lost grandeur. Meanwhile, amid the sorry desolation, it seemed a fool's hope. That is the tale of the second city—the city of home, and hope, and freedom.

But a prophet, seeing these two cities, yet saw above them the providence of God. Thus in his prophecy, he addresses the exiles and shows them the promise of God. One day God will lead them out—out from the city of slavery and sin, back to the city of home and freedom. 'Pass ye through the gates,' he cries, 'pass ye through the gates.'

It is hard to tell to which of the cities he refers. His words may mean a call to pass out of the gates of Babylon, or to pass in through the gates of Jerusalem.

1. So, first, there is Babylon. 'Go through, go through the gates,' cries the prophet. Accept the offer of freedom and a new life. The road is straight, and the passage is sure. Only pass ye through the gates and go out on the great adventure.

Now this is life, if ever there was a picture of it. We and our fathers have dwelt in the city of slavery. We have become so used to it that we hardly know it to be the slavery it is. We have accepted the world and the world's conditions. But on to our lives God has flashed a great chance of freedom. No matter in what circumstances we are, God has offered us 'a future and a hope.' Jesus Christ has opened the city's gates, and there before us, calling, it is true, for some toil and hardship, lies a plain white road creeping over the desert like a ribbon, leading to liberty and new manhood. You would hardly think that the cry 'Go through the gate' was needed. You would imagine that each man, conscious of the slavery of his life, would be tumbling over his neighbour in the passion to be free. And yet the cry is as needed by us as by the Israelites. Some of us are deterred by the friendships we have formed: some of us have really come to love this life as a kind of second nature: some of us have had our will and character so broken, that we have not the resolution and power to struggle to our feet: and others, looking out on the white road and the surrounding desert, are afraid of the toil and agony that the long journey may entail. Pass through the gates—out from the little life in which we live, to the fuller, richer, eternal life of God. But though many are called, few choose!

Make the adventure, then! the gates are open. Let no lower interest rob you from the dream of your full manhood and liberty in Jesus Christ. There is no gain here that can atone for the loss of your soul's freedom and life. The gates to the full, true life of manhood in God are open, thanks to Christ who broke each bar. Pass ye through! pass ye through! Life, peace, happiness, eternal manhood and womanhood lie there.

2. Over against Babylon, there is Jerusalem. Here are the exiles at last arrived before Jerusalem, the dream of their life, the goal of their journey. With a curious quality that marks human nature in all ages, they stand on the hilltop spellbound, gazing at the city. The Prophet in imagination creeps up to the edge of the crowd. 'Brethren,' he cries, 'this is not how to possess Jerusalem. You must enter in. Only as you claim it, can it be yours. Pass ye through the gates.'

This surely is not only a picture, but a lesson. We are brought right up to the gates of certain things and possessions; but often we stand without, not for hours merely, but for years, and never enter. The thing is really ours, if we but knew it. It needs only one step, that we should pass through the gates and possess.

For instance, there is the question of *happiness*. Why are so few people really happy? They have all the conditions, all the necessities, all the qualifications for happiness: but the thing itself they do not possess. There is a great secret here, seldom unfolded to any except those who are of a simple, childlike heart. The secret is this—pass ye in through the gates! The way to possess happiness is simply to claim it, to find it in the

things which are before you, to realize it in the friends, the work, the home, the business which lie there in front of you. If we stand doubting and questioning, or wondering and fearing, the prize can never be ours.

Again, there is the question of *faith*, just as common. So many of us have trudged a long way in search of faith. We passionately desire to believe in the God and the Jesus who have blessed mankind. We think of others whose deep joy and peace have been our unending envy. We have struggled through deserts of doubt, along the rough roads of questioning, through perplexity and anxiety and honest endeavour; and now, many of us are standing with the city of faith only a little distance off. How is such a man to possess the city of faith? Well, there is only one way—he must enter in and claim it! Everything in life is an adventure. Business is an adventure: life is an adventure: happiness is an adventure: and faith, even faith in the last resort, is an adventure, perhaps the greatest of all. Happiness, as we saw, is only got by claiming and using it: life itself is only got by claiming and using it: strength, power, mind, are only got by claiming them and using them! They become ours only as we pass through the gate and possess them. This is so common in every sphere that we take it for granted. Why not take it for granted in regard to religion? There is only one way in this, as in all life, that power and light come by possession. 'Pass ye through the gates.' [1]

The Fourth Sunday after Epiphany.

The Restfulness of Christ.

'He rebuked the winds and the sea, and there was a great calm.'—Mt 8^{26}.

There are some people whom we meet with as we journey who impress us with a sense of restfulness. We are all tempted to strain after effect sometimes, but in the presence of these people we do not think of that. There is no effort to keep up conversation. We are not ashamed even of being silent. Like a breath of evening after the garish day, when coolness and quiet have followed on the sunshine, such natures often, we know not how, enwrap us with a sweet sense of rest.

Now no man can reasonably doubt that Jesus was pre-eminently restful. One of the first invitations which He gave was this, 'Come unto me, and I will give you rest.' One of the last promises before the cross was this, 'My peace I give unto you.' And though there are depths in the peace of Jesus Christ, that reach to the deepest abysses of the soul, yet the words would have been little else than mockery had the Christ not been wonderfully restful. Take a word like that of the Apostle Paul: 'The Lord of peace give you peace alway.' Down to the depths of the sin-pardoned soul you are still in the province of the benediction. But there never could have been that benediction unless the Lord, whom the Church loved and worshipped, had impressed every one who ever met Him with the feeling of an infinitude of rest.

If men realized this fact it would constitute a new appeal for Christ. What we need in modern society to-day is just the shadow and the space of rest, for the times are a little fevered and the pulse is not beating steadily like our fathers'. The strenuous life is being overdone.

It is just here that, out of the mist of ages, there steps the figure of the Man of Nazareth. 'Come unto me, and I will give you rest.' Yet the continual wonder about Christ is this, that in every part and power of His being He was intensely and unceasingly alive with a vitality which puts us all to shame. Let a woman touch Him in the throng—'Who touched me?' Let Him see a crowd, and He is 'moved with compassion.' Let Him be baited by the subtlest doctors, and He fences and parries with superb resource. In body and spirit, in will, emotion, intellect, Christ was so flooded with the tides of life that when He cried to men, 'I am the Life,' they felt in a moment that the word was true. Yet, 'Come unto me, and I will give you rest.' That is the abiding mystery of Christliness. That is the secret we are hungering for to-day, how to engraft the strenuous on the restful. And we may laboriously search the ages, and all the ideals and visions of the ages, and never find these so perfectly combined as in the historic personality of Jesus.

Now when we study the life of Jesus Christ, we light on one or two sources of this restfulness.

1. In the first place, it was the *restfulness of balance.* John in the Book of Revelation has a vision of the heavenly Jerusalem, and as he surveys its form he sees that the length and the breadth and the height of it are equal. It was symmetrical in every measurement—perfectly balanced in every

[1] J. Black, *The Burthen of the Weeks*, 201.

dimension. No man can read the gospel and not remark that equipoise in Christ.

2. Again, it is the *restfulness of purpose*—of steady and unalterable purpose. There is something river-like about the life of Christ—it is so resistless in its flow. Sorrows or joys could no more stop His course than the lights and the shadows on the hills can stop the Clyde. And in this mighty purpose, so deep and so Divine, there lies not a little of the secret of the unfailing restfulness of Christ. Why is it that young men are so restless? And why is there generally more repose as life advances? It is not merely that the fires are cooling; it is that life is setting into a steadier aim. No longer do we beat at doors that will not open—no longer does every bypath suggest dreams—we have found our work and we have strength to do it, and in that concentration there is rest. Now in the life of Jesus Christ there is always the beat of underlying purpose. No life was so free or so happily spontaneous. To call it cribbed, cabined, and confined were mockery. Yet underneath its gladness and its reach, and all the splendour and riches of its liberty, there is a burning and dominating purpose, and in the bosom of that purpose is repose.

3. Then lastly, it was the *restfulness of trust.* Christ had repose because He trusted so. Faithlessness, even in the relationships of earth, is the lean and hungry mother of unrest. We charge this with being a restless age, and we lay the blame of that restlessness on love of pleasure, but we question if it be not lack of faith that is the true root of social instability. Faith is the great rebuke of boisterous winds when the ship is like to be swamped in angry waters. And the perfect restfulness of Jesus Christ in a life of unceasing movement and demand, sprung from a trust in God that never faltered even amid the bruisings of the cross.[1]

[1] G. H. Morrison, *The Restfulness of Christ*, 5.

Genesis and Progress.

By Reverend A. J. Westlake, B.A., B.D., Keighley.

A study of the Book of Genesis will show that early Israel possessed men of profound and penetrating insight into human nature. We can follow their thought by a perusal of the literature they bequeathed to seeking minds. To-day, when 'Democracy,' 'Liberty,' 'Progress' are the watchwords of the hour, it is good to turn to clear seeing souls that we may steady our own vision. Consider for a moment the idea of progress as it is presented in the Fall stories of Genesis. There is more than one story of a fall in this piece of ancient literature, and each traces the lapse from faith to the reaching after knowledge and power to the neglect of high spirituality and reverence. The abuse of the vital elements of the soul leads everywhere to a catastrophe which is illustrated in the various incidents to which reference is made.

i. First, there is the Fall in the Garden. In the account of Adam and Eve in the garden the Tempter makes an astute appeal to three elements of every sound life. Gn 3^6 runs: 'And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of the fruit.' Get behind such material things as trees and apples, and what do we find? The tree is said to be 'good for food,' a suggestion that there the satisfaction of physical cravings will be found: it is said to be a 'delight to the eyes,' a persuasive plea that the soul's love of beauty will find ample scope: it is, moreover, 'to be desired to make one wise,' so, in eating of the tree, the demands of the mind, the ambitious soaring of the intellect, will have free course. The subtilty of the temptation is apparent when we recognize that the soul's native thirst for a full and complete life cannot be false; it must have a relation to the ultimate truth of things. The resulting shame and degradation that follow the act of eating are due to the fact that the blessings vainly desired are sought at the cost of disobedience to God. Obedience to the will of God is regarded as a vital factor in the realization of the soul's good. It is the writer's evident thought that so-called progress, which grasps at supposed good and does not consider reverence and the pleadings of the Divine Spirit,

will turn out to be retrogression; such progress will be evolution downwards like so much that masquerades as progress to-day. It will not profit a man to gain the whole world and lose his own soul, for it is the essential soul of man which gives value and reality to all other possessions and attainments.

ii. The Fall in the Field. In Gn 4 the story is told of the murder of Abel. Cain's rising up was his fall. Disappointed over his unaccepted sacrifice, he seeks salvation in the destruction of a brother who appears to be a hindrance to his well-being. The sin is traced through anger, jealousy, hatred, to murder. Here, again, the writer is anxious to warn men against a false progress. He would have us see that no individual soul can progress at the expense of another's loss. To ask, 'Am I my brother's keeper?' is to fail to see that only in a true brotherhood can we develop the personal resources of the individual heart. As the corn of wheat is buried in the soil to live again in a greater harvest, so the life of man must be merged in that of others in order to realize itself. The suffering servant of Isaiah's thought poured out his soul unto death; his personality was so extended that he took unto himself the sins and sorrows of the many, and in so doing discovered himself in all the wealth and wonder of that ever-fascinating figure. The progress of the purely selfish man is retrogressive; for in his strivings he violates the most sacred social instincts of the heart.

iii. The Fall in the realm of Human Achievements. The song of Lamech also given in chap. 4 provides a broad avenue to the writer's thought. From the descendants of Cain spring the musicians who handle the harp and pipe, and the artificers who wield copper and iron. Human ingenuity has invented all kinds of instruments for the good of men. Lamech is presented as reflecting on all these achievements. What appeal do they make to him? We might expect a song of praise: instead there is a hymn of hate. Lamech is flushed with excitement, for the novel instruments have brought within his reach new powers of vengeance.

> If Cain shall be avenged sevenfold,
> Truly Lamech seventy and sevenfold.

Progress in science here issues in a renewed outburst of devilry. It would be wrong to say that in their apparent pessimism the writers depreciate intellectual and scientific activities. Theirs is not the folly which obscures the value of true education. Their fear is lest we should not be educated enough. They demand a goodness that shall be in line with cleverness. The story of Lamech is one of moral catastrophe because intellectual eminence lacks a moral elevation equal to the occasion. Had the men whose ideas we have been tracing lived in modern times, they would surely have seen another illustration of their thought in the history and development of Protestantism. The spiritual revolution of Luther's day began to set free the individual soul from the demoralizing trammels of a stagnant ecclesiastical society. One result of this movement was an enthusiasm for labour and production, and the rise of self-respecting workmen, who found in their toil an opportunity for self-development. Work for work's sake was urged because of its reaction in wholesome character. It is sad to realize that a movement so well begun should issue in such industrial conflict as we experience to-day. Somewhere the stream of pure life has been poisoned. The movement has been captured by an unstudied competition and by the reaching after material gain irrespective of its effect upon character. Troeltsch, in commenting on one aspect of this problem, says: 'Modern capitalism with its calculating coldness and soullessness has entirely loosed it (*i.e.* the Protestant ideal) from its former foundations, and it has become a power directly opposed to genuine Protestantism.' We can see, however, that the evil is vastly greater than that which attaches to any system. The gambling evil, greater because more subtle than any other national curse, finds its source in the desire for material possessions or for selfish gratification by other means than honest effort and toil. This evil saps the character which Protestantism, reviving Paul, sought to realize in men and women. The initial movement, splendid and sound, was turned aside by the evil spirit that dogs the steps of man. There are thinkers who, in their demand for a philosophic unity, have regarded the belief in a personal devil as irrational, but there is scarcely a better answer than that belief, to the question, 'Who carries the business on?'

We may consider also the national spirit which Protestantism kindled into flame. The vital religion of the time awakened a patriotic fervour with rich promise of good. But the enflamed

nationalism which we see to-day, and which the League of Nations is striving to combat, is the perversion of progress and can only bring ruin to men and nations. It is progress without the moral, spiritual, and social realities which alone can give us a full-orbed progress. The mind of Genesis is clear and full of meaning for us in our modern day. Sir George Adam Smith says: 'The noble and permanent lessons of the inspired author stand forth: that human genius and wealth, if not accompanied by faith and obedience to God, mean the development of a fatal pride whose end is the destruction of many individuals and the retardation of all human progress.'

We must declare boldly that there can be no true progress without Christ and the ethical levels which can only be attained in communion with Him. The Sermon on the Mount is utterly unreal to the natural man, whatever deference he may pay to it in general speech. Only changed men can change the world. Our business, therefore, as Christian men and women and as a Church, is to grow big souls, to cause men to know Christ so that when Democracy comes into its own and fashions whatever system it regards as the true instrument of national well-being, and the world sings of progress, there will be sufficient moral and spiritual power to guarantee growth and stability.

Entre Nous.

THE circulation of THE EXPOSITORY TIMES is increasing steadily, and this is very encouraging.

This year in addition to all the usual features we have arranged a number of special articles. The results of recent excavations in different fields will be summarized by experts. This month Sir W. M. Flinders Petrie deals with 'Recent Excavations in Egypt.' This will be followed by an article by Professor A. T. Clay on 'Excavations in Babylonia and Assyria.'

A short series has been arranged dealing with the subject 'Religion and the Child.' 'The Religious Development of the Child' will be dealt with by the Rev. T. Grigg Smith; 'The Bible and the Child,' by the Rev. J. Basil Redlich; 'The Day School and the Child,' by the Rev. F. J. Rae; and 'The Sunday School and the Child,' by the Rev. Carey Bonner.

There will be a series of articles on Comparative Religion. The Rev. N. MacNicol will deal at some length with points of contact between Christianity and Hinduism, while Mr. Kenneth J. Saunders will deal with points of contact between Christianity and Buddhism.

A series of sermons by eminent preachers is begun this month by one from Dean Inge. Sermons by the following, among others, will also appear: the Rev. A. J. Gossip; Dr. J. A. Hutton; Dr. G. H. Morrison; Professor W. P. Paterson; the Rev. James Reid; Miss Maude Royden; and Canon J. G. Simpson.

SOME TOPICS.

Transplanted Eyes.

IT is always difficult to get good children's sermons. But this month Mr. Allenson has published two small volumes of very natural and fresh talks to boys and girls. One volume is by the Rev. H. S. Seekings, who is already well known to readers of THE EXPOSITORY TIMES. Two of the addresses in Mr. Seekings' volume have, in fact, already appeared here. There is probably no better way of finding readers of this little volume than by giving an example of what it contains, and so we give below in an abridged form 'Transplanted Eyes.' Mr. Seekings gets the title of the volume from another address. It is *Frozen Butterflies* (2s. 6d. net).

'"You can transplant geraniums and cabbages, but whoever heard of transplanting *eyes*?"

'Well, a clever young Hungarian surgeon named Koppanyi believed it could be done. He had an idea that it might be possible to transfer a perfect eye from one living creature to another, and he experimented upon a rat. He gave it an anæsthetic to deaden the pain, and then into its empty eye-socket he placed another rat's eye, and in a few days the once-blind rat could see. The pupil of the eye contracted to light, proving that it was functioning, and the rat was quite perky and very pleased with itself. Another surgeon went to see it, and, though the human eye is more sensitive than that of a rat, he was so convinced by Koppanyi's

experiment as to state that it was just possible that in years to come a person with two perfect eyes may give one of them to some blind person and both will be able to see.

'If that ever does become possible, many a father would gladly give one of his eyes for his little blind child. Then you know what would happen. Children thus treated would go about the world *seeing things with other people's eyes.*

'What a different world it would be if we could see things with other people's eyes! What a change it would make in us too! There are two or three ways in which it would influence us. Let us think of them.

'*It might humble us a little.* If we think ourselves rather clever, and put on airs because we can do things quickly and well, it might do us good if we saw ourselves as others see us. How do you look to your brother or sister? Do they see something splendid in you? or do they see something priggish and mean?

'Then again, *how it would enrich us.* If we could see things with the eyes of a poet or an artist what a wonderful world we should see! . . . It would enrich us tremendously. Our minds would grow and our hearts be happy. And I am sure our souls would thrill with thanksgiving.

'*How kind,* too, *it would make us* if we could see things with other people's eyes. We should understand them better, not only what they say but what they mean, not only how they act but how they feel. We might even get to know why they do what they do. And after that we should be very kind in our judgments.'

The other volume of children's addresses is *The Dragon at the Last Bridge,* by the Rev. A. Stanley Parker (2s. 6d. net). We can thorougly commend it also.

Mr. Allenson has also issued a third and revised edition of *The Naughty Comet, and Other Stories and Fables,* by Laura E. Richards (3s. 6d. net).

The Genius of Endeavour.

'A few weeks ago a small shopkeeper in the north of London found himself in great straits. The premises which he rented were in shocking repair, and he had not the wherewithal to do himself what the landlord ought to have done. Things seemed to reach rock bottom of hopelessness when the doorstep, over which the customers had to pass, crumbled away and became an eyesore. Many a man would have been more than satisfied if he could have neutralized such heavy odds against him. But this man was made of sterner stuff. The odds against him must be turned to odds in his favour. Accordingly he had flaming placards set in the front of his premises, "This is the only shop in the neighbourhood with a worn doorstep." The public took the hint that if the traffic of customers had been such as to wear out the doorstep, the goods in the shop must be worth having. The crumbling doorstep was a very godsend. It was one of the finest advertisements in North London. That man made capital out of what seemed hopeless disaster. To bring about such a magic alchemy is part of the romance and the genius of endeavour. It is pulling the ball instead of tamely patting it.' [1]

A Hard Battle.

'"Let us be kind to one another," Ian Maclaren used to say, "for most of us are fighting a hard battle." And years afterwards, when I succeeded to a charge once his, I found how bonnily he had lived out his dictum; heard nothing of his sermons, though he was a mighty preacher; but, wherever there had been a bairnie ill in his time, twenty years after they remembered in these homes the man who spent long hours pouring out wonderful stories to hot, restless little folk, too ill to look at pictures, sick of all their toys, or peevish and fretted by their crumby beds. We all must see to it that we adopt views that will hearten, not discourage, those about us; that we so speak, so act, so bear ourselves, so look out upon life, as to make others surer of God, as Erskine of Linlathen always seemed to bring Him nearer, more able to hold out bravely, because they have caught the infection of our courage.' [2]

Biblical Criticism.

'In the early years of Sir Henry Jones' professorship a letter appeared in the Glasgow newspapers from the authorities of the Glasgow Technical College. On the morning of its appearance the Principal of the University—Dr. Herbert Story—was deeply engaged in business, and when Jones drew his attention to the letter he said he had no time to reply. Jones, therefore, with Adamson's help, drafted a letter, which he took to the Principal

[1] Kennedy Williamson, *The Uncarven Timbers.*
[2] A. J. Gossip, *From the Edge of the Crowd,* 33.

for signature. Story signed the letter, and it appeared, as Jones had written it, in the next morning's papers. On the day of the publication of the letter a well-known Free Church Glasgow minister came to lunch with Jones. During the meal he asked Jones if he had seen Story's characteristic letter that morning—"It was like the Empress of India addressing the King of Siam!" Jones, though much amused, said nothing as to the authorship of the letter. A few weeks later, the same minister was again at lunch. Jones, remembering the previous incident, drew the conversation to the subject of Biblical criticism. He expressed his scepticism as to the whole business, doubted if any one, two thousand years ahead, and speaking a different language, could possibly allot correctly the authorship of unsigned poems by Shakespeare, Milton, Wordsworth, or Shelley, as the critics claimed to do with the Psalms and Isaiah. Against this unexpected attack his guest waxed warm. Could he really distinguish, Jones challenged, between two fairly recent writers, say Keats and Shelley? or even between two men whom he knew, say Story and Jones himself? "Most certainly," was his guest's reply; "nothing easier." Then Jones revealed the authorship of the Story letter, proving thereby, as he well knew, nothing in the world but his own capacity for mischief.'[1]

NEW POETRY.

De Bary.

A Little Anthology of the Holy Eucharist has been compiled by Mrs. Olive M. Hardy (S.P.C.K.; 3s. 6d. net). The volume is charmingly got up in purple boards with gilt tops, and the type is clear and attractive. The quotations, which are both prose and poetry, are drawn from a large number of sources, and if most of them are Catholic or Anglo-Catholic, there are also a number whose tone is evangelical. Four poems by Anna Bunston De Bary are given, and we quote one of these because it is good for our purpose, though not perhaps in its most literal meaning:

A Basque Peasant returning from Church.

Oh, little lark, you need not fly
To seek your Master in the sky;
He's near our native sod.

Why should you sing aloft, apart?
Sing to the heaven of my heart;
In me, in me, in me, is God.

Oh, travellers passing in your car,
You pity me who came from far
On dusty feet, roughshod;
You cannot guess, you cannot know
Upon what wings of joy *I* go,
Who travel home with God.

Ships bring from far their curious fare,
Earth's richest morsels are your share,
And prize of gun and rod.
At richest board I take my seat,
Have dainties angels may not eat;
In me, in me, in me, is God.

Oh, little lark, sing loud and long
To Him Who gave you flight and song,
And me a heart aflame.
He loveth them of low degree,
And He hath magnified me;
And holy, holy, holy, is His Name.

Kennedy Williamson.

The Uncarven Timbers (Hodder & Stoughton; 6s. net) contains a number of poems and essays by Mr. Kennedy Williamson, which have already appeared in religious periodicals such as 'The British Weekly,' 'The Christian World Pulpit,' 'The Methodist Recorder,' and others. The essays are suggestive and at the same time they make pleasant, easy reading. We quote—

The Day's Round.

At morning dawn I whisper by my bed,
With Him who had not where to lay His head.

At noon-day 'mid the city toil and fret
I walk awhile with One on Olivet.

At set of sun I keep a secret tryst
With the Lord Christ—

And all the world seems fair
And life is debonair.

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[1] H. J. W. Hetherington, *Life of Sir Henry Jones*, 86.

Printed by Morrison & Gibb Limited, Tanfield Works, and published by T. & T. Clark, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to The Editor, Kings Gate, Aberdeen, Scotland.

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

The prophetical and poetical books, which are covered by the second volume of Dr. Moffatt's new translation of *The Old Testament* (Hodder & Stoughton; 10s. 6d. net), make a much severer demand upon the powers of a translator than the historical books, which are covered by the first volume. And that not only because they contain some of the greatest poetry in the world, but because, as a glance at Kittel's 'Biblia Hebraica' is enough to show, the text of countless passages is difficult and uncertain to the point of desperation.

Nothing could be more exasperating, for example, than the textual problems presented by Hab 3 or Is 53, to say nothing of passage after passage in Job. In such cases any translation is necessarily provisional, and in innumerable places there is no likelihood that finality will ever be reached. But the reader of Dr. Moffatt's translation may feel assured that it rests upon a critically sifted text, and has the support of one or more modern scholars.

To the reader innocent of textual criticism this freedom of attitude towards the traditional text will bring a fair measure of surprises, and will alter—he may think regrettably—the aspect of many a famous passage: but truth in such matters is, of course, not to be determined by sentiment but by science. Is 53^{9}, *e.g.*, now reads:

> They laid him in a felon's grave,
> and buried him with criminals.

The 'glory' disappears from Ps 73^{24} in a clause which at any rate makes a good parallel to the clause which precedes it, 'leading me after thyself by the hand.' The perplexing 'world' (R.V.m. 'eternity') in Ec 3^{11}, 'he hath set the world in their heart,' is by another pointing transformed into 'mystery' ('for the mind of man he has appointed mystery'). The often quoted and certainly wrong rendering of A.V. in Ps 76^{10}, on which the change in R.V. is no improvement, 'Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain,' becomes the much more relevant and probable

> All pagans shall give praise to thee;
> the rest of us shall keep thy festival.

(We doubt, by the way, whether 'pagans,' of which this translation makes frequent use, is a happy word, though it is no doubt better than the obsolete 'gentiles.') In Dn 12^{4} 'knowledge shall be increased' becomes 'trouble shall be multiplied on earth.'

All the changes in these passages are justified by the textual facts, and some of them, like the last,

are effected by an almost imperceptible change in the consonantal text. Also in innumerable passages less famous than these there are improvements, justified by text or context or both, upon the older translations. For 'the mountains of prey' in Ps 76^4 we now get 'the hills eternal'; 'iniquity and the solemn meeting' in Is 1^{13} is replaced by 'fasts and festivals,' and Ps 87^5 'of Zion it shall be said' becomes 'Zion — her name shall be Mother.'

This translation also furnishes us, so far as a translation can, with a conspectus of the critical results as they affect the integrity of the Old Testament books. Passages believed to be later insertions are bracketed, such as the reference to Judah in Am $2^{4f.}$ and the epilogue to that book. The marking of insertions in Ecclesiastes also greatly facilitates the true understanding of that book. The redistribution of speakers and sections in Job also helps to clarify the argument; ch. 26, for example, is given to Bildad, and the descriptions of the 'hippopotamus' and the 'crocodile,' in chs. 40 and 41, are placed at the end, outside the book proper. Jeremiah's prophecy to Baruch (ch. 45) is placed between 36^7 and 36^8. But if the principle of transposition is to be applied to this book, it might well have been applied much more drastically.

The translation is marked throughout by much spirit. Proverbs has a very modern ring, the erotic quality of the Song is now beyond all question, the elegiac metre in Lamentations is well reproduced. Daniel runs smoothly, as also Ezekiel, both in such prose passages as the white-washed wall (ch. 13), and in the poetry, such as the lament over Tyre (ch. 27). The writing is often highly idiomatic, for example Jer 38^{24}, 'keep this interview a secret, and your life is safe.' The introduction of 'Ah, but' in Ps 11^4 lights the psalm with meaning, as does the prefacing of each new strophe of Ps 107 by the word 'some.' Occasionally the change of a single word imparts a curiously modern touch, for example Ps 139^7, 'where *could* I go from thy Spirit?' But is there not a certain ambiguity in the rendering of Ps 91^{11}, 'he puts you in charge of his angels'?

This last quotation raises the old question of the choice of 'thou' or 'you.' Much more than prose would poetry seem to demand 'thou.' We cannot quite reconcile ourselves to 'Why are you downcast, O my soul?' (Ps 42^6), or to 'Bless the Eternal, O my soul; he pardons all your sins' (Ps $103^{1.3}$). In this respect the translation does not seem to be quite consistent, as in Ps 116^7 we have 'Return to thy rest, O my soul, for the Eternal has dealt lovingly with thee.'

And this last quotation again recalls the pervasive use of 'the Eternal' for 'Jahweh' or 'Jehovah,' which characterized the first volume. In the prophetical books and the Psalms there is doubtless a certain propriety in this use of 'the Eternal' which cannot be claimed for it in the earlier historical books: for the spiritual horizons of these later writers had greatly expanded. Still, even here, the use of that word destroys the national atmosphere which pervades the Old Testament from beginning to end; and in such a passage as Jer 26 it fatally obscures the point of the threat that Jehovah is prepared to destroy *his own* nation and *his own* temple.

In the frequent word-plays of the Old Testament every translator is faced with a practically insoluble problem. Sometimes Dr. MOFFATT helps his readers to appreciate the point by a bracketed explanation as in Dn 5^{25} (*menê, tekêl, perês*), or in the desperate verses in Mic 1, where he puts the Hebrew into brackets and suggestive English equivalents into the text (*e.g.* Teartown, Dustown: Israel's kings are ever balked at Balkton). He gets over the difficulty in Jer 1^{11} of the 'wakeful' almond tree by calling it a 'waketree.' His rendering of Am 5^5:

> Gilgal shall have a galling exile,
> And Bethel shall sink to be bethral,

helps us to feel the insuperable difficulties by which

every translator of word-plays is confronted. For the last line, Wellhausen's 'Bethel shall be the devil's' is simple and adequate. In Ps 121[7f.] three English words are used (guard, preserve, protect) to represent the single Hebrew word that echoes through the psalm.

At many points the rendering is of the nature of interpretation rather than of translation. This is more or less inevitable, especially in the case of an Oriental book, whose figures and idioms are often so different from our own: often, too, it is really helpful. For example, Amos's 'three transgressions and four' becomes 'crime upon crime.' That is excellent. 'If you will purify yourself from passion's dross' (Jer 15[19]) is also good. 'The bleeding wounds of the nation' brings out clearly the sense of 'the breach of Joseph' (Am 6[6]), though it is pretty free. But the principle of interpretation seems to be carried to an unwarrantable length when 'the god at Bethel' is made to do duty for 'the sin' (or 'Ashima'?) 'of Samaria' (Am 8[14]), or when Is 53[2] is made to read 'Israel of old grew like a sapling.'

This liberty of interpretation has not infrequently tended to obscure the pictorial quality of the original text. The 'standing' and the 'sitting' disappear from Ps 1[1]; Goodness and Kindness no longer 'pursue' or even 'follow' in Ps 23[6], they simply 'wait on' me. 'The upright shall behold his face' becomes 'the upright enjoy his favour' (Ps 11[7]). The man with a 'large appetite' is no longer exhorted to 'put a knife to his throat,' but to 'control himself' (Pr 23[2]), and the vivid demonic background of 'Destruction and the demon of noon' in Ps 91[6] is lost in the 'sudden death at noon.' As interpretations doubtless these are all accurate and excellent, but the price has had to be paid in the obliteration of the colour and the poetry of the original.

Occasionally the deviations from the traditional rendering seem unaccompanied by any corresponding gain. The 'weeping' of Ps 126[6] is more impressive than 'sadly,' and the 'rejoices' of Is 62[5] than 'thrills,' and

> There villains cease to rage,
> and their victims are at peace (Job 3[17]),

is not essentially more intelligible than the incomparable lines:

> There the wicked cease their raging,
> And there the weary be at rest.

There is in places a tendency to colloquialism which is not quite in keeping with the matchless poetry of the original. Is there not a certain lack of literary dignity in words like 'fuddled' (Is 29[9]), in phrases like 'Up, O God' (Ps 57[7] 74[22] 82[8] 108[5]), or 'be off' (Ps 11[1]), in sentences like 'Why should I be afraid *when times are bad*?' (Ps 49[5]), or 'they got your feet deep in the mud' (Jer 38[22]), or 'off went the Adversary from the Eternal's presence' (Job 2[7])? The glorious phrase of Jer 2[13], 'the fountain of living waters,' is reduced to 'the reservoir of fresh water.' The rendering of Bildad's words in Job 26[2] by 'what a help you are to poor God!' is an admirably vivid reproduction of the sense, but, in point of literary form, it comes perilously near to bathos. The fine poetry of the last sentence in Job's splendid challenge to the Almighty, 'I would declare unto him the number of my steps,' becomes the rather bald prose, 'telling every detail of my life' (31[37]). As the conclusion of one of the most magnificent speeches in literature, these words will hardly be felt to rise to the height of the great argument.

The task of the translator of the Old Testament is inconceivably difficult. Its accomplishment calls for the most finished Semitic scholarship in combination with supreme literary genius. Dr. MOFFATT has chosen to concentrate on the vivid and modern interpretation of the ancient original rather than on the reproduction of its literary beauty, though this he has not neglected; and in his task, as he has conceived it, he has achieved a real success.

Few men have done more than Professor Harry Emerson Fosdick to present the claims of the Christian religion persuasively to our generation. By his books on Prayer, Faith, Service, and Progress—to name only some of them—he has sent across the English-speaking world an interpretation of the Christian message which has commended itself alike to the reason, the conscience, and the heart of multitudes who have never heard his eloquent voice. It is therefore with peculiar interest that we open his latest book on *The Modern Use of the Bible* (Student Christian Movement; 6s. net).

The first thing that strikes us is its complete competence. Here is a man who thoroughly knows both the factors with which he proposes to deal. He is modern to his finger-tips; but besides that, he has an expert knowledge of the Bible. He is thoroughly at home in its angelology, its demonology, its Messiah-doctrine, its Logos-doctrine and much else. We are not put off with pious platitudes, but everywhere we feel the grip of a powerful and well-informed mind.

What, then, is the leading idea of the book? Briefly it is this—that in the Bible we have profound, indeed the profoundest, religious truth expressed in ancient categories, and that it is the business of the modern man to recover, to assimilate, and to re-express that permanent truth in categories of his own, that is, in thought-forms and terms congenial to the modern mind.

Not, of course, that all Biblical truth is expressed in ancient and transitory forms. There are many great words stamped with an imperishable simplicity, words which, even as they stand, are as modern as they are ancient, and speak home to the universal heart. Such words as these need no translation into modern dialect: 'Blessed are the pure in heart, for they shall see God.' 'Be ye kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you.' 'Let justice roll down as waters, and righteousness as a mighty stream.' 'Come unto me, all ye that labour and are heavy laden, and I will give you rest.'

But there are passages not a few, enshrining what Dr. Fosdick calls a 'reproducible experience,' but expressed in thought-terms which we no longer share—which, indeed, with the utmost goodwill in the world, we cannot possibly share, if we are living in the modern intellectual world at all. Of these Dr. Fosdick singles out four for special discussion. As permanent truths they appear as the immortality of the soul, the victory of God on earth, the reality of sin and evil, and the nearness and friendship of the Divine Spirit; but in their Biblical form they appear as the resurrection of the flesh, the physical return of Jesus, the visitation of demons, and the visitation of individual angels. Dr. Fosdick's argument is that a truly modern Christian man must reject the latter as heartily as he accepts the former.

It is the man who does this who is the real 'Bible Christian,' whatever the Fundamentalist may think: for it is he who accepts the real thing at which the Bible was driving, and which it expresses in its own necessarily ancient way. Each generation must utter its thoughts in its own language: the permanent and reproducible experience has an inevitably 'transient phrasing,' and the trouble to-day is that many good people consider the phrasing as indispensable as the experience. Hence 'the appalling renascence of obscurantism' which 'binds men by a text instead of liberating them by a truth.'

Dr. Fosdick hits the nail on the head when he describes the two parties in the Church as divided most deeply at this point. 'One party thinks that the essence of Christianity is in its original mental frame-works; the other party is convinced that the essence of Christianity is its abiding experiences.' But he takes care to point out that the modern man who insists on a modern expression for his faith loses nothing of what is

essential and vital in the truth which finds an ancient expression in the Bible. 'Everything the devil and his hosts ever meant is with us yet.' But it is our privilege and our duty to 'decode' —a word Dr. Fosdick is fond of—'the abiding meanings of Scripture from outgrown phraseology.' Towards the end of his book he expresses this idea most forcibly when he says, 'It never would occur to me to use the Nicene Creed as the natural expression of my faith, but the crux of the matter at which the Nicene Creed was driving is my faith.'

But it is not to be supposed that Dr. Fosdick is an uncritical worshipper of the modern mind. Some of the wisest words in his book deal with the dangers and limitations to which it is exposed. Being analytic and critical, it is apt to be deficient in reverence; it is also apt to be vague, and it tends to stress the intellectual at the expense of the moral. These are grave limitations, especially the last, for the study of the Bible has done little for the man whom it has not more completely 'furnished unto all good works.'

There is another limitation. Too often the modern man is a prisoner in the thought-forms of his own age: but the really educated man, the true liberal, is the man who is liberated from contemporary prejudices and modes of expression, and who has enough imaginative sympathy to enter into ancient forms of thought as well as into that thought itself. Life is the poorer if we do not understand, and, in a sense, believe in, the angels. We are simply intellectual provincials if we can understand nothing but contemporary thought.

Upon those who hold the modern position there lies the obligation to create a positive formulation of our faith. It is not enough to reject the ancient formulations: negations help nobody. We must not allow ourselves to welter in flabby sentimentalism, we must gird up the loins of our mind to express definitely in our way the great truths and experiences which the Biblical writers expressed definitely in their way, so that the Church shall not 'drift before the breezes of inspirational preaching upon the rocks of intellectual confusion.' Such a study of the Bible as Dr. Fosdick commends in this eloquent, virile, and inspiriting book cannot fail to lead to spiritual enrichment as well as to intellectual liberation.

Principal L. P. Jacks, D.D., LL.D., is known for the boldness and courage of his utterances. He has now issued the Hibbert Lectures for 1924 under the ringing title of *The Challenge of Life* (Hodder & Stoughton; 2s. 6d. net). Although we may not travel all the way with Professor Jacks, this is a book that rouses and makes one think. The challenge is both to the individual and to society as a whole.

Man's life was never intended to be easy. As Cromwell wrote on the day before the battle of Dunbar, when he was hemmed in by superior forces, 'We are upon an engagement very difficult.' 'There is a dream of human progress which makes it to consist in a gradual *easing* of the lot of man, in the gradual lightening of his task, until the last straw of difficulty has been lifted out of his path, the last peril extinguished, the last lee-shore weathered and all smooth sailing ever afterwards. May it never come true.'

Why? Because a state of society where everything was made easy would be morally ruinous. Everything of value the human race has achieved has been wrought by heroic action, by difficulties overcome, by slow fighting forward against fearful odds. Under such conditions man has disciplined, proved, and glorified his manhood. 'Nowhere in the Gospels do I find the faintest indication of "a good time coming," either for the individual or the race, when cross-bearing will be done away and lotus-eating take its place.' That would sound the death-knell of all the heroic in human life.

To society the challenge is the same. 'To a

degree unknown in earlier and simpler societies, the fortunes of civilisation for weal or woe have come to depend on vast concerted operations, on organised mass-action.' Democracy, having promoted mass-action in all directions, must provide the morality by which mass-action is to be governed. 'The morality of mass-action must be the highest morality known to man—that is, the morality of the hero.' The Challenge of Life, then, to our generation is primarily for mass-action on the heroic level.

Is this challenge being met? One has to confess that the signs of the times do not indicate that the challenge is being met, or even that the willingness to meet it exists. 'The chaos of modern life is the chaos of self-protection, in which the efforts put forth by innumerable groups, each to protect itself, renders the whole structure of civilisation, on which their fortunes are embarked together, radically insecure, and leaves it without unitary guidance, drifting no man knows whither. The unheroic character of the total enterprise is the outstanding feature of it.'

We seem to be on the main road that leads to the extinction of the heroic spirit in society and the certain vengeance that follows. 'Is there any other road that gives promise of a more auspicious ending? I think there is at least one, opening out from the very spot where industrial civilization is now standing, but narrow and straitened, like all the roads that lead to life. I will call it the Ethic of Workmanship.' Here is the challenge to labour. If truth, beauty, and goodness are to be effectively at home in a working world, they must be lodged in its *work*. All attempts to find culture, religion, salvation for a working world *outside the sphere of its work* must, from the nature of the matter, resolve themselves into spoken nothings. There are dark moments of depression when the ethic of workmanship seems to the believer in it to be utterly forsaken and abandoned, a thing on which our civilization has definitely turned its back with a mind made up to seek its fortunes by other roads—by the introduction of new systems, by legislative cure-alls, by the incantation of formulæ, by anything but good work. Yet it survives in the silent heroism of uncounted multitudes who 'mind' the vast complex of industrial machinery; it survives in the excellence of the machinery, which often betrays an almost superhuman skill in the invention of it and a 'Divine thoroughness in the construction of it'; it survives in the trusteeship unbetrayed of workers in manifold vocations, from the driver of the locomotive to the Chancellor of the Exchequer.

'These are the forces, these are the qualities, which the ethic of workmanship counts on as the growing point, under right development, of a nobler civilisation than this; claiming thereby affinity with the "Ethic of Jesus," and predicting that many a poor fellow with nothing but a worn shovel to show for himself on the Day of Judgment will find *that* a valid passport into the Kingdom of Heaven—no doubt to his great surprise and to the greater surprise of any pompous professors who may be standing by.'

Professor John Laird, M.A., recently appointed to the Chair of Moral Philosophy in Aberdeen University, has enriched Messrs. Hodder & Stoughton's 'Library of Philosophy and Religion' with a most fascinating book on *The Idea of the Soul* (5s. net). Professor Laird is known for his larger work 'Problems of the Self,' and his present essay is very much on the same subject but in a different vein. *The Idea of the Soul* is, one might say, philosophy in homespun. It is intelligible to the average educated layman. The writer has a powerful mind but he does not give us too much of the power. His writing is delightfully unconventional, and the argument is lightened up with many literary illustrations.

We intend to refer to one special chapter in the book, but something may be said of its contents

generally. We have a good deal that is purely historical (and very interesting), the opinion of all the great thinkers on the subject, from Plato to Bertrand Russell. We have good chapters on the 'Biological Approach,' the psychological view, the moral aspect, leading up to the metaphysical idea. The conclusions come to may be briefly summarized. The soul is a psychical reality. It is a continuant, *i.e.* it persists, and, even if its persistence be intermittent, it is still the same thing. Finally, it is a partner with the body in our existence on this planet.

Well, then, what about the most important issue all this raises? What about personal immortality? Professor LAIRD devotes his last chapter to this question, a chapter of amazing interest and value. To begin with, the partners (soul and body), if they are distinct, may very well exist separately. Why must the term of their existence be exactly the same? At any rate we may say of them here and now that they can hardly be indifferent to one another. The body must leave something of itself in the soul, and the soul in the body.

But even if this be so it is reasonable to suppose that if the soul is suffused, so to speak, with its body during its incarnate existence, it is bound to become very different indeed when it becomes discarnate. Being discarnate, we might not need to peep through lattices of eyes, or hear through labyrinths of ears, but if so, it is probable, surely, that our being would be profoundly modified by this fundamental difference in our mode of existing.

Death would not mean that we have only a pitiful remnant of selfhood with us. But it *would* mean adaptation. Continuing, we ought to learn how to continue; and the integral self, which by hypothesis continues, would doubtless learn to adapt *itself* to its new sphere. This idea would be seriously modified if the spiritualistic 'proofs' of survival could be accepted, because these ghosts are only feeble replicas of their former selves, interested in trivial petty affairs. But we may dismiss these 'proofs.' The evidence is 'miserably inadequate.'

Another conception of our destiny which is sometimes considered threatening is that the soul may be absorbed in the Deity. There may or may not be evidence for this. But in any case it need not alarm us. For it is possible that this is quite consistent with personal existence. We may retain our own integrity and yet be part of a greater spirit. This may amount to nothing more than communion. If 'absorption' meant the loss of individuality, then *we* would not be immortal at all. Our interest is in what happens to *us*.

Our conclusions, then, seem to be these. The self, during our earthly existence, is plainly a partner with its body. If the self is *not* its body, and is *not* one-sidedly dependent on its biological partner, it is hard to imagine a reason why the mental partner should cease to exist at death. The fact that a discarnate self must be different from an incarnate one need not annul the integrity of the self or its power of adapting itself to its new mode of existing. It must not be forgotten that what we are seeking is light on the future of our self. It is our whole self that continues, if anything does.

What, then, has really been shown by the argument? Two things. (1) The *possibility* of immortality, and (2) its *meaning*. It is personal continuance and nothing less. If we want *proofs* of immortality we must, like Kant, seek them in the ethical region. The important argument is this. Impermanence is a defect, and the universe is impugned if it lets worth and dignity pass into everlasting night. 'If this integrity of the self, so firm in its outlines despite its mutabilities, so hardly and painfully acquired in its noblest instances, were a thing that perished utterly, there would be a futility in the best of things that we could not lightly accept.'

'We believe, indeed, that personality is too fine

a thing to be utterly transient, that waste so great and so broad is an unbelievable occurrence, and that a universe which had the power of retaining these excellences would be vain and wicked if it allowed them to disappear.' And so in the end there is no sufficient argument, unless impermanence is a defect, and unless moral considerations are relevant, not to men only, but to the universe itself. 'Souls, if they are worth the making, are also worth the keeping, and the universe would fail in its duty if it did not preserve them. If this be so, by far the most reasonable conclusion is the continuance of individual persons.'

The Bible and the Child.

By the Reverend E. Basil Redlich, M.A., B.D., Director of Religious Education in the Diocese of Peterborough

We may approach our subject by considering the problems which a teacher has to face in presenting some of the well-known Old Testament stories to children. For the present, we shall leave out all reference to any view of inspiration, but we cannot leave out any reference to the mental equipment of the child, the knowledge the child gains from other subjects of study, and the curious questionings which any story arouses in the child's mind. The modern child is a phenomenon; he (or she) is not content to accept a story as true simply because it is found in Genesis or Exodus, or any book of the Bible. He is critical. He knows from nature study, from science lessons, from object lessons such as visits to museums, from reading and through hearing what his elders say, that the science of to-day is not the science of the age of the Patriarchs, the Prophets, or the Apostles. He knows about the explorations in Palestine and Mesopotamia and about the discoveries in Egypt. The questioning and critical spirit of the child cannot be overlooked. It challenges the very faith of the teacher who cannot, if he is true to his work, remain complacent at the eager searchings of thoughtful children who, when they leave school, will be brought more closely still to scientific and historical and moral problems in technical classes, evening classes, and even in factory, workshop, and pit. Children wish to prove all things in order to hold fast to that which is good. So we encourage the child of to-day to ask questions; we teach the child to think for himself, and I have learnt more from the questions of children than from other sources about the real difficulties which a teacher has to face in teaching Bible stories. Questions raised by children to-day are not solely concerned with Old Testament difficulties. I have had questions put to me which dealt with moral problems, the Virgin Birth, the miracles of the Feeding of the Five Thousand and of Walking on the Sea and of the Stilling of the Tempest, the Trinity, Angels, Spiritualism, the Sacraments, Death, the various Denominations, and so on. The time has arrived when a teacher has to be conversant with the problems not only of the Old Testament but also of the New Testament. I will, at this stage, confine myself to those of the Old Testament, but will try, as best I can, to bring the teaching of the New Testament to bear on these problems.

Let us take the story of the Flood as our first illustration. What has a teacher to be cognizant of when he teaches this story? There are at least six points which should influence any one who attempts to present this story to children. (1) He must be careful to protect the character of God and not to leave the child to infer, though the teacher does not mean the child should, that God is cruel, vindictive, and unforgiving. (2) He must not let the child think that God is human in form and outline. (3) He must not teach any unscientific doctrine, such as that water does not seek its own level, or that the rainbow did not appear in the sky before the Flood, or that waters exist as a mass above a solid firmament and fall on the earth through windows in heaven in the form of rain. (4) He must not overlook the contradictions in the narrative as we have it in Genesis concerning the duration of the Flood, or the number of each kind of animal taken into the ark. (5) He must be prepared to give an answer to the question,

'Is it true?' (6) He must be able to answer children's questions. Here are some actual questions that were asked: 'Did Noah see men and women and children drown and do nothing to save them?' 'Could all the animals have lived in such a ship?' 'Did the lions and tigers and elephants fight one another?' 'How were the animals fed?' 'Was the Ark properly ventilated?' 'Did Noah take any fish into the Ark?' (On asking a teacher how she had answered this last question, she replied that she had told the child that Noah had built a kind of tank in the Ark to hold all the fish!)

As a second illustration let us take the story of the Sacrifice of Isaac. (1) Here, again, the main consideration is the character of God. Was God so heartless as to tempt a father to kill his own son when, all the time, He did not mean it? (2) The form of God and the meaning of 'God said.' (3) The answer to the question, 'Is it true?' (4) Crucial questions of great importance were raised by children, of which two were as follows: (i) 'Does God change His mind?' Other instances will come up in our mind in those stories where we read that 'it repented God' or similar words. (ii) A teacher was giving a New Testament lesson on the words, 'No man hath seen God at any time.' He had forgotten all about his Old Testament lessons, and was, in fact, keeping the Old Testament and the New Testament teaching in water-tight compartments of his mind. At the end of his lesson he invited questions, and the following was forthcoming: 'Please, sir, why did you teach us that Abraham had spoken to God face to face?' This headmaster told me that he had to get out of his dilemma the best way he could, but he knew in his heart that his explanation was a failure. A third type of question was asked by a young child: 'Did Isaac's mother know what Abraham was going to do? I am sure she would never have let Isaac go if she had known what his father was going to do?'

My third illustration is drawn from the Plagues of Egypt. No one can pass over the many issues raised in the Biblical account of the events in Egypt. (1) The character of God. Did He really first harden the Pharaoh's heart and then punish him, not for what he had done, but for what God Himself had done? (2) Did God appear to Moses objectively, and is God human in form? (3) The scientific teaching involved in the inundations caused by the overflow of the Nile, etc. (4) The contradictions in the narrative, *e.g.* the source whence the magicians got their water after all the water in Egypt had been turned into blood; the existence of live cattle, though all the cattle are said to have died; the district where the Israelites lived. (5) Is the narrative true to actual fact? (6) The children's questions, of which one example is as follows: 'Why did God send a plague on the beasts? They had done no wrong.'

My last illustration is the story of Elisha and the bears. Here, again, the teacher has to safeguard the character of God as a God of infinite love and to answer the question as to the truth of the story.

These four illustrations lead us to certain conclusions, which may be stated as follows:

1. There are stories in the Old Testament which are unsuitable to be taught or read by young children. A young child lives in a world of imagination, and we hear constantly of children whose whole view of God and of life has been affected by the terrors which stories of a certain type have aroused in their young minds. It is here that the psychology of a child's mind has an important bearing on the subject of 'The Bible and the Child.' A young child has, as its first knowledge of life, the experience of a mother's love and care. The child learns to love, and learns of love from the love that is given to the child; his first responses are those of love. Ideas of hatred and cruelty should not find any place or habitation in its young mind. It is incumbent on us, therefore, to give to the child such stories of love as will find an echo in the child's own heart and cause this beautiful sentiment to flourish. As the child grows older, it is the heroic that appeals to him. We do not need to portray Old Testament heroes in any but their true character; we can frankly admit that these old heroes were fierce, selfish, and revengeful, that they had strange thoughts of God and moral ideas which are repugnant to us. But as we freely admit their weaknesses we can present them as men and women who were trying hard, in an age long before the coming of Christ, to seek and to discover what they could about God. Here it should be noted that it is the moral difficulties which primarily trouble children, though historical and textual difficulties are often to be met with. Why is it that so many teachers hesitate to admit to children that they cannot answer every question raised by children? Frank and fearless treatment of difficulties in a spirit of comradeship will win

children and lead them to value their Bible and not, in later years, to blame their teacher for the help the teacher had not given. In short, the Old Testament stories should appeal to older children, not as a key to their morals or conduct, but as a key to the ideas of men and women who lived many centuries before Christ came to teach us how to live and how to worship.

2. The New Testament revelation of God should be the basis of Old Testament teaching. It would be fairer to the child to deny altogether the absolute truth of any story wherein God is represented as devoid of the Spirit of Love and Forgiveness than to teach the child that God is cruel and heartless. The minds not only of children but of adults shrink in fear as they read of the terrible evils attributed to God, of the merciless orders said to have been given by Him, of the cruelty not only to men and women but to children and animals which is said to have been committed by His command. 'Unless persistent care is taken in practically every Old Testament story to protect God from this terrible conception of Him, unless every story taught is presented in such a way that the mercy and love of God, who is also just and holy, are clearly defined, the teaching of the Old Testament is a failure. The acid test of Old Testament teaching therefore lies here, for our Lord's revelation of God is that His character has been, is, and will be unchanging. What His Son revealed Him to be, He was in the days of Creation millions of years ago; He was in the days of Abraham, Moses, David, Isaiah, Nehemiah, and Judas Maccabæus; He was yesterday, He is to-day, and will be for ever,'[1]

In this connexion it must be stated as a definite factor in our study that Old Testament stories have influenced a child's mind far more definitely than those of the New Testament. The conception of God which prevails in the world to-day is in the main that of the Old Testament. This is partly due to the strange illusion that the Bible should be taught to children in the order the various books are arranged in it—the first stories of the Bible to the first years of the child's life, and so on progressively. In other words, the most difficult parts of the Bible are often prescribed to the youngest children. We should on the same principle teach our infants Chaucer, Spenser, and Shakespeare because they were among the early authors of English.

[1] *Old Testament Stories and How to Teach Them.*

A simple plan of teaching the New Testament revelation of God may be given; it is based on the Lord's Prayer:

Our Father . . .	God is Father.
which art in heaven .	God is Spirit.
Hallowed . . . name .	God is Holy.
Thy Kingdom come .	God is King.
Thy will . . . heaven .	God is Lord.
Give us . . . bread .	God is Creator.
Forgive . . . against us .	God is Love.
Lead us . . . from evil .	God is Good.

We begin with God is Spirit, *i.e.* He can see without eyes, hear without ears, etc. He is not a man. He is everywhere. His character is Holy, Love, Good. His work is that of Creator. God, who is Spirit, is infinitely more fatherly than an earthly father, more majestic than an earthly king, more to be obeyed than an earthly lord.[2]

3. The Old Testament cannot be taught to the modern child on any mechanical view of inspiration, but only as the progressive revelation of God who in times past taught men and women in ways that they could understand, and who, by so adapting His revelation of Himself to their intellectual capacity, showed His tender consideration and love for us. As a child grows, so his knowledge and reactions to life grow. As a nation grew in age, so its knowledge of God and His ways grew till in the fulness of time He manifested His great love by sending His Son.

4. The scientific problems of the Bible cannot be ignored with children of senior age and in senior classes. I am personally quite convinced that the only safeguard against any weakening of the hold of the Bible in its influence on a growing child, and the only safeguard against future assaults on faith, is to teach the child that the science of the Bible is old Jewish science. In popular estimation, by science is meant mainly Astronomy and Geology. If a child were taught that the modern view of the Universe could be found in the Bible in order to harmonize the Bible and Science, what are we to say in answer to questions on other sciences than Astronomy and Geology? What about Geodesy and Botany and Physics and Philology and Anthropology? The adolescent is turned away from religion by his failure to grasp that there is no modern science in the Bible but only science of a crude, antiquated kind. The principle which ought

[2] Redlich, *Teachers' Handbook to the Gospels.* Maclehose & Co.

to be made clear to a child is this—the Bible is not a text-book on Science.

It has been stated above that the Old Testament has influenced children far more effectively than the New Testament. This can be easily tested and proved. In many schools, the following question, or a similar question, was put to children: 'If a boy tells a lie, what will God do?' In over 90 per cent. of cases, the answers were that He would punish. There were, in the minority of answers, references to God's forbearance in waiting for repentance and to God's working through conscience, but in the vast majority of answers the God in the child's mind was a God of anger, vengeance, and retribution, a God who seemed to be waiting His time and opportunity to exact reprisals. Here are examples of answers given. God will punish (1) by not answering prayer, (2) by failing to give when asked, (3) by making him tell another lie to cover the first, (4) by letting him down, (5) by not giving him everlasting life, (6) by giving him scarlet spots and no white robe at the end, (7) by his being judged at the end and sent to hell, (8) by his being found out, (9) by sending him future trouble, (10) by some one dying belonging to him, (11) by causing him to have an injury, (12) by his being disgraced, (13) by remembering his sin for six years, (14) by hurting him and giving him pain, (15) by punishing him later, perhaps in fifteen years, (16) by taking parents away, (17) by not forgiving a second time, (18) by spoiling his pleasure through causing him to lose his bicycle or to break a teapot, (19) by punishing others, (20) by letting him be punished another time when he is innocent, (21) by visiting the sins of the fathers on the children, (22) by causing him to nurse a child, (23) by interfering with his future to his hurt. Other answers of a different type were these: (1) Liars will be left on earth when the good people rise. (2) All depends on the state of the lie; if the lie is told for self, severe punishment; if for others, slight punishment. (3) God really ought not to punish, for He has given us freewill, and we naturally like evil rather than good. (4) God will not punish, for He loves him. (5) God would remind him till he confessed. (6) Since Jesus died on the Cross, sooner or later He will punish. On one occasion I asked a class whence it had learnt this terrible idea of God. A child answered, 'From the teacher.' What this child meant became clear on inquiry. The child had not been definitely taught this idea of God, but had inferred it from the careless and unsatisfactory way the Old Testament stories had been presented to the child by the teacher. And this warning applies in another direction, namely, the conclusions which a child might draw through reading stories of the Old Testament without any preliminary training and guidance as to how the Bible should be read.

In these days when we are conscious how little we understand the child mind, and when we are aware that we cannot teach the child without first knowing the child, the problem of 'The Bible and the Child' raises two questions: 1. How much of the Bible is suitable for a child of given age? 2. How much of a child is suitably prepared for the Bible? We must needs not only understand the Bible, but also understand the child, his environment, his home, his conditions of life, his parents. The days of unscientific teaching and reading are gone beyond recall. We train the child carefully and methodically in such subjects as reading, arithmetic, and geography, but in the one subject of Bible study far too many teachers and parents are content with a *laissez-faire* attitude. The headmaster of a preparatory school was asked by one of his colleagues how to answer a boy who had raised some Bible problems. His advice was to leave such questions alone. This was a cowardly answer. Problems in arithmetic or algebra or geometry might be solved for the boys, but problems in Bible study and in religion were to be left alone. We cannot and should not forget that often in later years the whole religious outlook in manhood and womanhood might depend on the answer to some question such as whether God does visit the sins of the father on the children? whether Moses did see God face to face? or where did Cain get his wife? The aim of the present day must be to revivify interest in the Bible, to make the child learn to love it, to make the child understand it. The movement to have a Children's Bible has much to commend itself. Yet there are certain considerations which cannot be overlooked in any attempt to meet the need of a Bible for the child. The Bible was not made for the child; the child has to be made to live by the Bible. Sir Arthur Quiller-Couch once said of an imaginary volume which included the great books of our own literature all bound together in haphazard order, thus trying to point out the difficulties in our Bibles: 'Will you imagine that in this volume most of the authors'

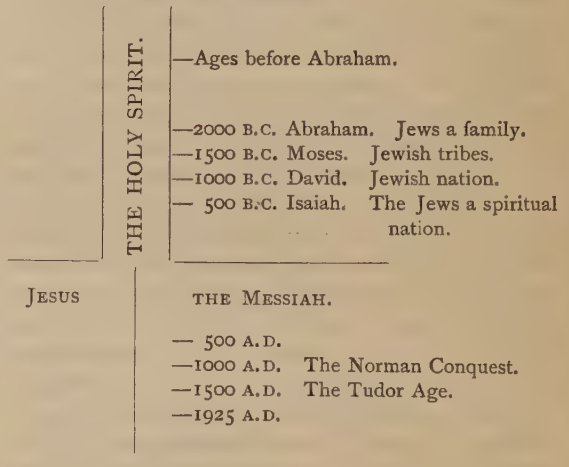
names are lost; that, of the few that survive, a number have found their way into wrong places; that Ruskin is credited with *Sartor Resartus*; that *Laus Veneris* and *Dolores* are ascribed to Queen Elizabeth; and that, as for the titles, these were never invented by the authors, but by a Committee? Will you still go on to imagine that all the poetry is printed as prose; while all the long paragraphs of prose are broken up into short verses, so that they resemble the little passages set out for parsing or analysis in an examination paper? . . . Have we done? By no means. Having effected all this, let us pepper the result with italics and numerals, print it in double columns, with a marginal gutter on either side, each gutter pouring down an inky flow of references and cross references. Then, and not till then, is the outward disguise complete—so far as you are concerned.' A few tentative suggestions might be made to help the child to use the Bible aright.

1. We want a graded Bible. That is to say, we want to see the stories and ideas of the Bible chosen with a view to meet the development of the mind of the child. The graded Bible could roughly correspond with the following: (i) The Life of our Lord and other stories illustrating God's love and care; (ii) stories of Bible heroes; (iii) the Age of the great Prophets; (iv) the Age of the Judges and Kings; (v) the Age of the Patriarchs and of Moses, with an Appendix on Jewish Legends.

2. We want an edited Bible. My meaning will perhaps be made clear if I give an illustration. The Editor's notes on the Flood would run somewhat on the following lines: 'Two unscientific explanations of the origin of races on the earth. In these is also taught an old belief, which our Lord did not teach, that God hates the sinner. Jesus taught us in the Parable of the Prodigal Son that God is grieved with sin, but lovingly welcomes the sinner, whom He has always loved.'

3. We want an attractive Bible. The small type of the Bible usually supplied to children, the vague introductory matter at the heads of chapters often misleading and often unintelligible, and the absence of helpful cross-headings might be added to the quotation just given.

A great difficulty with children is to give them an idea of time. A chart has often proved useful and has helped in bringing out how God the Holy Spirit, though unknown to ages before Christ, was guiding the Jewish nation all through history until He was revealed to us by God the Son.


THE HOLY SPIRIT.
—Ages before Abraham.
—2000 B.C. Abraham. Jews a family.
—1500 B.C. Moses. Jewish tribes.
—1000 B.C. David. Jewish nation.
— 500 B.C. Isaiah. The Jews a spiritual nation.
JESUS
THE MESSIAH.
— 500 A.D.
—1000 A.D. The Norman Conquest.
—1500 A.D. The Tudor Age.
—1925 A.D.

Literature.

THE CHRISTOLOGY OF THE EARLIEST GOSPEL.

The Rev. J. Logan Ayre, B.D., Ph.D., begins *The Christology of the Earliest Gospel* (James Clarke; 7s. 6d. net) with an outline discussion of the Synoptic problem. He favours Harnack's chronology, viz., Acts probably 62, Luke's Gospel 60 at the latest, and Mark between 50 and 60. He accepts the tradition that for the composition of his Gospel Mark was mainly, or entirely, dependent on Peter for such facts as he could not gather for himself. He finds himself unable to follow Dr. Bartlet in rejecting the hypothesis of a written 'Q,' and in suggesting the idea of 'X,' meaning thereby a common body of tradition on which the Synoptic writers could draw. (Dr. Bartlet has explained his position in his introduction to Mark in the revised Century Bible, already noticed in this magazine.) This early date of Mark and the authoritative nature of his source of information give great weight to the story of Jesus as told in

the Second Gospel. All this, however, is more or less familiar ground, and Dr. Ayre's contribution is a study of the Christology of Mark.

In Mk 1^{38} Jesus says: 'Let us go on to the neighbouring country towns, that I may preach there too; for that was why I *came out*.' Lk 4^{43} seems to understand by these last words 'came forth from God.' It is sometimes supposed that this is a piece of later Christologizing on Luke's part; that what Mark understood Jesus to mean was 'came out of Capernaum' or 'out of the house.' Dr. Ayre, however, prefers Luke's interpretation. He acknowledges that the disciples could not put that construction on the words, and suggests that Jesus Himself at different times had varying degrees of insight into the nature of His person, His origin, and His work.

In the story of Jairus' daughter the figurative understanding of 'The child is not dead but asleep' is preferred to the literal; partly because the unusual secrecy on which Jesus insisted indicated that the healing was to be of an unusual kind. Dr. Ayre is well aware that 'nature, science, and experience' make it difficult to accept as a literal statement of fact the Marcan account of the stilling of the storm; he accepts it nevertheless, and believes that this incident, along with the feeding of the five thousand, played a necessary part in the education of the disciples.

The 'cursing' of the fig-tree is sometimes explained as a parable turned into a miracle. Many have felt that the story is unlike Jesus, and that the lesson of faith which He draws from it is, to say the least, unexpected. The author believes that Jesus, not having succeeded in finding fruit on the tree, determined to turn the incident to account by assuring the disciples of His absolute power over Nature, a lesson they specially needed at the time.

The transfiguration was 'the most complete unfolding, the absolutely superlative manifestation of our Lord's personality.' 'We can only accept His word that He will return; but when, we may not guess.' The resurrection of Jesus was a 'physical resurrection,' though it is also true that the resurrection body was a spiritual body, differing in some way beyond our power to know from the natural body.

Dr. Ayre seems to take up the position that having found Mark's attitude to these questions we have reached finality. To some, however, further inquiries will open up: how far, for example, does Mark's Christology represent the testimony of Jesus to Himself, and how is it related to the Christology of the later books of the New Testament and of the creeds? But here, within the limits the author has prescribed for himself, is a careful, reverent, and conservative study of the facts on a subject of great importance.

SPANISH MYSTICISM.

It is not creditable that the vast stores of Spanish mysticism should have lain so long unworked. For vast indeed they are, amounting in the Golden Age alone to thousands of volumes! The Spanish mind has been almost incredibly prolific, witness the tremendous mass of Calderón and Lope de Vega; and that mind has found its most natural outlet in mysticism. Yet most of this rich treasure still lies untranslated: and the few who have pottered at the outskirts of it have not always been too happy or successful. Vaughan, when he touches upon it, declares Professor Peers, 'is all but a caricature.' And hence *Spanish Mysticism*, by Professor E. Allison Peers, M.A. (Methuen; 12s. net), is a window suddenly opened in a dead blank wall which gives a view over a wide landscape, of which hitherto, crane how we might, we could catch only the merest glimpses. Here at last is something solid on the subject put into our hands, a too brief essay and some hundred pages of translations, with the originals. Santa Teresa still towers up alone. But the figures that surround her are stately and impressive, men like Osuna who made her consciously a mystic, or Juan de Ávila her adviser; friends like San Pedro de Alcántara, or recruits like St. John of the Cross, that true poet and burning heart. Or here is Diego de Estella who so influenced St. Francis of Sales. None among them is more interesting than Luis de Granada with his passion for Nature, and that fiery soul, that eager humanist and poet, Luis de León. Professor Peers assures us, and the extracts and translations prove it, that the characteristics of this particular type of mysticism are its extraordinary sanity, its lack of metaphysics (for the Spanish mind has no taste for the abstract, loves the concrete and practical), its aloofness from pantheism, and from desire for self-annihilation; and, perhaps as obviously as anything, its freedom, in its great days at least, from passivity and undue

quietism. It is 'active, ardent, militant, as befitted an ardent and militant race.' As Orozco has it, 'He who would see the face of that most powerful Wrestler, our boundless God, must first have wrestled with himself, and be a man that is perfect in the active life.' We are told this is a Preliminary Survey. It is to be hoped that Professor Peers, granting us more than this tantalizing Pisgah view, will lead us deep into this goodly country.

INTERNATIONAL AFFAIRS.

An admirable book with the above title has just been published by the National Adult School Union (1s. net). It is a small book, of only one hundred and twenty-two pages, but it is packed full of useful and easily assimilated facts, it is informed by a generous peace-loving international spirit, the authors of its various sections are acknowledged experts, and the Committee which arranged for the publication of the book may justly claim, as they do in the Foreword, that it is a 'little book of great value.' Norman Angell deals with 'The Ideas which are the Foundations,' J. Fairgrieve with 'History and Geography,' C. Delisle Burns with 'International Affairs Today,' and G. Currie Martin with 'The New Spirit.'

Small as the book is, it gives the reader a real insight into the essential unity, despite all the complexity, of the modern world, and it emphasizes the point that armaments are not due to the wickedness of governments, but 'mainly to the absence of organised political life between the peoples of the world.' It is a reasoned plea for a better understanding based upon a wider and more sympathetic appreciation of the dependence of one nation upon another, and of the present upon the past. The interest and variety of the contents may best be indicated by a few quotations. 'The resources of the world should be made available for all the peoples of the world' (p. 87). 'Out of every shilling paid in taxes by an inhabitant of Great Britain about ninepence goes to pay for past wars and preparation for future wars' (p. 55). 'When the Chinese punish a man because his brother has committed a crime and cannot be found, applying thus the idea of collective responsibility of the whole family for the crime of one of its members, we look upon such punishment as evidence of barbarism. Is it not rationally more defensible than attaching guilt to all the persons in a complex modern state?' (p. 10). 'When every man who does not speak our language, who does not eat quite the same things in the same way, who differs in his clothing, is thought of as peculiar, with a suggestion of inferiority, we have the seeds of much misunderstanding' (p. 39). 'No territory, even though theoretically regarded as a "responsibility" and not an "acquisition," was offered to Norway, Sweden, Spain, or Holland. It is difficult, therefore, for any one who has not a very simple faith in governments to believe that mandated territories are regarded by the mandatory as liabilities and not as assets' (p. 71). Very timely is the reminder that 'history is still very often more like mythology than science' (p. 95), and that the teaching of history ought to be everywhere conducted in an objective, scientific, and international spirit. We could wish to see this little book read, especially by every young person, and taught in the upper classes of every school in the land. It is a solid contribution to the building of a saner and happier world.

PAST AND PRESENT.

There is very much in *Pagan and Christian Rule*, by Dom Hugh G. Bevenot, O.S.B., B.A., of Weingarten Abbey, with an introduction by Hilaire Belloc (Longmans; 5s. net), for which we are grateful, and with which we are ready to agree. He diagnoses the state and the dangers of these our distracted times with accuracy, glossing over nothing, yet never giving way to the temptation to lurid and panic-stricken over-statement. His aim is to show grounds for his opinion—and ours—that our civilization is in grave peril. We are threatened with a swift relapse into precisely a similar condition to that which made the downfall of the Roman Empire inevitable. He has a remedy to proclaim, and he argues its sufficiency from its success in the distant past. It was the Church that saved Europe more than once long ago. The same Church can save it now. She alone can save it.

Had he said 'Christianity,' we should wholeheartedly agree. We agree to a large extent with his claim for the 'Church.' Only we cannot just simply accept what is so clear to him—that the Church means nothing but the Roman Church. We feel that we have more than prejudice or in-

vincible ignorance on our side when we say that the sixteenth century presents an insuperable obstacle to the acceptance of Dom Bevenot's laudation of his own Church, and of the part she has played in the progress of Europe.

Doubtful, too, is his claim that, during and since the War, his Church has gained enormously in prestige. There are no doubt far more ambassadors at the Vatican. On the other hand, it is surely more significant that so many hundreds of thousands of the peoples in Central Europe have left the fold. The See of St. Peter, it may fairly be argued, might have greatly gained in prestige and in respect had it not played so feebly with its great opportunities immediately before and after the outbreak of hostilities. Rome might have uttered a voice to stir, if not shake, the nations, and bid them pause when War threatened, and again when international law went by the board. The voice might have been unheeded, but the Roman See would have deserved well of humanity for its utterance. Was it the political entanglement with Austria that made the voice so muffled? In any case this recent failure to save Europe goes far to discount Dom Bevenot's argument from the successes of the past.

KEY TO HEBREW GRAMMAR.

Professor J. E. McFadyen, D.D., has done a real service by issuing a *Key to the Exercises in the late Professor A. B. Davidson's revised Introductory Hebrew Grammar*. It is now ten years since he published his revised edition of the Grammar, which had been for long recognized as *the* text-book for the study of Hebrew. While retaining all that was essential in the work of his predecessor, Dr. McFadyen introduced several new features, besides simplifying and expanding its statements. Both teachers and students have felt themselves under a heavy debt of gratitude, which will be materially increased by the *Key*, with its accompanying Notes, which has now been published by Messrs. T. & T. Clark (10s. net). Naturally enough some will ask, Will a key to their exercises not be abused by the students in our colleges? That question is discussed by Professor McFadyen in his Preface. He has no fear on that score, and he ought to know. In fact, there will probably be general agreement that any loss incurred by the possible misuse of the *Key* will be far more than counterbalanced by the gain due to its intelligent use and by the immense saving of time in the class. Besides, there are many outside our teaching institutions who are anxious to acquire a working acquaintance with Hebrew. In future all such will be able to prosecute their studies with much more confidence. Any one who makes a careful study of the Grammar itself and faithfully does the Exercises, comparing his results with the Key and the Notes, will readily acquire a knowledge of a language which is well worthy of study and by no means so difficult as is popularly supposed. We cannot speak too highly of the Notes which follow the translation of each Exercise and explain so fully and illustrate so clearly the grammatical principles involved. The possession of the *Key* will, we are sure, give a new impulse to the study of Professor McFadyen's Grammar, the position of which is already so firmly established.

Mr. Thorstein Veblen is not so well known here as in America, where he has the reputation of an original and powerful critic of the established economic order. Messrs. Allen & Unwin have undertaken the publication of three of his works, of which *The Theory of the Leisure Class* (10s. 6d. net) is now issued. The argument of the book amounts briefly to this, that practically all human customs and institutions, from religious observances to the wearing of stays and the keeping of cats, illustrate 'the principle of conspicuous waste.' Anything useful is plebeian and vulgar, while the more conspicuously wasteful a thing is the more kudos it brings.

We are always curious about the birth and early years of any one who makes good. And Dr. Albert Schweitzer, musician and medical missionary, has made good. So we welcome the small volume of *Memoirs of Childhood and Youth* which he has prepared (Allen & Unwin; 3s. 6d. net).

Very racy are the Rev. David Wilson's talks with the children. But this does not prevent every talk containing at least one sound moral. He calls this new collection of talks *A Bunch for the Bairns* (Allenson; 2s. 6d. net).

Some time ago Dr. Lauchlan Maclean Watt published in the 'Minister's Manual' prayers

suitable for Holy Communion, Baptism, Marriage, Burial, etc. Now he has published a volume of *Prayers for Public Worship* (Allenson; 5s. net). It contains prayers suitable for general service and for such Church festivals as Christmas, Epiphany, and Easter, and for municipal occasions —the whole forming the Service Book which he himself uses in Glasgow Cathedral. The volume should prove helpful both to ministers and laymen.

At a meeting of ministers of various Churches, convened and presided over by the Anglican Bishop of Dunedin, a lecture was read by the Rev. Professor John Dickie of Knox College, Dunedin, on *The Fundamental Principles of the Reformed Conception of the Church.* This lecture is now published in our country by an Aberdeen firm, J. G. Bisset, and ought to be widely known because of its own worth. The writer believes that negotiations for union are futile so long as one Church does not realize what another Church regards as central. He therefore sets himself to expound the conception of the Church held in common by all Reformed Churches. It is an extraordinarily able essay, and whether readers agree or differ (and readers of The Expository Times will do both!) they ought not to miss such a competent exposition of a point of view. At least on one point Professor Dickie is right. We shall never come together till we understand what is vital in our brother's creed.

Music and its Story, by Mr. Robert T. White, Mus.D. (Cambridge University Press; 7s. 6d. net), is one of the best books of its kind so far published. The author—already well known as a first-rate authority on the teaching of music in schools—has handled his subject most skilfully, and the interest of the reader is steadily maintained throughout the twenty-one chapters of the book.

As an introduction to the study of musical history it will be welcomed. It is from beginning to end a model of conciseness, yet nothing of value to the student is omitted.

This is particularly noticeable in the chapters dealing with Form and Expression, The Later Classical Period, Romanticism, Programme Music, and Later Developments; and the four appendices are not the least interesting and valuable parts of the book.

There should be an eager demand for Dr. White's latest contribution to Musical Literature by all who desire to take an intelligent interest in the music that they hear, play, or sing. Teachers will welcome a list of gramophone records suitable for 'appreciation classes.' A useful bibliography is added.

The *Literary Genius of the Old Testament* has been suggestively handled by Mr. P. C. Sands in the volume to which he has given that name (Clarendon Press; 4s. 6d. net). It is well calculated to initiate readers of the Bible into an intelligent appreciation of its literary beauty, and some apt comparisons with the corresponding *genre* of Greek literature greatly enhance the value of the discussion. Mr. Sands scores many striking points, in emphasizing, *e.g.*, the reticence of Hebrew narrative in emotional scenes, and the comparative inattention of the Hebrew poet to the beauty of Nature: it is other aspects that appeal to him, as is well shown in the chapter on the Hebrew view of Nature. The reader is encouraged to test his appreciation of Biblical style by exercises set for the imitation of it; and Mr. Sands furnishes, by way of illustration, a very able ode on the Defeat of the Spanish Armada, modelled on Jg 5 and Hab 3. On p. 12 'Jasher' should be 'Jashar.' The statement that Ezekiel 'taught theology systematically to the exiles' (p. 15) should be modified: of no Old Testament writer could this properly be said. And surely, in a book dealing with literary genius, the last clause of the famous epitaph on the heroes of Thermopylæ should not have such an intolerably prosy ending—'we lie here obedient to their *regulations*.' The book, taken as a whole, is an excellent and much needed introduction to the literary aspect of the Old Testament.

An excellent addition is made to Messrs. T. & T. Clark's 'Primers for Teachers and Bible Class Students' in *The Acts of the Apostles,* by Professor Baird of Aberdeen University (1s. net). In eight brief chapters the writer handles all the matters acquaintance with which is essential to the understanding of this great historical document. The topics are admirably disposed. One deals with the author of the book, another with his character as a historian, a third with the plan and purpose of the book (and here the writer rejects Dr. Ironside Still's ingenious theory that it was prepared as an advocate's brief in Paul's trial), a fourth with

Peter's part in apostolic history, a fifth with Paul's part, a sixth with the theology of Acts, a seventh with the Church organization of the period, and a final chapter with missionary work and methods in the Apostolic Church. A well-conceived syllabus of Bible Class lessons is added. Those who know Professor Baird's competence as a scholar will come to this little book with great expectations, and these will not be disappointed. Scholarship, grasp, a faculty of popular exposition, and a sense of proportion are all manifest on every page.

Personality and Psychology is a discussion of the new psychology in its attitude towards the self. It covers most of the usual ground. The last chapters are on Behaviorism, Psychoanalysis, Suggestion, and Auto-suggestion, The Psychological Man; Conclusion: The Shaping of Selves. But the author, Mr. John Wright Buckham, Professor of Christian Theology in Pacific School of Religion, disclaims any right to be called a psychologist; he is a personalist. This volume supplements his former volume 'Personality and the Christian Ideal' (Doran; $1.75).

Africa and her Peoples, by Mr. F. Deaville Walker (Edinburgh House Press; 2s.), contains a series of vivid pen pictures of Africa and of the everyday life of her peoples—their homes, daily work, customs, and religious beliefs. It is intended to aid teachers and others in giving background for lessons on Africa. In this the writer has been highly successful. He has carefully selected facts and incidents from many parts of the continent, and placed them together so as to give a clear and true impression of the whole. It is a book fitted to interest the general reader and to encourage all who are working for the uplift of the African people.

We cannot have too many essays in popular apologetics, especially of the kind that are directed to the address of the friendly outsider. This may be said to describe the aim and the general character of a new volume of essays on religious subjects, *Yesterday and To-day*, by Mr. Conrad A. Skinner, M.A. (Epworth Press; 3s. 6d. net). The essays are 'modern' in their point of view, which is to say they are undogmatic, but they are positive and frequently enlightening. The subjects discussed are Authority, The Kingdom, Guidance, Salvation, Death, and The Way. Salvation, to take an instance, is expounded under four heads: its nature ('character'), its price, its process, and its supreme meaning, the Cross. A sentence on this last subject will reveal the breadth of the writer's standpoint: 'No one, even by the most diligent and astute manipulation, will produce a coherent theory which would satisfactorily include all the great statements of the New Testament and yet bear the light of the divine simplicity of the story of the Prodigal Son.'

The General Secretary of the Methodist Young People's Department of New South Wales, Mr. Harold Wheen, has published a volume of Outline Addresses for Boys and Girls (Epworth Press; 3s. net). He gets his title from Oliver Wendell Holmes' advice to allow our 'thought sprinklers' to play upon the dusty roads of life. He has successfully used these *Thought Sprinklers* himself, and they should prove useful to any one who has to teach in a Sunday School or Guild.

The Theology of Tertullian, by the Rev. Robert E. Roberts, D.D. (Epworth Press; 10s. 6d. net), is a thesis approved for the degree of Doctor of Divinity in the University of London. It may be said at once that it is an exceedingly able and thorough piece of work. The writer has mastered all the relevant literature, and worked over his subject in the most patient and painstaking way. He justly remarks that while much has been written about Tertullian, there has been no recent attempt to deal in a systematic way with his work as a whole. This book will go a long way towards filling the gap. In the first part of the volume the relation of Tertullian to earlier writers is dealt with, and his career, in its influence on the development of his theology, is carefully traced. There is an exhaustive chapter on his attitude to Greek philosophy. The latter part of the volume deals systematically with his doctrine of God, his teaching on man and sin, on Christ, on the Church and the Sacraments, Eschatology, and Ethics. It is a contribution of real value to historical theology, and ought to take its place as a standard work on the subject of which it treats.

For a Three Years' Course of Sermons, by Mr. Alfred T. Fryer, A.K.C. (Faith Press; 4s. 6d.), consists of brief notes to aid preparation. The

subjects chosen follow the course of the Christian Year, and such teaching as is given bears distinctively the impress of the Church of England. The notes, brief as they are, are perhaps overloaded with references, though it must be admitted that these references are to the best modern theological literature. This makes the book somewhat unattractive reading, but much thought has been spent on the compilation, and probably there are many preachers who will find it extremely useful.

A new book by the author of 'The Reality of Jesus' will be welcomed. *The Imprisoned Splendour: A Study in Human Values*, by Mr. J. H. Chambers Macaulay, M.A. (Hodder & Stoughton; 7s. 6d. net), is a series of discursive essays on the essentials of religion. The aim of the writer might be described as an effort to help men to trust God, to believe in man, and to recognize a Divine purpose in events. This 'splendour' is hidden, but faith can unveil it or set it free. It is in human values we can read the glory of God, for it is in human contacts and in a *history* of life that God reaches us. But it is through Christ supremely, and the life hidden with Him in God, that man can reach the good designed for him. These things are eloquently expounded in this handsome book. It is perhaps a little too eloquent, but it moves on a high level, and deals worthily with great themes.

The story of a great pioneer can never cease to be fascinating or anything but momentous. And of all pioneers *William Carey*, whose life and achievements form the subject of a new volume in the 'Master Missionary Series,' is one of the greatest. The writer of this new missionary biography, the Rev. J. H. Morrison, M.A., has proved his adequacy for the task by his previous fine books, one of which, 'On the Trail of the Pioneers,' ought to be a classic, and he has added to his successes by this new contribution. The story is familiar, but Mr. Morrison has refreshed the commonplace by the mastery he shows of his materials, and by the vividly striking and 'popular' way in which he presents it. The titles of his divisions are attractive; the titles of his chapters are fascinating. Here is a fine book for the adolescent youth who is attracted by the heroic (Hodder & Stoughton; 3s. 6d. net).

Of the writing of lectures on preaching there is no end. Meantime we have the Warrack Lectures for 1923–24 under the title of *In Quest of Reality*, by the Rev. James Reid, M.A. (Hodder & Stoughton; 5s. net), and it must be confessed that the volume makes fascinating reading. The lecturer has succeeded in giving freshness to a much worn theme by stamping every part of it with his own personality. His plea is for reality in the preacher's thought, in his use of language, in his delivery, above all in his own inner life. This is really a heart-searching book for ministers.

The Rev. W. Justin Evans, who was for thirty-eight years a minister of the Congregational Church, was much loved by his friends. Two of them, the Rev. Henry Harries, M.A., and the Rev. G. Beesley Austin, have written appreciations of him. These appreciations, along with a number of his sermons and lectures, have been published by Messrs. Hodder & Stoughton with the title *Possessing our Possessions* (6s. net). The sermons and lectures are marked by soundness of doctrine and simplicity of utterance.

Life on the Uplands, by Mr. John Freeman, was first issued in 1907. It has been out of print for fifteen years, but it has been re-issued in a revised and enlarged edition (Hodder & Stoughton; 3s. 6d. net). It is a devotional commentary on the twenty-third Psalm, and it has in no way lost value in the passing of the years. It shows very considerable spiritual sympathy, and the thought is expressed with directness.

Every week 'Philemon' gives a five-minutes' item in the programme of '2 LO.' *From My Window* the items are called, and it is with this title that they have been published (Hodder & Stoughton; 3s. 6d. net). 'Philemon' sits at his window and looks out at life, clearly, but with some humour, and in a kindly way. So there are chapters on Utopias; The Art of Kindliness; Can We Change Ourselves? The Meaning of the Cross; Freedom; and others.

The Intention of His Soul, by the Rev. Hubert L. Simpson, M.A., was first published in 1920. Since that date seven editions have been required. The present and eighth edition is published at the very reasonable price of 3s. 6d. net by Messrs. Hodder & Stoughton.

In *Quo Tendimus?* (Hodder & Stoughton; 2s. 6d. net), which is a primary charge delivered to his clergy in November last, Bishop Henson pronounces with his customary liveliness and incisiveness on some of the important questions of the hour, notably on the effect of the Enabling Act, and on 'Copec' which he criticizes severely, as he also does in the singularly suggestive sermon which closes the book, on the text, 'It seemed good to the Holy Ghost and to us.' The Bishop has little faith in the power of Conferences, even of the most earnest Christian men, to settle the infinitely complex economic, social, and international problems that baffle the world to-day. The gospel does not furnish us with ready-made solutions: its business is to create Christian personalities. Incidentally the Bishop deals severe castigation to the Prohibitionists, but not in a way which is in the least likely to convict the convinced. The addresses are the expression of an earnest, powerful, and courageous mind.

Messrs. Hodder & Stoughton have issued a new edition of Professor Hugh Black's *Culture and Restraint*. The binding is handsome and the whole get-up of the book attractive (10s. 6d. net).

The preface to the fourth edition of the Rev. John S. Carroll's *Exiles of Eternity* (Hodder & Stoughton; 15s. net) has been written by his daughter. It will be remembered that Dr. Carroll died at the end of last year. This exposition, canto by canto, of Dante's Inferno, first appeared in 1903, and it is difficult to think that it will ever be superseded.

A third edition of Dean Inge's *Personal Idealism and Mysticism* has been issued (Longmans; 5s. net). It represents the Paddock Lectures for 1906, of which the first edition appeared in 1907. Dean Inge, in the preface, says: 'I chose, not very happily, the name "Personal Idealism" for the school of thought against which these Lectures were directed. . . . The deliberate acceptance of irrationalism, against which I protested eighteen years ago, has proceeded further since I wrote. Its fruits are, on one side, the vogue of mental and physical therapeutics by make-believe, the "bluffing" of nature so popular in America, and on another a rather hollow Catholic revival, without the robust belief in objective miracle by which genuine Catholicism tries to bridge the gulf between the natural and the spiritual.'

A really useful book has been written by Mr. W. H. Boulton on *Babylon, Assyria, and Israel* (Sampson Low; 2s. 6d. net). It is a brief résumé of the history of these countries as recorded in the Bible and the cuneiform inscriptions, and it contains eight helpful illustrations and three maps. An occasional remark which shows that the writer is not much in sympathy with modern Biblical criticism in no way mars the essential value of the book, which is all the more useful for the ordinary reader inasmuch as it touches upon Babylon and Assyria chiefly at the points where these countries were in contact with Israel. One grave defect of the book is that there is hardly a date in it from beginning to end. As the great personages pass before us, we get no idea whether they belong to one century or another. This defect should be remedied, at least by an appended table of dates, in the second edition.

In Greek Philosophy it is a question to what extent Plato is expressing his own final views, and how far he is concerned with preserving the memory of Socrates. Still more uncertain is the relationship of Aristotle to Platonism. The works that Aristotle published all disappeared, and only portions of them have been reconstructed. What we have been familiar with as his writings are only notes for his lectures, and they lay concealed for centuries. So far as our most recent additions to knowledge take us, clear guidance on the difficult problems involved is afforded in *Aristotle*, a lecture by that competent classicist and philosopher, Mr. John Burnet. It was published in the 'Proceedings of the British Academy,' and is now issued separately on its behalf by Mr. Humphrey Milford at 1s. net.

If anything could increase our admiration for the genius of Wellhausen, it would be the book entitled *Away from Wellhausen*, by Martin Kegel, Ph.D., which has been translated by Marian Nolloth (Murray; 2s. 6d. net). It is an attack on Wellhausen's brilliant reconstruction of Old Testament history as controlled by the 'illusory dogma of an ascending development'; and particularly on his strictures against the ecclesiastically-minded writers of the post-exilic age. It is amusing to learn that this great and epoch-making scholar has

'not by any means bestowed the requisite attention upon textual criticism,' though common honesty obliges Dr. Kegel to acknowledge Wellhausen's 'critical acumen,' his 'real services to Old Testament scholarship,' and the justice of much of his criticism of Chronicles. The writer makes much play with the contentions of Dahse: has he never heard of Dr. Skinner's convincing reply?

The Adult School Lesson Handbook for 1925 has just reached us. It bears the title *The Search* (National Adult School Union; 1s. 3d. net). The lessons are on certain great topics, Jesus the Revealer, Friendships of Common Life, Truth-Seeking, Who is my Neighbour? Making Choice, The Power of Love, Fundamentals. These cover a sufficiently large ground. They are well subdivided, and the lesson notes are (as usual) skilfully compiled and adequate. We have examined several of these handbooks, and the impression steadily grows, not only of the importance of the movement represented, but of the competence of those who are directing it. This syllabus, both in its construction and exposition, reveals this competence in a satisfying manner.

A remarkably able, suggestive, and at the same time edifying book on the Lord's Supper is *Communion and Fellowship*, by the Very Rev. R. O. P. Taylor, Provost of Cumbrae Cathedral (Nisbet; 4s. 6d. net). A mere description of the method of the book would not do justice to its contents. Mr. Taylor goes through the Communion Office stage by stage and endeavours to elicit what *experience* comes to the reverent communicant. This is the scaffolding, but the building itself is a quite beautiful and noble one. Every line bears the stamp of sincerity and reserve, but it also reveals a mind extraordinarily sensitive and devout, and a quite unusual ability and intellectual resource. It has been an unalloyed pleasure and profit to read these chapters, and the Bishop of Edinburgh's prefatory note of commendation errs only in the modesty of its praise.

Here is a full, a beautiful, a moving book. *The Making of Modern India*, by the Rev. Nicol Macnicol, M.A., D.Litt. (Oxford University Press; 7s. 6d. net), is a fascinating subject. For few eyes surely these days but must turn at times to look musingly at the strange chaos of happenings in that mysterious land. And hardly anybody has a better claim to write it than Dr. Macnicol, with his knowledge, his sympathy, his literary art. There are pages that transport one bodily to some lonely village, drowsing in its immemorial ways, with the grunting cattle moving past as they have done for untold ages; yet there too it seems the strange new powers are stirring, are at work. And there are studies of keen insight of the leading figures on the stage, statesmen like Tilak and Gandhi, saints like Rām Mohun Roy and Devendranath Tagore: and musings over the long line of European influences, mighty Western empires, that have blown across the land, and passed like shadows. Is ours, too, to vanish? Our author is not very hopeful. India, he tells us, does not see she is protected; but knows with a horrid certainty she is not being fed. Here, too, are a first-hand intimacy with the literatures (an interesting chapter deals with the big place that, from the dimmest times, women have held in them) and surefooted guidance through the wild whirl of Indian religions, so confusing to us Westerners; from the oldest, all moonlight and dreaming, as he says, to the modern Samajēs, and the lack as yet of much real Indian Christian theology, for which he waits somewhat impatiently, and not least a wonderful picture of those twin passions of the peoples down the ages, their homesickness for God, their yearning to be lost in Him, the Alone with the Alone; and their longing for fellowship and love, which they have never really coalesced into a perfect whole. Much of the book consists of papers gathered together from 'The Hibbert Journal,' 'The Times' (Empire Number), 'The Contemporary,' and the like. But some of it, the best of it, that most impressive chapter 'Hinduism and the Way to God,' is new.

Countless legends have gathered round the name of Solomon in many lands and literatures. They are even in circulation to this day in the form of oral tradition; and to those who are curious in such matters, Mr. St. John D. Seymour, B.D., Litt.D., M.R.I.A., has rendered a valuable service by putting together a 'representative collection' of them gathered from many widely scattered sources. The *Tales of King Solomon* (Oxford University Press; 7s. 6d. net), which deal with his wisdom, his power, his magnificence, his magic carpet, the Queen of Sheba, etc., are many of them grotesque enough, but they have all the fascinating

glamour and the unbridled imagination of the Orient. They have many points of contact with Muhammadan as well as with Jewish tradition. In their irresponsible attitude to history and experience they recall the Arabian Nights. The book, which is adorned with several very curious coloured illustrations, will appeal to all students of legend.

A third edition has been issued of *The Radiant Morn*, by Mr. A. T. Schofield, M.D. (Pickering & Inglis ; 2s. net). It is a persuasive plea for a healthy and radiant Christian life, written by one who, as a Harley Street doctor, has devoted his life to the healing of the bodies and minds as well as the souls of men. His theology may be indicated by saying that he has long been a familiar figure at the Keswick Convention.

The Leading Themes of the Gospel of John, by Mr. W. E. Vine, M.A. (Pickering & Inglis ; 2s. net), consists of a series of papers originally written for 'The Witness,' 'with a view to presenting for Bible students the chief subjects which run through the Gospel of John.' The ten chapters are of the nature of Bible readings, which aim at showing how these chief subjects are woven into the whole texture of the Gospel. The work is done with care and competence, and, above all, with reverent devotion to the living Christ.

A Portraiture of Christ, by the Rev. Bernard Herklots, M.A. (R.T.S. ; 7s. 6d. net), is a devout study of some of the leading features of our Saviour's earthly life. The writer makes 'no pretence to scholarship or wide reading.' He feels that recent writers have been so eager to stress the humanity of Christ as to detract somewhat from His Deity, and his design is to readjust the balance. In thirty-five short chapters he deals not only with the great themes, but also with such topics as The Orientalism of Christ, The Wit of Christ, The Patriotism of Christ. There is no subtle psychological analysis or profound speculation. All is simple and readable, and, it must be added, most refreshing and helpful.

A whole-hearted and thoroughgoing defence of the orthodox position on doctrine and on Scripture may be found in *Ego Sum : A Study of Some Aspects of the Logic of Personality*, by Mr. Arthur C. Bruce (R.T.S. ; 6s. net). The book is not (as the title would seem to indicate) an essay in philosophy, but a piece of earnest religious apologetic cast in a semi-philosophical mode. The author is a strenuous and earnest thinker, and, if he maintains all the traditional positions (even that of the strictly verbal inspiration of Scripture), he is none the less to be welcomed on that account. The Fundamentalist position lacks intelligent apologists, and here at least is one. There is much in the book with which all could agree, and we are grateful for what edifies and stimulates us, as (we understand) its substance has satisfied young and inquiring minds before it was reduced to writing.

A devotional commentary has to steer its way carefully between the Scylla and Charybdis of erudite exposition and homiletic twaddle. This is not easy, but it has been done by the Rev. H. Elvet Lewis, M.A., in his Devotional Commentary on *The Book of the Prophet Jeremiah* (R.T.S. ; 3s. 6d. net). It rests upon a sound acquaintance with the work of scholars such as Dr. Peake and Sir George Adam Smith, and all the time it keeps in view the historical background : it is also enlivened by helpful allusions to Dante, Pascal, and other literature relevant to the things of the spirit. Every chapter closes with an Application and a Supplication, which is a devotional expression of the thought of the chapter. A thoroughly useful book for preachers who propose to deal with Jeremiah.

Under the somewhat unattractive title of *A Layman's Confession of Faith* (Revell ; $1.50), Mr. P. Whitwell Wilson has written a series of papers dealing with problems connected with the Christian faith. The book will hardly appeal to the serious student, and indeed many earnest souls would find it repellent, but it will undoubtedly make a strong appeal to the popular mind. Mr. Wilson is a journalist, and he writes in slashing journalistic style. He is sure of himself and of his faith ; he makes his points with great clearness and drives them home with force. He never suffers the reader's interest to flag, and he can trounce the enemy to some purpose. For illustration take this on the Bible. 'What has alienated us from the Bible is not an intellectual difficulty over its contents, but the paramount claim of the automobile, the country club, and the making of money

to pay for these things. We are content, therefore, with an easier literature, and are much relieved in our minds when learned or pretentious persons tell us that the Bible has ceased to be trustworthy; is full of errors; and may now be discarded. That comforting theory sets us free for golf on Sunday; and, as we tramp around the links, we thoroughly approve of the latest scholarship. It is a most happy release from reverence to God and service to man. And the sequel for society—for the nation—for mankind? One wonders!'

The position of Mr. W. Jennings Bryan in regard to matters touching the Christian faith is well known on both sides of the Atlantic. A man of the highest Christian character, a teacher of the people gifted with golden eloquence, he is an out-and-out antagonist of evolution and of Biblical criticism. In *Seven Questions in Dispute* (Revell; $1.25) he has issued a re-statement of his views. To him the Bible is 'either true or false; it is either the Word of God or the work of man.' He would really refuse the Christian name to all who do not accept the theory of plenary inspiration. While professing not to interfere with liberty of conscience or liberty of speech, he maintains that 'teachers in the public schools must teach what the taxpayers desire taught—the hand that writes the pay check rules the school.' One reads this book with a certain admiration mingled with despair. Not by such means as these will the cause of God and truth be advanced. Surely when Christians differ there should be sympathy and conciliation and an earnest endeavour to reach a mutual understanding. But Mr. Bryan is all for clearing the ring for the big fight and the knock-out blow.

The Last of my Race, by Mr. J. Lionel Tayler, M.R.C.S. (Ruddock & Sons, Lincoln; 2s. 6d. net), is a dream of the future which should satisfy the boldest lover of Utopias. The future dreamed of is dated 501,930 A.D., when the last survivor of the present *genus homo* wakens up to find that the true *homo sapiens* who superseded him has been domesticated by a still higher race, as we now domesticate the dog. Naturally the breath of the unhappy survivor is somewhat taken away, and that may account for the fact that his sketch of the conditions in the new age is very slight and unconvincing. It is a book which may pleasantly while away an idle hour if not taken seriously, otherwise it would be a nightmare.

How is the ordinary layman to understand and appreciate the letters of St. Paul? There is no doubt that the more you know of St. Paul the more you not only appreciate him but love him. This feeling of profound admiration grows with the years. But it comes only with knowledge, and there are many hurdles to surmount in this course. We need an apparatus of information of all kinds. And this has been supplied in a marvellously effective fashion in *The Letters of Paul the Apostle*, by Mr. Henry Coates, F.S.A.Scot. (Scott; 3s. 6d. net). Just because the author is a layman he has set down many things that the professional scholar would omit as elementary. They are elementary to him but not to the beginner. It may be said without exaggeration that most of the things we ought to know as we approach the letters, if we are really to understand them, are to be found in this admirable volume. It is about as good a popular introduction to the whole Pauline literature as one is likely to find anywhere. It is to be strongly recommended to Bible Class teachers.

Mr. Harold M. Wiener, M.A., LL.B., has long been before us as a critic of the current 'critical' views of the Pentateuch; it is a pleasure to welcome him now in the capacity of historian. In *Early Hebrew History* (Scott; 5s. net) he presents three interesting essays on 'Some Factors in Early Hebrew History,' 'The Law of Change in the Bible,' and 'The Biblical Doctrines of Joint, Hereditary, and Individual Responsibility,' essays which set some old facts in a new or, at any rate, a vivid light. The first essay is a suggestive discussion on the centrifugal quality of early Hebrew history, encouraged by the configuration of the country, by tribalism, and by the oppressive policy of Solomon, and checked to some extent by the obligation to unity imposed by foreign aggression. The second shows that Hebrew law was not the fixed thing it is often supposed to be, but was inherently capable of modification. The third traces the history, within the Old Testament, of the idea of responsibility. Much of what Mr. Wiener says, however, in the second essay, is more intelligible on the basis of the 'critical' reconstruction of the Old Testament. And Mr. Wiener can deal as freely as the 'critics' with the sources when he

pleases. More than once he tells us that the materials must be 'very thoroughly and critically' sifted. Useful as this book is, Mr. Wiener's work will be more useful and convincing still when he is more sympathetically disposed to the 'very thorough and critical' sifting of the sources effected by the critics from whom he differs.

The Psalms will probably continue to tempt translators to the end of time, and they have tempted Mr. W. J. Cooke to a new metrical paraphrase which he has entitled *Israel's Songs and Meditations* (R. Seed & Sons, Preston; 3s. net). They come endorsed with the approval of some distinguished Old Testament scholars, and they are worthy of it. The stanzas are usually in the form 8.7.8.7, but they vary with the sentiment of each psalm. Both the rhythm and the rhyme are well handled, and the rhyme in particular has nothing of the helplessness and caprice which too often characterize translations of the Psalms. The following quotations will illustrate Mr. Cooke's method and the measure of success he has attained:

Lord! let me know how frail I am!
How brief my mortal span!
To Thee, for endless years the same,
How vain at best is man! (39$^{4f.}$).
Has the Lord forgot His own
That His grace no more is shown?
Will His anger ever burn?
His compassions ne'er return? (77^{9}).
Thou shalt not fear alarm by night,
Nor treacherous arrow's flight by day.
No stalking plague at eve shall fright,
No noontide pest make thee his prey (91$^{5f.}$).

Poetry and Science, by Mr. Oliver C. de C. Ellis, M.Sc., Ph.D. (Sherratt & Hughes; 3s. 6d. net), contains also, according to the sub-title, 'other essays in prose, together with a prelude, an interlude, and an envoy.' Dr. Ellis is already known as a master of strong, tense diction with a gift of poetic imagination. These essays fully sustain his reputation. The more serious part of the book, dealing with Poetry and Science, Poetry and Artifice, Poetry and Religion, is marked with freshness and originality of thought, clothed in language of rare fitness and beauty. An interesting essay is devoted to suggestions for a system of scansion of English by the use of musical notation. The student of poetry will find here a rich harvest for his ingathering.

An enterprise that has our hearty blessing has been undertaken (and single-handed too!) by Lord Tavistock. He thinks the burning need of the present day is a book that will tell the ordinary uneducated man what Christianity really is, and will present the Gospels in language he can understand. And so the author has written a book which, in a series of brief chapters, answers such questions as these: What is the Bible? Is it all true? Was Christ the Son of God? Why did Christ die on the Cross? Why did not God stop the War? Where did Evil come from? Have we Power of Choice? What is a Soul? What is a Christian? and many others—in short, just the questions an ordinary man asks. The author is no obscurantist. He is not 'orthodox,' but he is sound on the big things. In fact, he is sound on most things. The ordinary man could not put himself in better hands. Following these chapters is a new translation of the four Gospels. The appearance of the book is unattractive, and its title *The Road to Real Success* (Simpkin) is quite wrong, but the book itself is all right.

In two handsome volumes the Dean of Durham has issued the Latin text of Augustine's 'City of God,' with an introduction, explanatory notes, and valuable appendices—*S. Aurelii Augustini—De Civitate Dei*, by the Rev. J. E. C. Welldon, D.D. (S.P.C.K.; 42s. net). The text is very carefully edited, and the notes are scholarly and helpful. The introduction sets forth admirably the circumstances under which Augustine wrote, and gives a concise but adequate summary of the contents. The appendices form a series of learned and informative essays on Augustine's conception of the City of God; his literary style; the Church and the State; Augustine's theory of sacrifice; his statement of the Incarnation; his view of miracles, of prophecy, and of the Church; his use of the text of Scripture. *Libre* in large capitals for *Liber* (title-page of book i.) is a blemish in what is likely to be a standard work.

The Concise Guide to the 1925 Lessons in the Intermediate Course of the British Graded Lessons and the International (Uniform) Course, written by Mr. Ernest H. Hayes, and published by 'Teachers

and Taught' at 3s. 6d. net, has just been issued, and should certainly be in the hands of all teachers of these lessons. *The Concise Guide* is so well known and its methods so widely appreciated that we may content ourselves with noting its appearance and saying that the present issue is as good as (or better than) its predecessors. It is full of illustrative material, and it is inspired by wide teaching experience and the best teaching methods.

Another of the excellent series of lesson books for primary departments, published by the University of Chicago Press, is *Stories of Shepherd Life*, by Elizabeth Miller Lobingier ($1.50). These books are issued under the superintendence of skilled educationists, and are written by experts in each department. The present book is based on the life-activities of the early Hebrew shepherds, and illustrates their primitive virtues—hospitality, kindness to animals, gentleness, and so on. These virtues are allowed to teach themselves. The Biblical material is used indirectly, and the children are given opportunity for all kinds of expression work. An envelope with the necessary materials can be purchased quite cheaply. Each lesson is discussed and analysed and taught in detail. There are illustrations and hints for further reading. In short, here is the apparatus which a good teacher can use freely and mould as he or she desires. It is a most suggestive experiment in the employment of the Bible and simple life-experience to illustrate each other.

The Principles of Preaching, by Professor Ozora S. Davis (University of Chicago Press; $2.50), is purely a text-book. It illustrates what has become in recent years a marked tendency in certain American publications, the tendency to treat students as schoolboys. In the case before us eight sermons by great preachers are chosen for analysis, the pupils are minutely instructed to provide themselves with work-sheets, and are guided through the analysis of the sermons according to a fixed and mechanical plan. As the result of this they are supposed to be provided with a mass of material from which, by a process of inductive reasoning, they may attain to a knowledge of the principles of preaching. The most valuable part of the book is the eight sermons, which can be read with pleasure and profit.

An English translation of Franz Pfeiffer's standard collection of the works of Eckhart 'from whom God nothing hid,' has been long wanting. It appeared in 1857 and only now is it translated—*Meister Eckhart by Franz Pfeiffer, Translation with some Omissions and Additions*, by C. de B. Evans (Watkins; 20s.). The translation is well done, although we dislike the use of 'ghostly' for 'spiritual' on p. 417. The omissions and additions are not numerous and are all justifiable. Eckhart is not easy to read, nor always simple to understand. His writings are a mine from which with toil rare gems may be dug. It is worth while to dig.

The fourth volume of *The Annual of the American Schools of Oriental Research*, edited by Professor B. W. Bacon (Yale University Press), and dealing with 1922–23, gives the report on the excavations and results at Tell-el-Fûl (Gibeah of Saul) by the director of the School in Jerusalem, Mr. W. E. Albright. It is a handsome volume and full of interest. One chapter is devoted to a description of the site and its environs, a second to the excavations, a third to the results in detail, a fourth to the identification of the site with Gibeah, and a fifth to a history of Gibeah from all sources. Eight appendices deal with important matters raised in the investigation. Fifty-five pages are occupied with the story proper, thirty-four with photographs and plates, and seventy with the appendices. The discussions are vitally important for the topography of Central Palestine. They are conducted here with so much interest that one is fascinated as one reads. This report must not be missed by those interested in the progress of Palestinian research.

Marana tha.

By the Reverend J. G. Simpson, D.D., Canon of St. Paul's.

'The Lord near.'—Ph 4^5.

If you look in your Bible for the words *Marana tha*, at the place from which I have just cited their English equivalent, you will fail to find them. They do occur in another of St. Paul's letters, at the end of the First Epistle to the Corinthians, where it is probable that nine out of ten people, who discover them, take them as part of a cabalistic curse pronounced by the apostle on the unbeliever. 'If any man loveth not the Lord, let him be anathema. Marana tha.'

There is a text in the Galatians in which the disappointed preacher is thought to damn his successful rivals with the word anathema. 'If any man proclaim unto you any gospel other than that which you received'—that is, if he does not agree with me, Paul—'let him be anathema.' In other words, 'Let him be damned.'

In his correspondence with the folk at Corinth, whom he has found every whit as plaguey as those to whom in a very bad temper he has just dashed off Galatians, he goes one better, rolling out a second combination of syllables, as if to make assurance doubly sure. If anathema is an oath, *anathema maranatha* is a big one, a missile of reinforced concrete with which to assail the heretic and misbeliever.

But this is quite wrong. And the use of the second of the two phrases in a context of entirely different import will make it plain. We miss the true significance, because in Corinthians St. Paul has left the words in the original tongue, while in Philippians he translates it by the words, 'The Lord near.' So in our English Bible it looks as though we had a statement of the apostle's own: 'The Lord is at hand.' But let us read the passage, as we ought to hear it, or at least to think of it.

'Rejoice in the Lord alway: again I will say, Rejoice. Let your forbearance be known to all men. Marana tha.'

What, then, is *Marana tha*? We have not gathered all we know about it when we have examined these two passages from St. Paul. In the New Testament it does not occur again. But there is a famous document carrying us back into the circle of those congregations of Hebrew Christians which owed little or nothing to the teaching of the apostle of the Gentiles, and which exhibits rather the opposite pole of thought and feeling expressed in the General Epistle of James. It is called the Teaching of the Apostles. How important it was considered may be shown, not only by the fact that much of its contents reappears in other ancient writings, but by its citation late in the second century, as though it were part of the sacred Scriptures themselves. It ends with a strong anticipation of the Second Coming of the Lord. And it contains a prayer for use in the eucharistic worship of the Christian assemblies older than the most venerable of our liturgies. 'We give thanks to thee, Holy Father,' it begins, 'for thy holy Name, which thou hast caused to dwell in our hearts, and for the knowledge and faith and immortality which thou hast made known to us by Jesus thy Servant: to thee be the glory for ever.' So the prayer opens. And thus it ends, 'Marana tha. Amen.'

Even if other evidence were wanting, the words *Marana tha* alone, in this form of public prayer, would carry us at once into the atmosphere of that Palestinian church of the apostles which was already worshipping the Lord Christ before the Hellenistic Paul had begun to formulate his own experience of the exalted Nazarene. It is warm with the faith, the hope, the love of those Hebrew Christians who gave the right hand of fellowship to the man of Tarsus. For *Marana tha* is not Greek but Aramaic. That is why it must not be translated with the context in which it occurs, like a French phrase in an English book. It belongs to the language of the Palestinian Jews, the mother-tongue of Jesus. Like *Abba*, which from the same source passed into the usage of the fellowship, because it represented that experience of the Divine Fatherhood which radiated from Jesus to the members of His body, *Marana tha* became a watchword of the Christian communities, because it sounded the note of expectation which is part of the great chord of Christian faith, arousing the zeal and creating the patience which alike distinguish the Christian character.

Not only is this great watchword uttered by St. Paul, once in the original, and once in a recogniz-

able translation. Its echoes reverberate throughout the New Testament. It is as clear as anything can be that, far from being a misguided hope, destined to disappear with the inevitable lapse of years, which thus embedded itself in the life and worship of the Church, it belongs to the very structure of the catholic and apostolic experience of the Risen Christ. However little succeeding ages may have been able to apprehend its moral and religious import, no Christian creed ever was, or indeed ever could be, constructed without it. No celebration of Holy Communion has failed to anticipate its glad realization. At the Lord's Table we commemorate a finished work; we have fellowship with a present Saviour; we are the heralds of a coming King.

There are thus three elements in the primitive proclamation of the gospel as it is reflected for us in authentic outline in the Book of Acts, and as it appears in the witness of the Resurrection given by Peter and his company in the power of the Pentecostal Spirit. It was the expression of that faith centred in the personality of Jesus which was born in the Easter experiences of the Sepulchre and the Upper Room. All that had happened during the time that the Lord Jesus had gone out and in among them—His teaching, His example, His works of power, no longer discounted by the shameful death, but reinterpreted in the light of that Divine necessity of the Cross which sealed His prophetic message and closed His earthly labours—all this, the story of that life and death, was at once invested with present and powerful values for those whose faith fastened upon Jesus risen from the dead as the exalted, ever-living, and eternal Christ. It was this Jesus, who was crucified, that had been exalted to be a Prince and a Saviour.

And this same Jesus, so the first Christians believed, so the earliest preachers published, so the Church of all ages, now with a formal acquiescence, now with a fuller conviction of its meaning, has continued to affirm, was ordained to be the Judge of the living and the dead. And this, not because those, who so proclaimed Him, expected the Lord, whom they worshipped, to fulfil the crude and narrow hopes gathered about the person of Messiah in the fantastic speculations of Jewish apocalypse; but because the exalted Saviour of the Christian experience possessed an eternal and universal significance. The risen Jesus is an absolute personality, who lives and moves and has His being in the real, the ultimate, the eternal. There can be no separation between our thoughts of God and our thoughts of Him.

Such was the experience which the first preachers of the gospel attempted to indicate, when, addressing their Jewish kinsfolk, they said 'Jesus is Messiah,' just as the author of the Fourth Gospel seeks to carry it to the minds of a yet wider circle of his contemporaries by the employment of a term current in the society to which he appeals, when he affirms that Jesus is the Word of God. In each case it is the experience and not the origin of the language used which determines its Christian connotation. Even in the New Testament itself, what was originally an official title of the King for whom Israel waited—Messiah or Christ—is barely distinguishable from a proper name of Jesus. And, as all subsequent ages have used it, Christ is nothing else. It is absorbed in something altogether vaster than the ideas of Hebrew apocalypse, which are nothing more than symbols of reality to the children of the Resurrection.

And, if this is true of Messiah King Himself, it is true also of the pageantry with which in the symbolism of apocalypse His coming in the Kingdom is to be heralded and attended. The trump, the clouds, the myriads of angels, the holy ones in their tens of thousands, the gathering of the elect from the four winds, the rending of tombs, the throne, the assize of the nations—all these, familiar to students of the old Jewish apocalypses, are, as we know, repeated in the New Testament in relation to the Second Coming of the Lord. They have furnished the imagination of Christendom, unable to appreciate the symbolism, with that picture of the Day of Judgment which has, perhaps, done more than anything else to banish the joyful hope of His appearing, that sustained the patience of the saints who cried *Marana tha*.

Now I will not venture to speculate how far a mind like that of St. Paul, for example, nurtured in the hopes and expectations of His Jewish forbears, was able to detach itself from the imagery in which even the higher hope of the Christian fellowship almost inevitably clothed itself. There were, as we know, not a few Christians in the succeeding age who lost themselves in barren and extravagant fancies of a millennial reign, which carried them far beyond the limits of the language actually employed by Scripture. There were members even of the apostolic brotherhoods who made the approach of the Day of the Lord an excuse for para-

sitic idleness. And, if St. Paul's personal abstention from married life was directed as much by the call of his missionary labours as by what he supposed to be the imminence of the End, the advice he offers to others is dictated by the consideration that the time is short. I am quite prepared to believe that men and women, who stood so near to the tremendous facts of the gospel story, as did the Christians of the Apostolic Age, were mistaken in their view of the immediacy of the Second Advent.

But, if you tell me that the teaching itself was bound up with this misapprehension, then I shall answer that you have entirely failed to grasp the essential character of Christianity, and to take account of the plain evidence of the New Testament. For Christianity, like all real things, is rooted in the ethical groundwork of the universe and broad-based upon the moral government of God. And the hope of a returning Saviour reposes upon no predictions of the future near or far. It is part of the great faith, which in Christ rests on the reconciling purpose of the Eternal.

If there is anything in the teaching of Jesus Himself on this momentous subject, which caught the imagination of His hearers and reappeared in their expectation of the final manifestation of the risen and exalted Christ, it is the simile in which He likens His return to the coming of a thief. St. Paul has it. And the Revelation of St. John the Divine. And that strange writing, to which we modern Christians are tempted to assign too little importance, the Second Epistle of Peter. It is this last which reminds us that God, with whom a thousand years are as one day, is not slack concerning His promise, if, according to our narrow notions of time, the Master tarry long.

He may come at midnight. He may come at the crowing of the cock. He may not come till the morning dawns. God never visits but He surprises. And they, whom that Day should not overtake as a thief, are not those who know what hour the thief will come. They are the porter who is in his lodge ; the servants who are fulfilling the work of the hour, the task of the moment ; the household whose loins are girt and whose lamps are burning.

This is the word of the Lord Himself, and it finds its echo in the teaching of the apostles. 'The night is far spent, the day is at hand. Let us walk honestly.' 'Work with your own hands, that you may walk honestly.' The sturdy morality of its issues is the surest witness to the fact that the assurance, on which it rests, is itself a great moral conviction.

But there is a word of Christ, the most remarkable and significant of all His utterances concerning His own Advent, which makes it clear that in the mind of the Saviour Himself the certainty of His coming was the assurance of faith and not the information of omniscience. 'Of that day and that hour,' He says, 'no man knows. The angels do not know. No, not even the Son.' It is the Father's secret.

Could anything be more impressive than a disclaimer like that ? The Son does not know. He has said it. It is just the sort of statement, like the startling question we call the Fourth Word from the Cross, that would never have been attributed to Jesus if He had not actually made it. It has set people speculating, as we know, on the limitation of our Lord's knowledge, and how it may be reconciled with His divine claim. But that, I confess, is not what interests me. I accept Christ as God on the facts of His redeeming work, nor am I concerned to harmonize the facts with preconceived notions of divinity. No. What I see in such an affirmation as this, negative though its form be, is the Lord's unclouded consciousness of His own Sonship. He stands in an inalienable relation to the Father, the object of His love, the form of His manifestation, the mediator of His reconciling purpose. It was insight, conviction, faith, which even at that moment were driving Him forward to the shameful Cross, not as a martyrdom to be endured, but as a work to be accomplished. It was that same faith, that same unfaltering conviction of His own personality, that same insight into eternal reality, which assured Him, not of the day and hour, but of the certainty of His final revelation in glory.

And it was this, and not an interpretaion of the apocalyptic utterances of Jesus, the confusion of which as reported in the evangelic narrative, is the surest witness to the inadequacy of the human medium through which they have been transmitted, which made *Marana tha* as inseparable from the worship of Jesus as the communion of His Body and Blood and the Commemoration of His reconciling Death. Comes He at midnight ? At cock-crow ? In the morning ? That is neither here nor there. He comes. On earth He is crucified. Ay, is still crucified after the Passion. 'His pale face on the Cross' still sees the sights of Golgotha in a

world of sin. But He is risen. He is exalted. Our life is hid with Christ in God. We are citizens of heaven. 'Behold he cometh with clouds, and every eye shall see him.'

This is the secret of what always seems to me the most amazing paradox on God's earth, the zeal of the Christian fellowship, renewing its youth from age to age in proclaiming the gospel to the whole creation. This is, no doubt, the marching orders of the Church. But it is only by maintaining an unremitting propaganda that the Church lives at all. To those acquainted with the facts, Christian missions are, and never more so than in our own time, the romance of history.

The conversion of the whole earth is the wildest dream, contradicted by the experience of each successive generation. What greater irony than the thought of Christian Europe as the pledge of a regenerate world! Such a world as this has never had a place in the philosophy of Christians. Take the short view, prevalent in apostolic times. The apostles never inscribed upon their banner, 'The world for Christ in this generation.' Or take the long view, that many ages of evolution still await an infant race, on which some of our modern teachers insist as though it were, not a paralysing but an inspiring outlook. What compensation were a Christian community commensurate at some far distant date with the round globe itself for the millions who will have lived and died, to borrow the Pauline phrase, 'without God and without hope in the world!'

But the prospect the New Testament sets before us is more sombre still. 'When the Son of man cometh,' said Jesus, 'shall he find faith on the earth?' The apparent pessimism lurking in this question is caught up by the apostolic writers, one after another. The Manchester view of progress has no justification in Christian thought. Nor has a world of perplexity, in which the sea and the waves roar and men's hearts fail for fear, any message of despair for those who have sounded the depth of Christian hope. The long distance evolutionism of the present day may be true. It is a subject on which I offer no opinion. But true or not true, it is irrelevant to the issues of the gospel. The only end of the world, of which we as Christians know anything, is the glorious appearing of our great God and Saviour—at midnight, at cock-crow, or in the morning.

That is the spirit of missions. At one time men may speak of saving souls from the fires of hell, at another of winning the world for God, at another of spreading a Christian civilization, at another of evoking from new nations fresh interpretations of the one Christ. None of these reasons is sufficient. None can explain that mighty impulse which rolls on through centuries of witness. It is the Advent hope of the Evangelical Prophet that inspires the preachers of the reconciling word, and makes their feet beautiful upon the mountains. 'In the wilderness prepare ye the way of the Lord, make straight in the desert a highway for our God.'

'The Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the water of life freely.'

'He that testifieth these things saith, Yea: I come quickly. Amen: Come, Lord Jesus.' *Marana tha!*

Recent Foreign Theology.

The Boehme Tercentenary.

On the 17th of November 1624, Jacob Boehme (*Anglice*, Behmen) died in his fiftieth year. The last words of this 'inspired shoemaker,' whom Hegel called 'a man with a mighty mind,' were 'I go to-day to be with my Redeemer, and my King in Paradise.'

Reports of the Tercentenary celebrations at Görlitz in Silesia, where Boehme lived and died, tell of the honour done to the memory of the man who, in his lifetime, was denounced as a fanatical heretic from the pulpit of the St. Peter's Church, silenced for seven years by the Town Council, and persecuted by his fellow-citizens. It is good to read of the Guild of Shoemakers, the civic dignitaries, and the Lutheran clergy joining with students of his philosophy in praise of a self-taught seer

whose influence on thinkers has been far-reaching and deep.

In the various appreciations of Boehme scanty reference is made to the numerous links which unite him to philosophers outside Germany. On the other hand, little notice has been taken of the Tercentenary in our journals. Yet, assuredly, Boehme was a citizen of the kingdom which has no frontiers. In the words of Evelyn Underhill, he has 'left his mark upon the history of Mysticism' as well as upon German philosophy. In the admirable survey of *Mysticism in English Literature*, by Caroline F. E. Spurgeon, a worthy place is given to this German mystic, and concerning him this comprehensive statement is made: 'In addition to completely subjugating the intellect of Law, he profoundly influenced Blake. He also affected Thomas Erskine of Linlathen, and through him Carlyle, J. W. Farquhar, F. D. Maurice, and others. Hegel, Schelling, and Schlegel are alike indebted to him, and through them, through his French disciple St. Martin, and through Coleridge—who was much attracted to him—some of his root-ideas returned again to England in the nineteenth century, thus preparing the way for a better understanding of mystical thought.'

In the addresses at Görlitz there was abundant evidence that Boehme has still ardent disciples who, undeterred by the obscurities of his style, are studying his writings in order that they may reinterpret his message to the modern mind. Foremost among these is Studienrat Felix Voigt, one of the selected speakers, who has also contributed an informing and discriminating article to *Die Christliche Welt*.

Boehme was wont to say, 'I have no books, but I have myself,' and Voigt recognizes that it is difficult to indicate with precision the sources of his teaching. Nevertheless, he was not isolated from the intellectual movements which stirred the minds of theologians during the first century of Protestantism. When Hess died in 1544 he was almost the last Catholic in Görlitz, but even from the Lutheran point of view the town was far from orthodox. As early as 1528, Kaspar Schwenkfeld had numerous and influential followers, many of whom became Boehme's disciples. About the same time there is a record of the suppression of Anabaptists in the neighbourhood, and of the presence of Rosicrucians. In the early part of the seventeenth century the first three Rectors of the *Gymnasium Augustum* were accused of crypto-Calvinism. Against the same charge Boehme had to defend himself, for his Theodicee has affinities with the Calvinist doctrine of Predestination.

The powerful influence which Theophrastus Paracelsus exerted upon Boehme may possibly be due to the reading of his writings, but Voigt attaches greater importance to the fact that from 1560 onwards, there is evidence that friends of Boehme, especially Dr. Kober, Michael Kurtz, and Dr. Balthazar Walther had studied at Basle and returned with the ideas of the great Renaissance philosopher. Walther was a great traveller; he had spent six years in Arabia, Syria, and Egypt, searching diligently for the hidden wisdom; to his influence Voigt ascribes any resemblances in Boehme's writings to Gnostic, Neo-Platonic, and Origenistic ideas, as well as to the doctrines of the Pseudo-Dionysius Areopagita.

Critics of German poetry have given Silesia the second place of honour, next to Swabia. In Voigt's opinion it has greater claims to distinction on account of the religious and mystical temperament of its people. He gives the names of many mystics who sprang from this region in order that a correct idea may be formed of the mental and spiritual atmosphere in which Boehme grew up.

Voigt prefers to describe Boehme as a Theosoph, but his right to the well-worn name of Mystic is not questioned if the word is clearly defined. 'It is true that by means of direct mystical vision Boehme attained to the knowledge of God, but he differs from the Mystic, if the word is used in its narrower meaning, in that striving after the *unio mystica* was only a small part of his ideal aspirations. The real Mystic lives his life remote from nature, his tendency is towards the mortifying and nullifying of the senses in order that God may take full possession of the great emptiness thus created.' On the contrary, the Cosmos is an integral part of Boehme's thought-domain; to him it is the living garment of the Godhead. His purpose, therefore, is to contemplate, and to endeavour to comprehend, the mystery of Nature *sub specie eternitatis*. Hence students of Boehme are urged to remember the connexion of modern Theosophy with the new world-consciousness that has arisen since the fifteenth century, that is to say, since the decay of mediæval Mysticism. With the true mystical idea of God as an eternal, infinite, incomprehensible Unity — the *mysterium magnum* — Boehme com-

bines the conception of God as Will, thus advancing from the position of Master Eckhardt to that of Goethe.

Voigt warmly commends the Memorial volume by R. Jecht, a speaker at the Festival banquet, who has charge of the town archives, and having searched them has been able to give a graphic description of Boehme and his contemporaries as well as of Görlitz in his time. The picture is not one of which a present-day inhabitant of the town can be proud, but it is guaranteed as 'authentic and no phantasy.' Exception is taken to the views expressed by Paul Deussen in his recently published work—already in its third edition—because it summarizes and labels Boehme's philosophy as 'Dualistic Pantheism.' Voigt acknowledges that in the *Aurora*—Boehme's earliest work,—there are passages which support Deussen's interpretation; but he maintains that in the later writings there is a remarkable advance both in quality of thought and in clarity of expression, the result being that the ultimate conclusions sometimes contradict earlier opinions.

Concerning the relation of God to Nature, Boehme did, undoubtedly, hold different views at different times. Towards the close of his life (April 1624) he made this plain declaration: 'Nature is only an instrument in the hands of God. . . . Nature is not to be identified with God, who is immanent in Nature.' Basing his judgment on Boehme's riper utterances, Voigt concludes that if any philosophical term is to be used, Panentheism accurately describes his teaching concerning God and Nature. Confirmation of this view is found in the writings of Krause, who gave this term the stamp of his approval, defining it more clearly. Krause was a disciple of Schelling, upon whose mind Boehme's philosophy made a deep impression.

As regards Dualism, Voigt confesses that traces of Persian teaching concerning the opposition of light and darkness, goodness and evil, are to be found in Boehme's system of thought, even as they are present in Judaism, Greek syncretism, early Christianity, and Manichæism; but scattered throughout Boehme's writings there are also Monistic tendencies. He was too much of a realist to regard evil as non-existent, thus he avoided the Neo-Platonic type of Monism. He did, however, teach that evil is willed by God in order that, by its means, good may manifest itself, just as the electric fluid emits light only when a thin metal thread offers to it a sufficiently strong opposition. This attempt to solve the age-long problem of the origin of evil does, in Voigt's opinion, enable Boehme to keep clear both of cosmic dualism and of the theory of the non-existence or illusory nature of evil. His view of the world may, therefore, be described as 'panentheistic and monistic.'

In occasional sentences Voigt implies what Dr. Alexander Whyte plainly states in his appreciation of Boehme. Despite enthusiastic admiration of one aspect of the German Mystic's teaching, his sympathetic Scottish exponent warns students that they will have to search for the fine gold amidst much slag and much dross, and to winnow the finest of the wheat from much straw and much chaff. Voigt honours Boehme in so far as he has been successful in his attempt to provide a bridge to span the chasm which separates mediæval mysticism from modern scientific thought. But Boehme's direct and inexhaustible experience of God is held to be of far greater value than his synthetic philosophy. Earnest seekers after God to-day are assured that if they will persevere, they also will discover, in the records of that experience, good reason for saying, with Charles I.—who in 1646 read one of Boehme's books—'God be praised that there are still men who are able to give, out of their own experience, a living testimony to God and to His word.' The work referred to is entitled *Forty Questions*; it contains the answers given by Boehme to a series of questions collected by his friend Walther from the Universities. The answers are attempts to solve philosophical and theological problems which, in those days, were perplexing the minds of scholars; they revealed such ability and originality as to gain for Boehme the title of 'the Teutonic philosopher.'

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The Teaching of Jesus on Sin.

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Jesus entered upon His ministry with the single purpose of saving the sinner. The intensity of this purpose is seen in the fact that, in its pursuit, He broke the Law, incurred the opposition of religious leaders and political authorities, and, finally, surrendered His life to a shameful death. Plainly He regarded the case of the sinner as serious in the extreme. What was then in His eyes this sin from which man so much needed to be saved? What was the condition of the sinner from which, at any cost, He was willing to save him?

As far as we know, Jesus never attempted any systematic treatment of sin. He treats sin practically as a fact, and never speaks of 'sin' (ἁμαρτία) in the singular, but always of 'sins' (ἁμαρτίαι) in the plural. Evidently He had no speculative interest in the subject. His interest in the sinner was practical and personal; but, nevertheless, perhaps partly on this account, He gives us what I believe to be the last word on the meaning of sin and the condition of the sinful.

A brief résumé of His treatment of sins will reveal the completeness and penetration of His conception.

(*a*) To Jesus, as to the Jew of His day, 'sin was the transgression of the law.'[1] Here Jesus is formally on Jewish ground, but His attitude to the Law and His interpretation carry Him into a much wider country. To the Jew the Law meant Moses, with the endless rabbinic deductions—'the traditions of men'; from these deductions Jesus, at times, appealed to the letter of the Mosaic Law, and, at times, He appealed from the Mosaic Law to its moral spirit and human intention. It does not seem to be wide of the mark to say that to Jesus single-hearted love to God and loving one's neighbour as oneself, that is, regarding every man, self and neighbour, as an end of highest value, comprise the Law. At any rate, love to God and love to man are the two great commandments, and any conduct or feeling that falls short of this fulfilment is transgression of the Law, and, as such, is sin. In this connexion we have to remind ourselves of the emphasis of Jesus on the inwardness of sin. Not merely the evil act, but the evil desire is a transgression of the Law of love. It may be perfectly true that some of the Rabbis made this emphasis, but the emphasis is there with Jesus and is consistent with His strong insistence upon personal sincerity. And so to Him any and every transgression, in act or in feeling, of the Law of Love, with its Godward and manward relation, was sin.

[1] Mt 5^{19}.

(*b*) Jesus condemns the love of money as sinful. The actual sin is here an over-attachment to Mammon, to that which is not-God and stands over against God as His opposite: this over-attachment creates a division in the moral personality and makes single-hearted love to God impossible. The over-anxious spirit is, for the same reason, condemned. Such a spirit is attached to this world and its cares and cannot be completely attached to God; it cannot be single in its love of God. Indeed, any attachment which interferes with whole-hearted devotion to God is sinful, and so 'He that loveth father and mother more than me, is not worthy of me.'

(*c*) Another sin condemned by Jesus is that of moral barrenness, strikingly exhibited in the cursing of the barren fig-tree, in Luke's parable (13^{6-9}), and in the man of one talent (cf. also Mt 7^{21}). Life that is spiritually barren fails to give God His due; it deprives Him of the fruit of the tree of His own planting and care.

(*d*) Other sins condemned are (i) hypocrisy, which may be conscious, and in which pious and charitable deeds are performed for the sake of reputation, or unconscious—probably the commoner form of the sin of hypocrisy—in which there is an honouring with the lips without any genuine love of God; and (ii) inhumanity, which directly breaks the second commandment. In both these sins, outwardly very different, the essence is the same, a deep-seated egoism, which in hypocrisy is blind and stupid—an over-assertion of self or over-devotion to one's private interests (the Priest and the Levite), which makes whole-hearted devotion to God impossible.

(*e*) Another sin specially condemned by Jesus, which ought to be mentioned and which has been named 'sin to the second power,' is the sin of rejection of Himself and His message (Mt 11^{20-24}).

This sin was the wilful rejection of the mercy and love of God.

Now, if we ask what is the common element in these particular instances—the common essence of them all—the answer is not difficult. In all the instances there is a departure from God, from His Law and Love, from the sphere and quality of His Life (the Prodigal). Sin may be lawless or barren or self-willed, any one of these aspects may be prominent, but in all its forms and instances it involves a separation from the Divine Father. That to Jesus is the essence of sin and its most serious feature.

But sin which, in its essence, is an estrangement from God does not only affect man, it involves God. Sins, according to Jesus, are debts due to God, offences against Him, and the sinner is a personal loss to God. This fact shows that Jesus in His saving of the sinner must have realized that He was doing something for God as well as for man. His saving work had a relation to God, however we may formulate the relation. His saving purpose and work were according to God's will, and must in that will find their final purpose and justification.

Sin, then, has meaning and consequence both for God and man. The consequences for man are twofold: (i) consequences that are immediate and direct, and (ii) consequences that are eschatological. The first consequences are implicit in the sin; they are the inevitable results of sinning. If a man is attached to Mammon, he will become mammonized, if we may use the term. 'Where his heart is, there will his treasure be also.' Attachment to anything that is not-God makes the sinner share in that part of not-God to which he is attached. The sinner becomes selfish and material. Jesus, as far as we know, never attempted a solution of the relation of sin and suffering, but the two were in His mind intimately connected. The Galileans, whose blood Pilate mingled with their sacrifices, were not exceptional sinners, but their fate was a warning to those who would not repent. In combating sin and disease He feels that He is fighting the same foe. In healing disease He is attacking sin in its outer works. The popular mind did not always see that His objective was past the outer works to the citadel of sin; and it may have been that blindness which caused His reserve in His healing work. He was not a miracle-worker, but a Saviour of sinners. For Him sin meant suffering, and suffering implied sin. The misery of the Prodigal was inevitably involved in his first act of self-will.

But there are future or eschatological consequences. Sin, unrepented of, will shut the sinner out of the Kingdom; he will be cast into 'the outer darkness, where there is weeping and gnashing of teeth,' into 'an eternal fire prepared for the devil and his angels.' Jesus speaks of the final destiny of the sinful in figures of speech, and from these we have no right to form dogmatic statements of the everlasting punishment or of the personal annihilation of the sinner. All we are justified in saying is that to Jesus persistence in sin will have consequences beyond those which are immediate, and consequences of the gravest order.

There are two questions with which theology has been much concerned—(i) the origin of sin, and (ii) its universality. With these speculative questions Jesus does not seem to have been greatly concerned. There is, however, one illuminating word on the origin of sin—'That which proceedeth out of the man, that defileth the man. For from within, out of the heart of men, evil thoughts do proceed, fornications, thefts, murders, adulteries, covetings, wickednesses, deceit, lasciviousness, an evil eye, railing, pride, foolishness—all these proceed from within and defile the man.' True, He speaks of offences or traps (*σκάνδαλα*) which may be in ourselves or enter into us from others and occasion sin, but these offences are very much of the nature of *fomes peccati*, they are the occasions or provide the conditions of sin, they are not its cause, which is man himself. The devil and his temptations, in the same way, belong to the category of occasion, not to that of cause. Nor does Jesus lend any countenance to the view that ignorance is the cause of sin. Men may sin in ignorance, but they are none the less sinners and need the Divine forgiveness. Man is the real cause. Sin arises out of the self.

As to the universality of sin, Jesus attempts no proof of this position. He simply treats all men as sinners. 'Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?' 'He that is without sin, let him cast the first stone.' The sinner was not to Him a member of a special class of society. The respectable citizen and the religious guide are, outward appearances removed, sinful like the publican and the woman of evil life. When

a man has done his duty, he is still a servant, still a debtor to God, and therefore sinful. The outcast, the reputable, and the dutiful are all sinful and in need of salvation.

One last fact requires to be mentioned, and that is, that Jesus never regarded sin apart from forgiveness, never the sinner apart from the saving love of God. That is why sin with Jesus does not remain an irrational element or surd in the scheme of things, as it does to every intellectual interpretation that leaves forgiveness out of account. Jesus is never driven to despair of the sinner and his sin. He does not despise, nor simply pity, as we so often do, the sinner. To Him the sinner is neither a weak fool nor a bad fool. He is pre-eminently the subject of Divine, omnipotent, saving power.

From this consideration, then, of Jesus' treatment of sin, we draw the following conclusions:

(i) Sin, in all its manifestations, is a separation from God, the loving Father of men. That is its essence. Sin, then, only exists in that order where God is.

(ii) This separation involves the most serious consequences. It is a personal loss to God; it impairs the Divine joy and beatitude (Lk 15). It is also a loss to man; it robs him inevitably and immediately of communion with God and of his share in the Divine beatitude; it detaches him from a higher order which is abiding, and attaches him to a lower which passeth away. Sin, persisted in, has the direst consequences. We can never cite Jesus in the interests of a shallow optimism, or a shallow doctrine of healthy-mindedness, which ignores the terrible reality of sin and sin's consequences.

(iii) Man is the cause of his sin. The cause of sin can never be resolved into its conditions. When these are stated most completely and most penetratingly, something still remains—the cause, which is man himself. This position is corroborated by man's conscience when it is faithful and true.

(iv) Jesus regarded all men as sinful. We do not know how He came to this judgment. The eye that could pierce beneath the outward seeming to the actual reality may have played its part. The judgment may have been a kind of moral intuition from His conception of God. If God is essentially and universally a forgiving and redeeming God, then every man must be a sinner for the relation between God and man to have reality. Perhaps, and this seems most likely, the judgment was due directly to His God-consciousness. Whatever may have been the process by which the judgment was obtained, the historical fact remains. Jesus treats men on the basis of their sinfulness.

(v) Sin can be forgiven. Man can be redeemed. That saves sin from remaining an irrational element in life and in the scheme of things. It saves man from the despair and doom of sin.

These conclusions may be very inadequately stated. They may raise further questions. The conviction remains, however, that these conclusions are the fundamental facts regarding sin, from which speculation on the subject can never depart without going astray. Further, that it is doubtful if we can or if we need get beyond them. When we want to know the truth about sin, we shall leave the bewilderments of the philosopher and speculative theologian to learn the truth as it is in Jesus.

Feeding the Five Thousand.

By the Reverend F. Cawley, B.A., B.D., Trinidad.

The Johannine version of this miracle—one of the best attested of the miracles recorded in the New Testament—adds to the Synoptic account the fact of a lad's presence, at once arousing the query as to his relationship to the disciples. As far as we know, no commentator of value has given us much light on this matter. As to whether he stood in any definite relationship to the disciples or not would have but little relevance were it not for the strange fact that he alone apparently of all the crowd had managed to reserve some food. The general assumption is that he was a fisher boy claimed for the hour by the undoubted attraction of Jesus. That he was of meagre age is attested by the term used, παιδάριον, the diminutive for 'boy' or 'slave,' at least formerly so. It is here that perplexity deepens, since the genus 'small boy' is generally far and away beyond

reserving food for a later emergency. Any school-treat at which the food is given out, as in the West Indies for example, could supply any amount of such data. Generally speaking, the food has vanished long before the tram or train journey even has ended. Evidently one must find a solution elsewhere.

May not the retention of the food lie just here, that it was not the boy's own for him to dispose of in the usual manner? Alford, in his *Greek Testament*, suggests that it became the disciples' provisions—when they bought it from the lad! The more salient assumption, however, is that hinted at in the *Expositor's Greek Testament* (*in loc.*): 'The Synoptic accounts speak of these provisions as already belonging to the disciples.' Turning to Mk 6^{37} we find Jesus saying, 'How many loaves have ye? Go and see,' which, together with Mt 14^{17} and Lk 9^{13}, seems to leave no room for serious doubt.

But it may be objected to on the score that if these provisions had really belonged to the disciples, then in the Johannine record the definite article would have been added to the term 'small boy,' the lack of which suggests that he must have been a stranger. In some MSS. (though not in those favoured by the editors) the numeral ἕν is used, but undoubtedly only in its weakened, indefinite sense, equivalent to τὶς, a process carried through in Modern Greek where the indefinite article is identical with the numeral one. 'τὶς is rare and not genuine vernacular' (Thumb, *Handbook M.G. Vernacular*, 96). Thus, whether the numeral be retained or not, the sense is not materially altered either way. 'There is a young lad here' is the meaning of the Greek text. Thus it may readily be stated that if the lad stood in any relationship to the disciples, however temporarily, then the definite article would most certainly have been used.

The position seems to be a strong one, and yet not insuperable. Against this slight omission must of necessity be placed the yet stronger position of the Synoptics, and one is tempted to agree with a suggestion thrown out years ago in an issue of the *Baptist Times*, by the late Rev. C. Joseph, that in all probability the boy was an errand or servant lad employed by the little group to purchase food and do a variety of casual duties. It is often done in the East, a temporary service those of us who have been in the East Indies have often availed ourselves of. But the boy may well have been a relative of one of the disciples, hence more amenable to instruction than one engaged temporarily. The careful Andrew—his very name seems to suggest this—may have gathered up the loaves and fishes remaining over from their last meal and, knowing the care-free attitude of his Master, may well have handed them to the lad with strict injunction that he was to hold them over against a possible emergency. In his heart there may have been the thought, 'the Master may have need of them.'

Further, this sense of some relationship is borne out in the Hebrew translation of the New Testament, where in Jn 6^{9} the text runs as follows:

חִנֵּה אִתָּנוּ נַעַר אֲשֶׁר־לוֹ . . .

Still the absence of the article, but a decided sense of a relationship. Of course this is but a translation from a translation; still, it bears out one's feeling that here we touch reality. The translator, also, sought to make this most evident in his choice of את rather than עם to express the idea of the lad being attached to the disciples. The *Oxford Hebrew Lexicon* in its concluding note under את states that it expresses closer association than עם, and quotes Jacob's poignant words of grief, 'And the one is gone *from with me*,' מֵאִתִּי (Gn 44^{28}), as confirmatory evidence.

This line of thought is strengthened by the Johannine parenthetical word of v.^{6}: αὐτὸς γὰρ ᾔδει τί ἔμελλε ποιεῖν. If this be a genuine word, then in the light of what He actually did we must assume both the Master's knowledge of the loaves and His planned use of them—and the Gospel of John is rapidly coming into its own inimitable kingdom as a veracious reading of the inner life of our Lord. John often seems to fill the occasional hiatus we find in the Synoptics, and this may be taken as a worthy example. That John did not mean it to be glossed over in the reading is evident from his carefully expressed τοῦτο δὲ ἔλεγε πειράζων αὐτόν. Thus our Lord's words are clearly understood as a means of testing or proving Philip, of drawing his soul above the purely commercial unto the plane on which the Christ knew all things to be possible.

What lessons, then, can we draw for our comfort and inspiration? The first is that ours is a Master who can never be taken by surprise, but who, on the contrary, is the surprise of all who come into

contact with Him. Nothing ever surprised Him into impotence, neither men nor occurrences. He is Master whenever we meet Him, Lord of His own soul as well as of the materials He deigns to use. In deepest truth, He is the one supreme miracle of our humanity, and to know Him at all is to know that what He fain would do that He was able to do, and do it as none other. This is not mere dogmatism, but a verification of experience in this incident under discussion and of the centuries succeeding it. His wishes and purposes never ran beyond His reach, out of His power of achievement. That He had unique power over men and things is an indubitable fact of history, and it all sprang from what He Himself was, and its line of wonder has gone throughout the world. It is our deadening familiarity with austere, spiritual realities that so often prevents our own hearts from registering that profound sense of surprise which so frequently stormed the souls of the disciples. A Francis Thompson of our own modern day has to tell us

> 'Tis ye, 'tis your estrangèd faces,
> That miss the many-splendoured thing.

It is when we are able to rise to this sensitiveness of soul-perception that we are able to accept the word, 'He himself knew what he would do.' He knew, and He still knows! It is a mighty comfort in any soul's hour of desperate perplexity. Let us not lose our faculty of surprise. In our modern interpretation of Jesus to the world let us still hold dear the capacity to fall at His feet, as did Peter, and even cry as did he, 'Depart from me; for I am a sinful man, O Lord.'

This miracle has been denied on the score that it was uselessly performed; that there was no great need, no gnawing hunger of many hours of abstinence from food; that Jesus might easily and with composure have sent the crowd away to buy their own food. But when one stops to think about it, the thought homes itself within the mind that, if the Christ only met extraordinary needs, then the greater part of our life would lie beyond His province, since our usual need is of an ordinary nature, to meet which is the main concern. Moreover, the care that can stoop to a ministry along more or less normal planes may well rise to the greater when they appear. Is it not a help to feel that at times an ordinary need is sufficient to call forth His power? Said an old lady: 'I seem to be always washing the same dishes.' And, *mutatis mutandis*, what is life but that? It is one of the most royal distinctions of our Lord that He took (as He takes) a keen interest in the ordinary facts of daily life. It was to a cottage home in Nazareth He came, and not to the palace of the king. Hence the depth as well as the height of His ministry. Otherwise more than half His world, almost the whole of it, would lie beyond His grace—that exquisite love and care He so wonderfully laid in the hands of 'publicans and sinners.' In one of the Agrapha, or Unwritten Sayings of Jesus, one finds these words, 'Raise the stone and there shalt thou find Me; cleave the wood and there am I.' All such is of the same fine spun web of this incident, woven in the same loom of His peerless soul, so like Him that now it is impossible to think of Him without stressing His profound care for the lowliest needs of life. Far from taking away from the validity of this miracle, it the rather substantiates its actuality. The passion of His life was to serve, and doubtless at times He had to curb its exercise in outward demonstration lest (as was so often the case) He be desired rather for His wonder-working powers than for the heaven of His own soul.

The second thought gathers about the disciples' sense of the insignificant and Jesus' treatment of it. Jn 6^9 sums up the disciples' thought, *ταῦτα τί ἐστιν εἰς τοσούτους;*[1] and it lays bare their feeling of how hopelessly insignificant the five loaves and two fishes are. It is the natural feeling, but for all that it enables our Lord to lay down in action, as it were, another 'Doctrine of the Remnant.' A handful of food, and a whole multitude is fed; a measure of loyalty, and 'I will draw all men unto me.' To the disciples' sense of the insignificant He gives the terse command, 'Bring them hither to me' (Mt 14^{18}). In themselves they constituted the almost negligible, but they were just what the Master needed. The world has often wakened to the fact that what was of little worth, at least seemingly, has become a vehicle of great value in the Master's service. One recalls the story in which an angel took the place of a boy in the praise of God. When the song ceased, the Father said: 'I miss my little singer.' It is here we strike the really human note. Many lives in their order are of as much relative significance to the world as the loaves and fish were to the needs of the crowd. But when

[1] 'What is that among so many' (Moffatt).

one thinks, or rather tries to think, on Jesus' plane of thought, humanity itself seems to have neither the high nor the low, men and women are the children of the one Heavenly Father, and at home there are no distinctions. Thus to affirm implicitly God's minute care for and appreciation of the worth of the most insignificant of earth's people, is to invest life with a halo otherwise unseen and altogether impossible. It is the distinction of the religion of Jesus! Wrote a talented woman to her friend: 'May life to you never lose its halo!' Even so! The God who can clothe even the weeds of a despised hedgerow with such a wonder and range of delicate beauty to the despair of the greatest genius of man, must bespeak within Himself a profound love for what in men's eyes is often the purely negligible—insignificance itself.

The third thought suggested is this: It is the Master's blessing that makes all the difference. There lay a certain value in the loaves and fishes, but it was the Master's unique contribution that made them of adequate service to the thousands of hungry folk. When the hands (yet to be pierced with the nail that from out their pain a universe be redeemed) took the common barley loaves of the earth, and the tiny fish of the sea, they gave to their earthliness and comparative worthlessness something corresponding to the deepest grace of heaven, the grace that can make a saint out of a lost sinner, a derelict of a Thames embankment to become the author of 'The Hound of Heaven.' It is the blessing that makes all the difference; it made it then and it makes it now. It is the Divine plus that so often shocks a sceptical world out of its scepticism.

And it is our redemption that it is so. After all, our small gifts of mind and heart and strength are puny in whatever way we view them, but our view and the Master's possible use of them may be utterly at variance with each other—and marvellously so. What a remnant it is that we can offer even when we desire to give all we can. Only what is left over when the main strength of body, mind, and sometimes of soul has been given of necessity for the 'bread that perisheth.' The spare hours of the business man in the Sunday School; the brief leisure of the home-mother for prayer and meditation; the scanty time of the student—what are these to such a needy world such as ours? Fragments, remnants, scraps! How many would give more than their 'five loaves and two small fish' if only they could, but it is all they have to give. Is it worth while giving? Do we actually give as much? Others do, but do we?

If so, here lies our comfort—a comfort for needy hours—and here awakens our skylark-song of aspiration, that we are able to do the essential thing, the thing that will make possible the unique difference, namely, the actual laying of our small 'remnants,' whether of weeks or days or simply hours, whether of body or mind or soul, within the Pierced Hands. The world spoke itself in the word of the disciples, 'What are these among so many?' but heaven spoke as the earth cannot speak when Jesus said, 'Bring them hither to me.' Both voices yet speak, and too many of us too often listen to the former and are dull of ear to the latter. Happy, nay blessed, are they who hearken to the latter—'of such is the kingdom of heaven.'

And so we conclude: 'Bring them hither to me.' This is the greatest, as it is the most unique, contribution that we can possibly make to this most amazing, modern day. It is beyond the guidance of all its vaunted leaders, and for its complex pain its formerly hailed panaceas are useless; but it is not beyond the reach and care of the Christ. Its clamant needs can only be met by the Master whom it has failed entirely to surprise into impotence. The old-time word of the Baptist is as true as ever it was: 'There standeth one among ye whom ye know not.' Thus He lives where we dwell, and with the 'loaves and small fish' of our sole provision, plus His own inimitable contribution, can supply the needs we see so clearly, and yet are so impotent to meet. The one condition abides, that we lay just what we can offer within the Pierced Palm. At least, it is well worth the venture, and not even the greatest saint of history has done more. The difference between worth and worthlessness is the Master's blessing, and it is ours as we make the attempted gift. Strangely enough, what we bring back in enrichment to our own soul is more than we are ever able to give. In the books of eternity, and none are kept as are they, God is never put down as a debtor. But there is a greater difference still: When gifts seem to spring up for us out of our gifts, gifts greater than ever we could give ourselves, this will be our heart-word as we turn from the gift to the Giver, 'Lord, Thou art more than all Thy gifts.'

In the Study.

Virginibus Puerisque.

How many Notes has your Piano?[1]

'Hearing they hear not.'—Mt 13^{13}.

Have you good ears? Rather, you say. Why, only last night when we were having a scrap in the bedroom, in the very midst of all the row we both heard Dad's foot out in the passage; and when he came in, we were both fast asleep, as sound as sound could be. At least he thought so! Did he? Not a bit of it. Dad's a good sort, and he just let you off, that's all. His ears mayn't be as quick as yours, but they are good enough to know that boys as fast asleep as you seemed couldn't have been shouting and yelling and stampeding all over the place as you were doing one second before. Still your ears are better than his, and there are other people who have quicker ears than yours. You can hear easily what you have to shout all over again for Grannie, and there are folk who hear what for you isn't there at all. Come and have a try. Put your ear down to the road there. Do you hear nothing? What! Nothing at all! A Red Indian would catch the throb of hoofs, or the humming of a motor far away. But there isn't a sound, you say! No, not to you, but there would be to him. But hearing, you don't hear. Lay your head sideways on the grass. Well, what is there to report? Nothing! But a real country boy, you know, could follow the worms tunnelling away down underneath, and you catch not a rustle.

Ears, I think, are like pianos. The farther you go toward one end of them, the higher and higher gets the sound, and then you come to the wood, and that is the finish there; and toward the other end the sounds get deeper and deeper, till you reach the wood again, and there's no more. But there are far higher notes and far deeper notes than the piano plays, only it can't sound them. Do you understand? All pianos, I suppose, are the same length, but our ears are not. I don't mean that a donkey hears the most, but that some ears have more notes in them, so to say, than others. You can perhaps pick up sounds too shrill, too deep, for me to catch at all. And there are insects too high in their call for anybody's ear to follow, while the whale's voice is said to be too low. So, you see, heaps of things are always sounding round about us and we never hear them. Hearing, we don't hear. Perhaps it doesn't matter much; and yet perhaps it does. There may be songs far lovelier really than the nightingale's, or things still more awful than the growl of the thunder, and we never know.

Certainly there are lots of people who never hear the finest and most glorious thing in the whole world, never hear God's voice. Yet God keeps speaking to us. In one place Paul thinks it must be because they are born quite deaf; but here we are told that it is not so, that they can hear quite well what interests them—the football results and wireless and the rest of it—but their ears have no notes that can pick up God's voice at all. And surely that is a dreadful pity. Fancy listening to God! I had a brother who grew to be a fine football player in his day. And once when he was very wee he went to see a match, and came home all excitement, because the greatest Rugby man in Scotland in those times had spoken to him. 'What did he say to you?' asked my father. And the boy answered proudly, 'Stand back to the touch-line, you young fool!' It wasn't very much; but his hero, of whom he kept dreaming, had spoken to him sure enough. God wouldn't speak to us like that at all, but He *would* speak if we would hear Him. And I remember meeting a Prime Minister once in an Edinburgh drawing-room long ago. He did not say much, seemed a little bored indeed. But there it is—I have had a talk with a Prime Minister. But you might talk with God, might listen to Him every day! How interesting, how exciting, how just splendid! What heaps He knows, and how much He can help us! And things are sometimes a bit difficult and horrid, aren't they? When Dad's there to tell us what to do, it isn't so bad; but when we are alone! But we are never alone. And God always will help us if we can hear Him. In the dark some of you little ones get scared. But there would be no need, if you could hear God close beside you, taking care of you. And sometimes we make such a mess of things, and we are so ashamed. How lovely it would be if we could hear God saying, not in words or sounds, but you know how I mean, 'Well, little one, we must do better next time,' not one bit cross or crabbed, but gentle and kind.

[1] By the Reverend A. J. Gossip, M.A., Aberdeen.

What a pity if we are losing it all; if hearing, we hear nothing of all that! I think we must get over that somehow. 'I will hear what God the Lord will speak,' said a wise man long ago; 'I am going to train my ears to listen to Him, every day and all the day. I am not to allow myself lose any longer far the best and the most glorious thing there is to hear.' Don't you think we should do that too?

The Little Pine Tree.[1]

'Watch ye, stand fast.'—1 Co 16[13].

By the gate that led into the heart of the ancient wood a little pine tree was growing. He was not very tall. You would not have noticed him at all, unless you stooped to pick some of the foxgloves that towered above him, and laughed because they were taller than a pine tree.

He did not quite like it always. It was not pleasant to be a pine tree and to have foxgloves looking down upon you. But the old pine trees, all dignified and straight, tried to cheer him.

'Never mind the foxgloves,' they said, 'you will be here when they are gone, and some day you will be so tall that they will not be able to see your head without breaking their backs. Just keep growing and who knows what will become of you one day. It may be that they will make you the mast of a tall ship, and you will go to all the far places of the world, or perhaps they will make you a pole to carry telephone wires, and all day long you will listen to what men say to one another; or perhaps they will paint you white and use you just to carry one of the great flags of which men are so proud—who knows. Only remember, there is just one thing that matters—you must grow straight. For only that which is straight is strong.'

On sleepy summer afternoons when the foxgloves' bells were ringing sleepy slumber songs, and the bees were droning in their drowsy ways, the little pine tree would dream of being the mast of a tall ship, and journeying across the ocean and seeing the far lands, or of carrying all day long the messages men send to one another, and he would wake up to find himself saying: 'I must grow straight.'

The great storm winds overheard and laughed to themselves. 'Let us bend him,' they said, 'let us make a crooked tree of him, that the pines may be ashamed of him and men shall find him useless.' And the storm winds laughed in their hearts, and thought that with so small a tree, they could do whatever they willed.

So when the winter came, and the trees were bare, so that the little pine tree had no shelter, the great winds blew with all their might, and tried to bend him to their will and make him crooked. Often the little pine tree had to bow before them, but as soon as they had passed, he whipped himself back again, crying: 'I must grow straight, for only that which is straight is strong.' And when the storm winds came they found him just as straight as before.

'We did not blow long enough,' the storm winds said, so day after day they blew in one direction, and bent the little pine tree over until his back was one great pain, and every fibre ached. At long last the storm winds wearied and there was a calm. Then slowly and very painfully the little pine tree began to straighten himself again. It was very slow, very slow indeed, for the fibres had been twisted this way and that by the winds. But he persevered, little by little, and at last he stood straight and tall again.

The storm winds were angry that the little pine tree proved himself so much stronger than they were, so they came back again, and tore a branch from a tall tree, and threw it on him, so that the weight of it bent him to the ground.

They laughed aloud as they passed by, for the pine tree was small, and the branch was heavy, and they thought he would never free himself from it. 'Now,' they said, 'we shall see whether he will grow straight.'

The little pine tree was almost in despair, for try as he would, he could not free himself from the branch that weighed him down. He heaved and strained, strained and twisted, twisted and heaved, and at last he moved it a little, and then a little more, and little by little he got free; little by little he straightened up. 'I must grow straight,' he said, 'for only that which is straight is strong.'

And he found it even as the old pine trees had said to him. He was stronger for every fight he fought with the storm winds, and every time he kept straight he grew stronger.

. . . . . .

Many years after, the little pine tree had grown so tall and strong that men made of him a mast for a tall ship that journeyed over the world of the seven

[1] By the Reverend Wm. J. May, Gosport.

seas, and the branches he carried now were heavy yards, and his leaves were threshing, white sails.

Once more the storm winds came. 'We could not bend him in the woodlands,' they said, 'but we will break him now upon the seas.'

The winds laughed in their glee to think that now they had the pine tree at their mercy, and shrieked and howled, and cried of all they would do to the pine tree that would grow straight, until men upon the deck of the ship held their breath for fear. Hurriedly they furled the beating sails that the winds tried to tear from the yards, carefully looked to see that every rope was fast, and overhead the storm winds mocked them, and howled again.

They lashed the white-maned horses of the sea into fury, until they fell upon the ship, and threatened to devour her, now tossing her as though she were a ball they threw from hand to hand, now rolling her from side to side, as if eager to overturn her, and all the time they tore and strained the tall pine mast, bent and twisted it this way and that, until the pine tree cried aloud in his pain.

Down on the deck men looked up through the dark at the straining mast. 'Will the mast stand?' they said to one another. 'If the mast goes, we can never save the ship. If the storm carries away the mast—we are lost.'

And the little pine tree remembered the lesson of the woodlands: 'I must grow straight,' so that every time there was a lull, he straightened again, and settled himself for the next squall.

By and by the winds had exhausted their strength. They roared in their fury because they were defeated, but after an angry squall or two they died away. Men breathed freely once more, sails were set, and the good ship went on her way. 'It was that mast that saved us,' they said to each other; but they did not know that the mast was strong, strong enough to weather the storm and save the ship, because as a little pine tree in the woodlands he had grown strong by growing straight.

The storm winds beat him
  This way and that;
Twisted him and tore him,
  Almost beat him flat.
That plucky pine tree
  Growing by the gate,
Kept repeating to himself,
  'I must grow straight.'

Evil men will tempt you
  Down evil ways;
Laugh at you and tease you,
  Tell you evil pays.
Learn to answer wisely:—
  'This I calculate;
Only one thing matters,
  I must go straight.'

The Christian Year.

SEPTUAGESIMA.

Temperance.

'And every man that striveth for the mastery is temperate in all things.'—1 Co 9.[25]

The self-restraint, the obedience to law, the sacrifice of pleasure for an end, the unbroken perseverance, the mastery of self, were the powers which earned, more even than the attained palm, the approval and honour of philosophic Greece. And these were all embodied in one virtue, the virtue of temperance, the virtue which in all the spheres of human effort, physical, moral, artistic, and intellectual, was among the wiser Greeks the greatest. And, because of the obedience given to it, it happened that the Greeks became, while they obeyed it, the masters of the world in all the arts of life and in the art of living.

With this thought they had filled the ancient society; and when its influence decayed, that society broke to pieces, and its arts fell headlong into corruption. But still enough of the old teaching remained in St. Paul's time to seize on his mind, searching into all that was good in pagan life; enough remained to make him select that element of temperance out of paganism for absorption into Christianity; enough remained to give his comparison weight among his audience. Again and again, and especially in this passage, he claims temperance as a Christian virtue; and so it is. But, in one sense, it stands alone. It is not only a virtue in itself; it is also the guard and girdle—as Ruskin calls it—of all the other virtues. It is, as it were, the Cestus which clasps together the full drapery of each virtue and prevents it from flying to the winds of either extreme; which keeps its folds together; binds it into grave harmonies; retains it in its place; fits it tightly to the figure of each act; and makes the virtue itself, by such noble restraint of its forms, beautiful in the eyes of men.

Every virtue needs this virtue, as every robe needs its girdle.

It was right of St. Paul to claim it as Christian, for it was the ruler of the life of Jesus. We see its power in the silent thirty years of Nazareth. The thought of His mission burned within Him. Youth and all its emotions, ideas, and all their excitement urged Him forth. Day by day the passion grew. But, stronger than all was the resolute self-restraint, the clear-eyed self-control which kept Him back from moving out of His simple village life, until He felt fitted for the strife, until the right hour struck upon the dial of time.

It is a great lesson to our life in this hasty, ill-regulated time. It speaks gravely to our intemperate desire to fling ourselves, in the raw youthfulness of twenty years, into the whirl of life, where, because we have had no quiet and formative time within, we lose individuality in a few years, and become only one of the spindles that whirl in the manufactory of modern society. It was otherwise with Jesus Christ. Not till He knew what He was, not till His ideas and their form were clearly grasped, did He come forth to live openly in the sight of men. And when He came, it was His self-restraint, and the resolution to develop His ideas temperately that were tempted. 'Be quick,' said the voice of the Jewish world, which He interpreted as the voice of the devil—'Seize on your kingdom at once, snatch your day!' And He answered 'No' to all. With the negative He accepted the temperate life, the life of the noiseless worker whose voice was not heard in the streets; the career of one who kept at bay immoderate desires, display, force, fame, all wild excitement. If He should inherit the earth it would be through meekness; if He should make the Kingdom, it would be through humbleness of spirit; if He should be master of the human heart, it would be through the self-restraint of love. Temperate in all the work of life, self-controlled, bound in every action, every speech, by the rule of His ideas, sacrificing everything to them—He lived in self-mastery. Therefore He mastered men and won an immortal end. 'It is finished,' was a word in which the triumph of this temperance was concentrated and declared.

It was owing to temperance that certain deep impressions have been made upon the world by the life of Jesus—the impressions of *unity*, *intensity*, *power*, and *peace*.

1. Jesus raised *unity* into the dominant principle of the temperate life. It was to be lived, not only for the purpose of being beautiful, or in harmony according to the Greek ideal, not only for self-development or self-power—but chiefly to reveal what was the life which would make other men happy. Its only true motive was the love of the human race. And this should be our motive; not self-training, not striving for the mastery in order to develop or save oneself, but temperance in all things in order to be able to live in love of men, in order to save others. Without that aim the moral life ends in selfishness, the temperate life in pride. With that aim it ends in self-forgetfulness and in humility. And it is this aim which will alone secure that the impression made by the life will be one—and permanent. If while we live our moral life we are thinking of ourselves, we give the world a divided impression—an impression of moral temperance, but also an impression of self-righteousness.

It is different when the temperate life springs from love. It has then one motive; and that motive is so powerful, and so all-embracing, that it alone remains, one individual influence, on the hearts of men. Love catches hold of them. They feel, as they look, as if the sunlight that makes all things beautiful, was pouring into them from this attractive life. They say, 'This was a brother; he did not stand apart; my sin and failure did not make him shrink from me, but drew him closer to my side. He gave himself for all he met, he lived, he suffered, he bore all sorrows and conquered all temptations, he controlled his whole life, for the sake of giving some happiness and peace to men, women and children who were poor and sad and ill at ease, and troubled with sin. He did not care whether the world thought him good or bad, he cared only to do all things for Love. For that he sacrificed even the good repute of the moral and the religious world. We see only one thing in him—one Divine and beautiful thing by which all his life is harmonized—unbroken unity of Love.'

2. The second impression made was *intensity*. Men think there is no room for passion in the temperate life; and were it so, it would be unfortunate, because all fine work needs intensity of feeling. But it is not so. There is no need to limit or restrain that love of others which is the root of the temperate life. The more of this love the better. There is satiety of all things which belong to love

of self; there is none in our love of others. Were that possible, God Himself, who loves for ever, might be afflicted with satiety.

3. The third impression was *power*. The practice of temperance for the sake of love does not lessen, but increases intensity. There is a false passion in violence; and it is doomed to exhaustion. But the passion which is never allowed by temperance to pass beyond the point at which it consumes itself is always retained at white heat. It retains power, and in its temperance is hid its power.

4. Lastly, it is this consistent government, this subordination, by temperance, of all the powers of our nature within their just limits, so that each has its value for the sake of the whole being, and all are directed by one will to one end, the healing of mankind as the child of God—it is this which brings *peace* into life, that peace for which we crave so bitterly, and most bitterly when our self-indulgence has brought us peacelessness.

Peace will only be ours when we have mastered self-desires for the sake of love; when, in temperate government of the soul by One Law of Love, we have won the self-forgetfulness of Jesus Christ. Then the soul—having unity in its diversity, having passion subdued to whiteness of flame by self-control, having power because all its qualities radiate to one point where burns the Love of God for man—His child—has peace within, deep as the seas of eternity. The aim of life is One; and the impression made by life is One. We are not only at peace. We bring peace. We have sown it; it is our harvest. Temperate in all things, we have striven for victory, and victory is attained.[1]

SEXAGESIMA.

The many Mansions of the Father's House.

'In my Father's house are many mansions: if it were not so, I would have told you; for I go to prepare a place for you.'—Jn 14^2.

Having secured the faith of the disciples, Jesus gave the *promise of a heavenly home*, which was meant and fitted to allay the trouble of heart felt by them. The promise is accompanied by a two-fold pledge, the pledge of *His significant silence* and the pledge of *His designed departure*.

1. *The promise of the heavenly home.*—As regards the promise of the heavenly home, two questions call for an answer. What does Jesus mean by 'my Father's house'? and what are 'the many mansions'? The Greek phrase is not used elsewhere; but in Lk 2^{49} the more probable rendering of the indefinite ἐν τοῖς τοῦ πατρός is 'in my Father's house.' The temple is described as the house of the Lord in Ps 23^6. In Ps 90^1 it is said of the Lord, 'Thou hast been our dwelling-place in all generations.' If we follow the suggestion of the first passage from the Psalms, we shall describe the Father's house as 'the heavenly antitype of the temple, to which Jesus had formerly applied this name.' Earth in this case will not be included in, but by contrast with heaven excluded from, the Father's house. If we are guided as to the meaning of the phrase by the second passage, we shall think of the Father's house as constituted by God's presence; and so earth will be included as well as heaven. For Jesus, probably the local distinction of earth and heaven did not exist; and, when in the prayer He taught His disciples, He described God as in heaven, or bade them pray for the fulfilment of God's will on earth as in heaven, He had in view a contrast of state. Wherever God is known to be, wherever His nearness is felt with trust and gladness, wherever His favour is enjoyed and His will is done, there is heaven. Throughout the whole of His farewell discourse God is thought of as present and not distant, as revealing and communicating Himself to faith and love, and so the world too is included in the Father's house.

If, then, we take the Father's house as embracing the whole universe because of God's presence in it, we shall be led to another view of the phrase 'many mansions.' In v.[10] Jesus thus describes His relation to the Father: 'Believest thou not that I am in the Father, and the Father in me? the words that I say unto you I speak not from myself: but the Father abiding in me doeth his works.' In view of the use of the word μένων in the last clause, we may give the first clause the meaning, the Father is the Son's *mansion* or abode, and the Son is the Father's *mansion* or abode. In v.[23], again, we read: 'If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode (μονήν) with him.' The man who loves and obeys the Son will be the *mansion* or abode of both Father and Son. Again, in ch. 15^{1-10}, the disciple is represented as having his abode in, and as himself being the abode of, the Master. To be conscious of God's presence about us as our abode, and of God's presence in ourselves

[1] S. A. Brooke, *The Kingship of Love*, 129 ff.

as God's abode, is to dwell in one of the mansions of the Father's house. Not in heaven as contrasted with earth are many mansions, for here on earth God is man's and man is God's mansion.

If this is the meaning of the two phrases 'my Father's house' and 'many mansions,' what did Jesus mean by His assurance at this time to His disciples? Was He thinking of earth exclusively, and was His promise to His disciples this, that while in their sensible companionship with Him they had realized God's presence within and without, and so had been in one of the mansions, yet His departure from them would be followed by such a spiritual fellowship with Him that God's presence would still be with them, and thus they would be still in the Father's house, if in another mansion? This thought is entirely and certainly true.

But this is not all that the promise means.

Jesus is here casting the light of His revelation on the dark mystery of death. Christian thought has not been mistaken in finding here the assurance that beyond death the Father's love reaches, and keeps His children safe and happy. The fact which filled the minds of the disciples was Jesus' departure from them by death. Before they could assign any meaning to a promise of a spiritual instead of a sensible fellowship with Him by His Spirit, they must be assured that death would not and could not end all, that He their Master would live and work in God after His death as He had done hitherto. The assurance of Jesus does not refer in the first clause, although it does in the last, primarily to the disciples, but to Himself. He is assuring them that for Him there is another mansion in the Father's house after His departure from them. In His earthly life He has had His abode in God; He is, in His departure from them in His death, passing into another abode for heavenly life.

Is this foresight of God's dealing with Himself in death unintelligible and incredible, even as rooted in and springing out of His insight into His relation to God as Son to Father? Surely not. While in relation to the context the assurance refers primarily to Jesus Himself, yet the reference is not exclusive. It was His vocation to bring men into relation with God as Father; and He was not likely to claim for Himself a privilege that He would withhold from others. While for the immediate situation He must assure His disciples that His own death meant only passing into another mansion of the Father's house, yet that assurance included the promise, stated more explicitly in the last clause of this verse, and in the next verse, that for them too, when death came, it would be only a change of one mansion for another.

2. *The pledges of the heavenly home.*—From this promise we may pass to the pledges given. The A.V. and the R.V. suggest two distinct pledges, as the only difference between them is the insertion in the R.V. of the conjunction *for* between the two parts of the sentence; the designed departure is thus given as the reason for the significant silence: and yet each may still be regarded as a distinct pledge.

To what does the significant silence refer? Jesus had been revealing God's Fatherhood, His universal and constant bounty to, care over, and grace towards men. Such a love could not be confined to the present life; such a relation could not be ended by death. Because God is Father, it is a necessary and even legitimate inference that there are many mansions in His house. This view finds confirmation in Jesus' argument against the Sadducees: 'God is not the God of the dead, but of the living' (Mt 22^{32}); that God has fellowship with men is a guarantee of human immortality. Did God's love not warrant such a hope, He who revealed that love would have indicated this limitation; He would not have suffered men to deceive themselves by the very truth He had taught.

But the promise of the heavenly home is pledged not only by His significant silence, but also by His designed departure. He had been constantly assuring the disciples that His death was no accident, but a necessity according to the Divine purpose. He must complete His ministry among and unto men by giving His life a ransom for many (Mt 20^{28}). He was offering His life as the sacrifice of the new covenant between God and man (26^{28}); it was expedient for them that He should go, for His departure was the condition of the Spirit's presence with them (Jn 16^{7}); there could be for them another mansion in the Father's house only as He prepared it for them. The work of Christ is a unity, and therefore we must regard all these objects of the death of Christ as intimately and inseparably related to one another.

Whatever theory we may hold of the Atonement, the common testimony of the New Testament is that His sacrifice was the condition of man's

salvation. While God's eternal disposition of love towards mankind was not changed by the death of Jesus, the historical dispensation of Grace was constituted in that death.

And the disciples must themselves be prepared for the place being prepared for them. In the earthly companionship they had not yet been made fit and worthy to pass from the earthly to the heavenly mansion of the Father's house. Their relation to Jesus must be developed and completed in their spiritual communion, and that stage of development would have been delayed and hindered by His visible presence.

If Christ be the Son of God and the Saviour of the world, the significance and value of His person and work cannot be confined to earth and time. The Epistle to the Hebrews has much to say of His Heavenly Intercession. He Himself did mean something when He described to His disciples His continual ministry in the unseen as the preparation of a place for them. While we must abstain from the idle indulgence of our imagination, and many Christian hymns have probably gone beyond the bounds of serious thought and sober feeling in descriptions of heaven, yet we may venture to believe that this preparation of a place for us means that the future life will be ordered perfectly by the saving grace, and the sacrificial love of the Lord who died for us. If we may follow the guidance of an inspired utterance such as 1 Jn 3^2, 'We know that when he shall appear, we shall be like him: for we shall see him as he is,' detaching it from its immediate reference to the Second Advent, we are led to the hope that the preparation of a place for us means a still fuller and clearer manifestation of God in Christ in the heavenly home than was possible in the earthly; and that this will have as its twofold consequence a more immediate and intimate communion, and a greater and a growing resemblance to the Saviour and Lord so revealed to us.[1]

QUINQUAGESIMA.

The Rainbow.

'I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.'—Gn 9^{13}.

A thought of mercy, an emotion of hope was induced—perhaps everywhere, and certainly among the old Israelites—by the rainbow in the midst of storm. The contrast of its delicate brightness with the black fury of cloud behind it, and its opportune arrival just as the storm breaks up, seemed like a signal of hope and a promise of the merciful beneficence that dwelt in the heavens despite all tempest. That radiant arch filled men with delight and admiration even in the midst of all the discomfort and peril of savage weather. It restored their spirits, as daybreak does to a sleepless sufferer, or to shipwrecked outcasts upon the sea. Any one can be cheerful with the return of light; but here was not light only, but colour most gorgeous and most tender, woven by superhuman wizardry, and curved with exquisite grace and vast breadth of power from horizon to horizon. A world with so stupendously beautiful an object in it might surely be trusted—an object born out of the very bosom of the storm itself. What could it indicate, this triumph of magical light over grim darkness, save the merciful goodwill of the Eternal Power? 'When I bring a cloud over the earth, my bow shall be seen in the cloud; and the waters shall no more become a flood to destroy all flesh.' Thus it seemed to their hearts that God spake.

And even we sophisticated people of to-day must, I think, be similarly touched if we let our imaginations dwell for a little on this marvel of the rainbow. When science has done all it can to explain its origin, the thing still remains as surprising as any magic and lovelier than any deliberate art. It is next to impossible to look at its radiant grace and not incline to believe it the work of a Mind that is careful for beauty; no wild and savage power bent upon destruction, but a calm and dexterous power bent upon construction, determined to draw forward and exalt our human spirits by flashes of unearthly beauty. Keats, in his *Lamia*, complains that rationalistic philosophy dispels the sense of the supernatural:

There was an awful rainbow once in heaven:
We know her woof, her texture; she is given
In the dull catalogue of common things.
Philosophy will clip an Angel's wings,
Conquer all mysteries by rule and line,
Empty the haunted air, and gnomed mine—
Unweave a rainbow.

But such is not the deepest philosophy. You may explain the whole process of the refraction of

[1] A. E. Garvie, *The Master's Comfort and Hope*, 49 ff.

light, the prismatic action of the falling raindrops, and the geometrical laws that govern the shape of the bow; but still the heart replies: 'from worlds not quickened by the sun a portion of the gift is won.' For this thing has communications to make with the emotions as well as with the analysing intellect. We are as sure that joy and confidence flow from it as that certain laws of physics govern its appearing. It reveals a world of spiritual values as certainly as the spectroscope discovers new substances or the telescope new stars. It is what it looks to be—a bridge between heaven and earth.

Let us have courage to trust this world, then—a world flashing with rainbows amidst its clouds and glooms, physical and spiritual wonders standing out of the most black and bitter circumstances to dazzle us with revelation of the grace enshrined at the heart of things. Let the magic rainbow be to us, as to old Israel, a symbol of God's covenant with humanity. This brilliant ethereal creature born of the marriage of light and water; this fairy tapestry hung in heaven; this sudden elusive apparition which our hearts leap to behold, is a sign from the Almighty, a promise of the ultimate beatitude of life.[1]

It was just this inner spiritual meaning of Nature that God was teaching Noah here. Noah had seen the rainbow many a time before. He had admired it, very likely, for the beauty of its colours. But, henceforth, it is to be more to him than a natural phenomenon, he is to see more in it than the radiant beauty of its colours. Henceforward the rainbow is to have for him a spiritual meaning; it is to carry his thought up to God; it is to be the sign and symbol of a new covenant between God and the earth.

But the rainbow in the cloud suggests more than the sacramental nature of the world in which we live. It is suggestive of God's mercy and care even in the dark experiences of life.

1. *The rainbow in the cloud of sin and guilt.*—Without entering upon any critical questions in connexion with the story of the Deluge, it is enough that Scripture represents it as God's doom upon monstrous wickedness and sin. The story of the Deluge, in a word, preaches those two stern and solemn truths that are woven into the very fabric of Scripture—that the human race is a sinful race, and that the wages of sin is death.

[1] L. Johnson, *The Legends of Israel*, 29.

Now that dark and gloomy and threatening cloud of sin is still in our sky—a cloud full of lightnings and thunders and bodeful of storm and tempest. We have all sinned and come short of the glory of God. There is none that doeth good, no not one. We are all of us shut up under the law of sin and death. But, thank God, I can see His bow in the cloud! The rainbow in the physical world results from the shining of the sun upon the dark rain-cloud. And so to-day the sunshine of God's great love falling upon the black cloud of human sin, creates the rainbow of mercy.

'Wretched man that I am, who shall deliver me from the body of this death?'—that is the cloud; 'Thanks be to God, through Jesus Christ our Lord'—that is the rainbow. 'I am carnal, sold under sin'—that is the cloud; 'The blood of Jesus Christ his Son cleanseth us from all sin'—that is the rainbow. What God did in the wealth of His love in view of human sin was to give His only-begotten Son, and as the result of what Jesus did on the cross, mercy is made possible for every sinner. Christ crucified is the rainbow. He is God's pledge of mercy to a guilty world. 'There is now no condemnation to them that are in Christ Jesus.' The threatening and menacing cloud is in the sky of every one of us. Have we all seen the rainbow? We are all of us under the law of sin and death. Have we found mercy in the cross of Christ?

There are two noticeable features of the rainbow: (1) First of all, it seems to unite heaven and earth. Its ends are on the earth, its arch is in the sky. And so Jesus Christ, God's rainbow, has united God and man together. He has bridged the gulf that separated them. He has reconciled us to God by the blood of His cross, having slain the enmity thereby. (2) And, secondly, the rainbow seems to embrace the world. Between its arms it gathers all the earth that we can see. And in this it is but a type of the all-embracing love of Christ and mercy of God. 'There's a wideness in God's mercy, like the wideness of the sea.'

2. *The rainbow in sorrow.*—Sorrow comes to all of us in turn. But if we look, there is always a bow in it. Samuel Rutherford was transported from his beloved Anwoth into exile in Aberdeen. It was a heavy trial. But this is how he wrote to the parishioners from whom he had been snatched: 'Why should I draw back when God

driveth His furrow through my soul? He purposeth a crop.' He had seen the rainbow. Here it is: 'Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.'

Here is another man into whose sky the dark and heavy clouds of sore temptation have sailed. He finds himself in some Pergamum or other where Satan's throne is. It is a ceaseless and grim fight with him from day to day, for honour and life. But even in that cloud I see God's bow. Here it is: 'God will not suffer you to be tempted above that ye are able, but will with the temptation open up a way of escape'; and again this, 'I also will keep thee from the hour of temptation which cometh upon all the earth to try them that dwell therein.' Whatever the cloud, there is always the bow in the shape of this blessed and beautiful assurance, 'All things work together for good to them that love God.'

3. *The rainbow in judgment.*—'We shall all appear before the judgment-seat of Christ,' says Paul, 'that each one may receive the thing done in the body according to what he hath done, whether it be good or bad.' 'According to what he hath done, whether it be good or bad'—the words strike fear to our soul. For we have all of us done things we ought not to have done, and left undone things we ought to have done.

But Paul's picture is not quite complete. We turn to John for the completion of the picture. Paul leaves us shuddering before the Great White Throne. John, by the touch he adds, gives us boldness in the day of judgment. Here it is: 'And there was a rainbow round about the throne.' The great White Throne does not stand for truth merely; in it mercy and truth are met together: it does not stand for bare and sheer righteousness merely; in it righteousness and peace have kissed each other. There is a rainbow round about the throne. God's mercy will surround us. Our Judge will prove a pitiful and merciful Saviour. He will 'blot out, as a thick cloud, our transgressions and, as a cloud, our sins,' and, remembering only our feeble love for Himself, our feeble efforts at goodness, our poor and unworthy attempts at service, He will say, 'Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.'

The rainbow in the cloud—have we seen it? There is only one way to see it, and that is to see God in Christ. He is God's 'bow' to the world—God's pledge and promise of mercy and love to the world.[1]

First Sunday in Lent.

The Stir which comes with Hope.

'And every man that hath this hope in him purifieth himself.'—1 Jn 3^3.

As we get older, life, from the point of view of religion, becomes much simpler, becomes indeed a very simple thing. We begin to see that 'one thing only is needful'—and this, that we each have some honest and direct communion with Christ which controls us; some dear and private love which keeps our heart soft and open to the voices which beckon us towards the eternal world of the good.

As we get older, we see very plainly that the one thing we need to be afraid of is not so much that we shall fall into grievous sins, but rather that we shall fall away from the living God, that we shall lose a certain tenderness of the soul, a certain freshness of view, a certain fine liability to pain and joy with regard to Christ, such as we knew in our youth in other matters, in those matters which were at that time the most urgent and precious. The one thing we come to be afraid of is not that we shall break through the decencies of life, but only this—that we shall get *past feeling*, and end at best in a certain monotonous correctness, having lost from the world of our soul the thrill of the dawn and the pathos of the twilight, the awe and majesty of the immeasurable sea, the glancing misgivings of our spirit like the dreadful glory of waves. The effect of life which is most to be dreaded is that we become stale.

It would be a great matter, therefore, if at a time like this we could come upon some thought, some vision of reality, of God, which might have the effect of sending our blood more strongly through our veins—something which would have the effect upon us of making us rise; something which would stir us as we can remember ourselves having been stirred, in some 'crowded hour of glorious life,' when something dawned upon us, making new heavens and a new earth.

Deeply considered, these words of St. John are well fitted to bring to all of us a new interest in ourselves, to let loose within us unsuspected wells of living water. And further, they convey but *one*

[1] J. D. Jones, *The Hope of the Gospel*, 74 ff.

thought, they have that simplicity which as we get older we come to desire the more in our spiritual directions.

The point the Apostle has come to is this: 'Behold what manner of love the Father hath bestowed upon us, that we should be called the children of God': that is to say, 'How generous of God, to call people like us His children!' Yet such we are. The world—those who are out of the secret—do not know us for children of God. Indeed, we should never have claimed such a degree for ourselves. We seem to ourselves in many things far indeed from being God's children. And yet there is that now within us which at least makes it not ridiculous in us to call ourselves such.

That is our condition just now: we are, by the calling of God, in God's idea of us, His children—His children *de jure*, His children potentially, through the insight and charity of His love. And here is the point: it is not yet manifest what we shall be: it is not yet manifest what we shall be when we have become everything which, according to God's generous way of thinking, we have it in us to become. But we know that one day we shall see God—one day when these trembling lights by which we live give place to the light which is now inaccessible yet full of glory. That is our hope, says St. John, speaking to people like ourselves, who perhaps, as we could believe, thought the words too good, too holy for folk like them. That is our hope: and, he adds, 'Every man that hath this hope in him, purifieth himself, even as Christ is pure.'

When we come to think of it, there is nothing which so immediately lifts us above ourselves as just a hope. St. Paul says, 'We are saved by hope.' It is quite true. When all is said, the one instrument which Jesus used to save men was this—He helped them to hope.

Recall just now any time in your life when some hope, when some event, which was likely to emancipate you, to deliver you it may be from suspense or fear—recall a time when some such hope dawned for you and came near. Do you not remember that it has this wonderful effect upon you—it brought a new spiritual quality into your life? It laid a new strain upon you, it made a new demand upon you, which was not really a demand at all, for you were ready to comply with it. It was a time when—although you might not have so described it—you were very near to God. In short, that hope, whatever it was, simply because it was a hope, had something of the influence which St. John here describes: 'Every man that hath this hope in him purifieth himself.'

You will further see why it is that every high hope has this so deep, so beautiful, and so easy influence—the very gift of cleansing us—when you consider what really happens to us when such a hope breaks on us. It really puts a new honour upon our human nature, which compels us to treat ourselves with a new reverence. Or, to put it in other words, hope is a divine guest whom we count ourselves happy to be asked to honour and serve.

All these things, which are true of hope on any level, find their purest expression in the case of such a hope as is here set before us. The hope of seeing Christ, the hope that one day we shall dwell in the presence of God—that is a hope which, in the measure that we realize its greatness and glory, must deliver us from all monotony, and fill each day and hour with a certain private strength, as a gentle wind will stir and enliven trees. And how much we need this inner stirring and exultation let us each humbly confess.

Jesus Christ took this way to touch the hearts of people in His day. He gave them hope. He made an opening for them one by one, in the dead wall of human and inevitable circumstance. He let in the air. He gave them a name, an idea of themselves, which made them kings. Indeed, there is a scripture which says that very thing—'He hath made us to be kings . . . unto God.'

What is it that underlies all the ritual of the Old Testament, and such ritual as the rite of baptism, for example, in the New Testament? What is the unquenchable idea that finds its utterance in washings and fastings, in severities, in abstinence, in the whiteness of the linen of sacred things—what is it but the precious instinct to do honour, in personal cleanness and orderliness, to that new idea of ourselves which in one way or another has come to us? It is the instinct to try to be worthy of the love that has been shown us. It is the imperious demand which we make upon ourselves to follow the highest when we truly see it. 'Every man who hath a great hope purifieth himself.'[1]

[1] J. A. Hutton, *There They Crucified Him*, 233 ff.

Entre Nous.

Biography of Dr. James Hastings.

It is proposed to prepare a Biography of Dr. Hastings, and the Editors of this magazine will be obliged if persons having letters will send them to Kings Gate, Aberdeen. All letters received will be returned with the least possible delay.

They will also be glad to receive any special information or interesting reminiscences of Dr. Hastings.

Waking in the Night.

It is not always possible for the reviewer or the reader of a book to accept fully the description found on the cover. But in the case of a volume of Children's Sermons, *Turn but a Stone* (3s. 6d. net), we agree with Messrs. Hodder & Stoughton. 'The author knows how to state the point, make the point, clear the point, and cease. He avoids the very easy but truly mischievous mistake of addressing adults through children.' The author is the Rev. Archibald Alexander, M.A., B.D., and the sermons have all been tried on the children of St. John's Wood Presbyterian Church, and they will now be welcomed by other children.

Here is the last talk in the volume:

'"He that keepeth thee will not slumber" (Ps 121^3).

'Did you ever wake up in the middle of the night, when all the house is quiet, and everybody is asleep, and it is very dark, and feel—not exactly frightened, you know, but just lonely, and wishing there was some one to speak to? If you have, it is nothing to be ashamed of, for I have known grown-up people who, when they waken in the night, begin to hear strange noises, and to imagine—oh, all sorts of foolish things! It is wonderful how many queer sounds there are at night. The furniture sometimes creaks and cracks in the most alarming fashion then, a thing it never seems to do in the daytime. And even a wee, wee mouse in the wall, at night, makes as much noise as if it were a rat at the very least.

'I knew a little boy, a good while ago—he is now a minister, by the way—who used to be quite really frightened when he awoke in the dark. He lived in the country, near a main railway line, where the trains went up and down by night and day, and I remember—I mean, he told me—how it used to comfort him when a train passed, for then he knew there was some one else awake in the big black world besides himself.

'I was reminded of him when I read a story lately about a little American lass. She lived in a street in which there was a Roman Catholic church, where there were candles burning before the altar all the time. The house in which she lived was heated, not by fires like ours, but by hot-water pipes, and a man had to come and attend to the furnace through the night, or very early in the morning. I tell you this about her home that you may understand what comforted her when she awoke in the night and felt lonely. What do you think it was? It was that in God's House, near at hand, there were lights burning all the night, because "God never goes to sleep"! This is what she said, for there is a poem about it:

> I wonder if God stays awake
> For kindness, like the furnace man,
> Who comes before it's day, to make
> Our house as pleasant as he can.
> I like to watch the sky grow blue,
> And think, perhaps, the whole world through,
> No one's awake but just us three,
> God, and the furnace man, and me!

'Well, whoever goes to sleep, God does not. And I think the angels are always awake too. You remember how, when Jacob was lonely and afraid at Bethel, God showed him that there was a ladder, from where he lay, right up to Heaven? He saw the angels going up and down it all night long—doing God's errands, watching over the world and all the little children who are lonely or afraid. You cannot see the ladder beside your bed, down which the angel of God comes to watch beside you all the night. But when you awake, and it is very dark and lonely, remember that the Father in Heaven never sleeps, and His angel is watching. Just say to yourself these lovely words, "He that keepeth me will not slumber," turn over on your other side, and close your eyes again, and you will see what will happen! For so He giveth His beloved sleep.'

The Silence of Christ.

'Have you ever thought how the spirit of the Master must have been straitened by the ban of silence which He set upon Himself? "I have many

things to say unto you" (about slavery, for instance?), "but ye cannot bear them now." Never a word did He say about that social system which must have seared His soul. Was the moral passion of Jesus less strong than that of Wilberforce? Yet never a word escaped Him upon that theme which stung Wilberforce to such righteous passion. The Sermon on the Mount is a wondrous manifesto, setting forth ideals to which the world has never yet attained; but among the most impressive things about it are its silences, the pages that are left out, the truths that for the hardness of men's hearts were never uttered, the many things which He was burning to say unto them, but which they could not then receive. We shall never know, this side of Time, at what cost to the Preacher those pages from His sermons were sacrificed.'[1]

Swearing.

'There is no sin more common in our midst than the sin of swearing—a sin not committed in provocation, but done deliberately. The very lowest view of it is that it is unworthy of our mind. It may add for a little a kind of unholy charm to conversation, but, when we think of it, it shows no wit, no inventiveness. The greatest fool can swear.

'There are few gifts so valuable as the gift of brightening ordinary conversation by wit and humour and thought, but there is not one of these in swearing.

'We can imagine a man—a godly man—in great excitement telling a lie, but to curse and swear is a peculiarly shameful form of sin. A lie is a sin that tries to hide itself, it is a sin that is ashamed, that pays respect to virtue. Swearing is a presumptuous sin, one that has thrown off all appearance of decency. The man who swears, in fact, goes out of his way to show how bad he is.

'It is a direct insult to God. We are not to take His name in vain, nor profane anything by which He makes Himself known. The name of Christ is that Name which is above every name. It is a name for adoration. Yet we hear it constantly in our streets, accompanied by coarse jesting, on the lips of men and women and even little children. The words that refer to everlasting destruction are too solemn. The word "hell" is no joke. To deliver us from hell cost the Son of God His very life.

'In the orders to be observed by the Commanders of the Fleet under the charge and conduct of Sir Walter Raleigh, given at Plymouth, 3rd May 1617, on the eve of setting sail for Guiana, the first two rules are these:—"1. Because no action nor enterprise can prosper, be it by land or sea, without the favour and assistance of Almighty God, the Lord and Strength of hosts and armies, you shall not fail to cause divine service to be read in your ship morning and evening, in the morning before dinner, and in the evening before supper, or, at least (if there be interruption by foul weather), once in the day, praising God every night with the singing of a Psalm at the setting of the watch. 2. You shall take especial care that God be not blasphemed in your ship, but that after admonition given, if the offenders do not reform themselves, you shall cause them of the meaner sort to be ducked at the yard-arm, and the better sort to be fined out of their adventure [that is, the property sailors were allowed to take with them for trading in foreign ports]. By which course, if no amendment be found, you shall acquaint me withal, delivering me the names of the offenders. For if it be threatened in the Scriptures that the Curse shall not depart from the house of the swearer, much less shall it depart from the ship of the swearer."

'By loving God and cultivating our minds and our eyes we may make our conversation so interesting that it will have no need for oaths and curses to give it an offset.'

This is from *Pilgrim Cheer* (James Clarke; 5s. net), a book of Devotional Readings, by the late Rev. J. P. Struthers, M.A. Mrs. Struthers has done an excellent work in collecting these from her husband's sermons; for everything Mr. Struthers wrote was marked by its freshness of thought. She was encouraged to make the selections by a letter which Dr. Denney sent to her: 'I am sorry you think nothing could be saved of his sermons. It was here he was original, deep, and tender and searching, like the Bible itself. I know he did not write them out fully, but I fancy he must have put down some indication of what he was going to say, and often that is the most interesting form of record—although one has to put a mark of interrogation. *Pascal pensant* is more interesting than "*Les Pensées de Pascal*," and we get a more vivid impression often from notes than from a "finished" work.'

[1] Kennedy Williamson, *The Uncarven Timbers*, 137.

Printed by MORRISON & GIBB LIMITED, Tanfield Works, and Published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, Kings Gate, Aberdeen, Scotland.

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

In *Aspects of the Way*, by Mr. A. D. Martin, of which there is a notice in another column, not the least penetrating of the studies is that on 'His Cup.' In a single sentence our Lord once referred both to His cup and to His baptism. Both of the references are figurative; but the figures are such that they give us at least a glimpse into the mind of Jesus on His passion. 'The cup that I drink, ye shall drink; and with the baptism that I am baptized withal shall ye be baptized.'

It was to James and John that Jesus spoke these words. In their ignorance they had asked that they might share the Master's glory. In His veiled way the Master told them that they who would reign with Him must first drink His cup and be baptized with His baptism. Sobered perhaps, but undismayed, they said, 'We are able'; and Jesus, who knew better than they what their words meant, acknowledged that they were able.

At the Last Supper a little more light was given. 'He took a cup, and when he had given thanks, he gave to them; and they all drank of it.' The Cup was His blood of the covenant, shed for many. A little later, in Gethsemane, the two disciples were to learn yet more about His Cup; or rather the three disciples; for now Peter was with them, and Peter too had said, 'I am able': 'If I must die with thee, I will not deny thee.'

What was the Cup of Jesus? We have learned afresh—Wernle for one has been our teacher—how deep in Old Testament scripture were the roots of Jesus' piety and Jesus' thought of God. What does 'the cup' mean in the Old Testament? At least three times out of four it means the cup of the wrath of God. This, then, it seems reasonable to infer, was the cup which Jesus put to His lips so reluctantly, from which He shrank so earnestly.

'The wrath of God' is a phrase with which Paul has made us familiar; but these anthropomorphisms have their danger. God's wrath is not the righteous indignation of an offended monarch. The God of whom we speak is He 'of whom, and through whom, and unto whom are all things.' The world is God's world; to sin is to go against the constitution of things. God's wrath is the reaction of the world against our way of life, the reaction most of all of that which is Divine in ourselves.

Mr. Martin aptly quotes the reply of Arthur Dimmesdale (in 'The Scarlet Letter') when Hester parried his question 'Hast thou found peace?' with the counter question 'Hast thou?' 'Were I an atheist, a man devoid of conscience, a wretch with coarse and brutal instincts, I might have found peace long ere now. Nay, I should never have lost it! But, as matters stand with my soul, whatever

of good capacity there originally was in me, all of God's gifts that were the choicest have become the ministers of spiritual torment. Hester, I am most miserable.'

But a man need not drink this cup alone. It is a commonplace that our sins involve in suffering innocent people whom we do not even know. The Old Testament rises to the strange thought that our sins have consequences even for God. 'Thou hast made me to serve with thy sins.' As Professor J. E. McFadyen has put it (on Is 43^{24}), instead of Israel serving God 'she had, by reason of her sins, made him serve her, her guilt imposing upon him the burden of punishing her by exile, and the task of restoring her again.'

Whatever the Cup of Jesus was, it was certainly not fear of physical death. Jesus had braved the wrath of man too often to be afraid now. A recent writer spoke of Jesus being 'trapped in Jerusalem.' Surely the whole story testifies that in one respect Jesus did not go as a lamb to the slaughter. He went deliberately, knowing what awaited Him. His Father had given Him the Cup to drink and He would drink it.

Even we, with our sensibilities blunted, as those of Jesus were not, by familiarity with life's lower levels, can see enough even in the immediate circumstances to account for His horror of the Cup. He may have cherished, almost till the last, the hope that the Temple would become once more God's house of prayer. Now He knew that the day was coming when stone would be torn from stone, knew that that was its fate because the guardians of the Temple had yielded to the temptation which Jesus had resisted so strenuously; they put the Jewish kingdom before God's kingdom.

The story of Jesus' relations with Judas is passed over almost in silence by the gospel tradition; we can guess that Judas' treachery played a large part in the filling up of the Cup. That the crowd should turn against Him was perhaps no great marvel to one who knew human nature in its surface moods as well as in the depths of its possibilities. The point at which we feel we have reached a region where our scales and measuring-rods cannot help us, is when we try to fathom what it meant to the pure spirit of Jesus, no longer merely to foresee, but to realize with all the bitterness of actual experience, that when God's Son enters the world and does the works of God, the world's answer is the thong and the jeer, the crown of thorns and the cross.

In the Cup that Jesus drank during those last hours there was one element peculiarly perplexing and distressing, an experience that has dismayed others who have tried to live their lives in the spirit in which He lived His. When Moses first began to work for the redemption of his people, the disheartening thing was not so much that his efforts failed, but that his very attempt to alleviate their lot resulted only in increasing their burdens. Besides doing their day's 'darg' of bricks as before, they now had to find their own materials as well.

When David Livingstone began to try to heal the open sore of Africa, the first result of his labour was to facilitate the operations of the slave-dealers. The missionaries who went out to support Livingstone drooped and died; the slave-dealers drove their prisoners down those very roads which Livingstone had hoped would be pathways to the redemption of the bondsmen.

If the work of Jesus produced a Peter, a John, a Magdalene, it provided a stage also for a Herod, a Pilate, a Caiaphas. 'If I had not come and spoken unto them, they had not had sin.' But for Jesus, Judas might have lived a respectable life and died a commonplace death. Is there not something of this feeling in the curious explanation of the parable method that Mark puts into the mouth of Jesus? 'For the outsiders everything is put in parabolic form, so that they may see without perceiving, and hear without understanding, in case they turn and find forgiveness.' Verily the waters of a full cup were wrung out to Him.

Thus did Jesus at the end of His ministry stand on one side with sinful men over against the holy God; even as at the beginning of His ministry He joined the multitudes that went to the baptism of John for the remission of sins. Hence the cry from the Cross, 'My God, my God, why hast thou forsaken me?'

Did Jesus Himself realize at that moment that in His dereliction, when He felt that God was hiding His face, He was Himself the supreme revelation of God who bears our sins on His heart? The writer to the Hebrews found a kind of foreshadowing of the sacrifice of Jesus in the slaughter of helpless animals. Its true Old Testament analogue is in the cry of sacrificial father-love, 'Would God I had died for thee, O Absalom, my son, my son!' The cup of Jesus has now become

the Holy Cup
With all its wreathen steps of passion-flowers
And quivering sparkles of the ruby stars.

Last year Professor J. M. Shaw delivered six Lectures at the Western Theological Seminary at Pittsburgh. These have now been published by Messrs. Hodder & Stoughton (for review see 'Literature'). The Lectures all deserve the most careful attention. The subject of the second Lecture is 'Fatherhood and Prayer.' Professor Shaw is very well aware that true prayer is more than petition, but in this lecture he confines himself to petitionary prayer, and deals with the possibility and the reasonableness of asking not only for spiritual benefits but also material ones in a world which is 'governed by law.'

How can petitionary prayer be efficacious if we are living under a system of law which is really a rigid, closed, mechanical system bound together by the iron bands of natural law? If this were a true description of the world, Professor Shaw agrees that petitionary prayer could not be efficacious in any real sense, although it might have a subjective influence. But it is not a true description.

Modern scientific and philosophical thought is increasingly realizing and insisting that nature is rather a living, moving, growing organism, existing only in a spiritual context and controlled and energized for spiritual ends. What is meant, then, by 'uniformity of nature' is that the world is governed according to law in the sense that the same cause is found to be uniformly followed by the same effect. 'In a more definite Christian phraseology, the principle of the uniformity of nature is the expression of the stability of God's method working in nature.' 'It is the very "grammar of the love of God," not the operation of an external mechanical necessity to be accepted with resignation.'

But there is a further point to be borne in mind. It is that 'this system of law which we speak of as nature is not all one homogeneous piece. There are different strata, different grades or levels in it, each subject to laws proper to its own order, and descriptive of its own distinctive or characteristic modes of behaviour or procedure. Three chief grades or levels in this system are usually distinguished.' They are the inorganic, the organic, and, third, the order of intelligence. In this scale of orders each lower order is 'not a rigid, closed or self-contained system but is open to control or modification, because utilization, by the order or orders above.' The system of nature is not subjection to the ends of personality, and the evidence of that, as Carlyle observed, is that I can freely stretch out my hand. The system of laws which we speak of as our bodies we utilize freely for personal ends, and the very condition of our being able to use them is that they are stable and uniform.

And so the more we learn or discover the laws of nature, the more controllable nature becomes to the ends of personal will. To illustrate. 'An ocean liner with hundreds of lives on board is in imminent peril in mid-Atlantic, rendered helpless and out of control by the angry storm. Once that liner must have been left to its own helplessness, or to the limited resources of its own provision. But through

the discovery in recent days of more of the system of nature's laws, the mind of man has learned to manipulate natural forces in a new way, so that now appeal for help can be sent out by "wireless," across the distances, in answer to which appeal great ships change their courses and hurry to the place of danger.'

If it is true, then, that man is able more and more with advancing knowledge of nature's laws to use them for ends of personal value, can we set any limits to the sphere of God's working in answer to prayer? 'Who would be so rash as to attempt to set bounds to the possibilities of the working of Him who in His activities in the world is limited, not by any obstacles or hindrances outside of Himself, as man is, but only by such conditions as proceed from His own character as wise and holy Love, and whom, therefore, we call our Almighty Heavenly Father?'

But there is a further point. Prayer is not only possible in a world of law but it is rationally necessary. 'That God, being the God He is, namely, our Heavenly Father who has created the universe at the first and controls and governs it chiefly for moral and spiritual ends with His children, has provided in His universe of law a place for prayer, and further makes the bestowal of His blessings on ourselves and others dependent on prayer—this, when we consider it, so far from being arbitrary or strange, is in line with God's method everywhere. It is, indeed, itself a case of law.' It is one illustration of a law of God's working that God, being essentially and centrally Father, conditions the bestowal of His blessings on the co-operation with Him of His children. This is true in the field of scientific discovery. God 'does not blazon His truth on the skies, so that man has only to open his eyes to see it. Only when men give themselves to intellectual labour and toil is God given a chance to bestow His blessings of truth on the world for our own and others' good.'

'Just as in the natural world unless men work, and as in the intellectual world unless men think, God cannot bestow His gifts: so in the moral and spiritual world unless men pray, God is not given the opportunity for the bestowal of His chiefest blessings on men.'

And if we ask why this is so, the answer is that God's chief concern is the development of character. If in the intellectual world God were to bestow His gifts of truth without our having to exercise our brains, where were the opportunity for the development of the intellectual side of our being?

So then to the question, 'Can prayer count in a world of law?' Professor Shaw's reasoned reply is: 'Yes, prayer can and does count, just because the world in which we live is a world of law, and because Love, Father-love, is "creation's final law." Because this is so, as Dora Greenwell says in one of her Essays, "Prayer is itself one of these laws, upon whose working God has determined that a certain result shall follow."'

The New Psychology has made rapid strides of recent years, and its application to Religion has been fruitfully discussed in Principal Selbie's 'Psychology of Religion.' It was inevitable that its methods and discoveries should be tested upon the field of Biblical religion. Suggestive contributions to this discussion have been made by Joyce in 'The Inspiration of Prophecy,' and more recently by Principal H. Wheeler Robinson in an article on 'The Psychology and Metaphysic of "Thus saith Yahweh"' in the *Zeitschrift für die alttestamentliche Wissenschaft* for 1923. Now comes a book, small indeed, but full of matter, by Major J. W. Povah, B.D., on *The New Psychology and the Bible* (Longmans; 1s.).

It is an unconventional book, racily written and abounding in fresh things, pictorially put. The very first page, for example, strikingly compares the body—flesh animated by spirit—to the Indian

'dust devil,' the spiral column of dust whirled along by the wind, which collapses into its pristine indistinguishable dust the moment the wind drops. The spirit of Yahweh, by which man is animated, is, like the wind, the mysterious, miraculous, capricious, incalculable thing.

It is also the abnormal thing. The desert dust in repose represents normality; it is the wind that disturbs this and creates the unanticipated thing. So 'every striking psychological abnormality is associated with the Ruach and ascribed to the direct action of Yahweh.' When the normal man becomes abnormal, like Samson with his amazing feats of strength, like Gideon or Jephthah with their gifts of courage and leadership, like Samuel's 'Mad Mullahs' with their religious frenzy, or like Sennacherib when he lost his nerve before Jerusalem, it is because the Spirit of Yahweh has leaped upon him or taken possession of him.

Thus 'What we call the incalculable outcroppings of the unconscious—whether outcroppings of goodness or wickedness, of sanity or insanity, of morale or panic—are all ascribed to the Ruach of Yahweh.' But clearly here there is a peril for religion pure and undefiled. Are all 'inspirations' of equal value? Is Elijah when he massacres his opponents in cold blood, and is Elisha when he instigates a blood-thirsty revolution, as 'inspired' as in those other acts of their career of which the modern conscience approves?

The prophetic historians J and E felt the difficulty, and they partially solved it by recognizing degrees of inspiration. In the famous passage Nu 12^{6-8} a distinction is drawn between the fragmentary methods of dream and vision and 'the constant intercourse, the constantly renewed conversation,' which such a one as Moses may have, 'mouth to mouth,' with Yahweh. Micaiah ben-Imlah goes further and distinguishes between true and false inspiration (1 K 22). The false prophets are indeed inspired, but Yahweh Himself has deceived them. It is a terrible theology, yet the psychology it implies marks an advance. 'Not all the out-cropping of the unconscious, not all that passes for inspiration, is true.' And a further advance is made in the story of Elijah (1 K 19), which suggests that the violent outcroppings of the unconscious may not be inspirations at all, for it is in 'the sound of a low whisper' that Yahweh speaks to those who really listen to Him.

But here, as in so many other matters, the supreme advance is made by the literary prophets. Amos draws a clear and sharp distinction between the genuine inspiration of Yahweh and inspiration falsely so called ($3^{7f.}$ $7^{14f.}$), and this advance in psychology is accompanied by a corresponding advance in Ethics and Theology.

It is upon Hosea, however, that Major Povah spends his main strength. Only a month or two ago he gave us a fresh translation of that prophet, which was published by the National Adult School Union, and in terms of the New Psychology he has given us a strikingly modern interpretation of Hosea's mind, which more than justifies him in describing Hosea as 'a great psychologist.' Here, as in much else, he anticipates Jeremiah.

Major Povah rightly begins by calling attention to 'the immense importance which Hosea attaches to the sex instinct.' That is surely very modern. Hosea is a great psychologist because he is a great lover. His call, his apprehension of Yahweh's character, his description of the national apostasy, are all expressed in terms of this fundamental instinct. This instinct is no more to be despised as unworthy or irrelevant to the higher life than any other instinct: what it needs is not suppression but sublimation, whether in the case of Gomer or Israel or ourselves. 'For genuine Hebrew thought does not suspect the instincts. The instincts are the gift of Yahweh.' Earlier in the discussion Major Povah had suggestively transformed the phrase 'a living soul' into 'an animal with instincts.'

It is not man's instincts that are wrong, it is his intellect—of which, to the Hebrew, the heart is the seat. The people are stupid, they 'do not know Yahweh' (5^4). But whose fault is that? It is their own; for the clause immediately before this runs, 'they are obsessed by lust for fornication.' Thus their failure is at bottom moral rather than intellectual; and it is in the effort to explain that here we are not really caught in a circular argument that Major Povah says some of the most arresting things in his book.

Starting from the remarkable passage, 'Ephraim's iniquity is bound up, his error is hidden,' he explains that this is exactly what the New Psychology would call a 'buried complex.' The sin is 'repressed' and hidden from consciousness, and it can never be healed until it is brought out and faced. The trouble with Ephraim is that, 'like Peter Pan, he won't grow up.' The ultimate iniquity is the refusal to face the living God—'Let not God speak with us, lest we die.' This is also the supreme folly, for God is the great reality. To repress the thought of Him is to stumble at every step on the path of life. Hosea's treatment of this idea of 'stumbling over one's iniquity' (5^5), in which he anticipates the very words of Jung in his 'Psychology of the Unconscious,' stamps him as a master psychologist. Until the thing repressed into unconsciousness is brought out and faced, it remains there a perpetual stumbling-block over which one inevitably trips.

So the 'buried complex' must be resolved, and for this 'man needs a psychotherapist.' Here follows a brief but suggestive discussion of the Suffering Servant of Yahweh, who 'bears away the error of many by enabling them to face it.' 'It is clear that to the author of the "Servant Songs" man needs something to be done for him which he cannot do for himself.' This something is thus described by Major Povah: 'By bearing our perversions, the Servant of Yahweh cures our complex.' If this sounds almost distressingly modern, it at least helps us to understand the psychological as well as the ethical insight of the Hebrew prophets. They at any rate faced reality, if men ever did. And so it is not perhaps too much to claim for the New Psychology that it has 'rediscovered the gospel.'

A most interesting little book has been written by the Rev. W. Emery Barnes, D.D., on *Early Christians at Prayer*, 1–400 A.D., with a chapter on 'Early Prayers for the Departed' (Methuen; 3s. 6d. net). The chief aim of the book is to give specimen Christian prayers uttered under various conditions and needs. There are chapters on 'Prayer in the Old Testament' and 'Prayer in the New Testament,' early liturgical prayers, prayers in face of persecution, prayers of great Christian teachers, and 'Early Christian Teaching concerning Prayer.' Chrysostom, Hilary, Augustine, Origen, Basil, and Gregory Nazianzen are all represented. There is a great deal of sound scholarship in the book, and many enlightening reflections on the nature of prayer, and the book as a whole illustrates in a striking way the course of God's progressive education of man.

One of the most interesting chapters is on the Lord's Prayer. At the present time it has become pre-eminently a form for public use. In the Book of Common Prayer it occurs sixteen or seventeen times. But in the earliest days it stood in a different position. The first disciples still used the Temple prayers in their public devotions. 'They continued stedfastly with one accord in the Temple . . . praising God.' But they desired to be taught by Jesus to pray as He prayed, as it was the way of religious seekers in the East to follow closely the religious practices of their leader.

St. Luke tells us how the prayer was originally given. It is true the First Gospel gives it as part of the Sermon on the Mount. But it is unlikely that so intimate a devotion would first be recited

and cried aloud on a hillside to thousands of listeners. And we know that while Luke narrates the actual occasions of our Lord's teaching, Matthew tends to group the teachings irrespective of occasion. Matthew inserts the *Paternoster* as an illustration of the point Jesus is making about avoiding many words in prayer. The prayer which Jesus taught, then, was of a private character. It is, indeed, social: 'After this manner pray ye,' but that means 'Pray ye, each one of you, after this manner.'

The prayer has come down to us in two recensions. At first the difference between the two seems large, but this is hardly the case in fact. The additions in Matthew are explanations and are not unwanted. The prayer in Luke's version cries out for some expansion. *E.g.* the startling petition 'Bring us not into temptation' refuses to be left standing alone as Luke leaves it. We may pray that our life's road may not run through the valley of Temptation, but we need to pray also that when we are in the valley we may be delivered from Apollyon. And in Matthew we have this necessary addition.

It may be asked: What, then, is the value of the shorter version? The answer is twofold. For one thing, the existence of two versions shows us that our Lord does not tie us to one form of words. He gave us in the *Paternoster* a spirit that can be expressed in more than one form. The letter killeth, but the spirit giveth life. Further, the Lord's Prayer is surely meant to be the centre, not the circumference, of our devotions. In Luke's form we have the bare centre, in Matthew's it is already reaching outwards to include the fuller thoughts to which it must needs give occasion. This fullness of meaning can only be learned by experience, and the prayer must be used for a lifetime to have its rich content understood.

The structure of the prayer is suggestive. There are two sections, each characterized by the use of its own pronoun. In the first section the pronoun is 'thy': thy name, thy kingdom, thy will. In the second the pronoun is 'us': give us, forgive us, lead us, deliver us. This contrast is illuminating. In the second section we ask boons for ourselves. Such petitions are allowed by the Divine Teacher as a necessary part of prayer. But since it is God our Father with whom we have to do, asking does not come first, at least in the pattern Christian prayer. For us submission and adoration must come before asking.

Indeed, submission is the leading note in both sections of the prayer. There is complete submission in the petition 'thy kingdom come,' the submission of a subject to a king. The same attitude is found in the petition for bread: 'Give us to-day *our loaf*.' It is a request for a minimum, just for the satisfying of the elementary need of man. The words will not stretch to cover any desire for luxuries or for wealth. Jerome translates the epithet in the phrase just given 'supersubstantial bread.' But that is impossible. The general sense of it is 'the usual bread.' The special sense may be 'bread for the day which is just beginning,' or, 'bread which falleth to us in the circumstances in which we are.' We ask for the loaf which is our portion for the day, leaving it to our Father to add more, if He will.

The same note of submission is found in the next clause: 'Forgive us our debts.' We come as debtors to God, not having wherewith to pay. And still more in the clause: 'Bring us not into temptation.' Here is the confession that we are not our own guides. We are led through life. This deep submission of man to God is alien from much of the religious thought of the present day which emphasizes the immanence of God in Nature and in man. But the nearness of God does not exclude His greatness. The Lord's Prayer allows both. Before we finish the prayer we learn that we are in the presence not of 'Our Father' only, but of One who is both God and Father.

Paul's Personal Religion.

By Principal Alfred E. Garvie, D.D., Hackney and New College, London.

1. It has been the common rule to treat Christ as the object and not also as the subject of religion, and Paul as a theologian and not as a believer. (*a*) Deissmann in his recent volume on *The Religion of Jesus and the Faith of Paul* challenges this procedure; and we may acknowledge that he is right in so doing. As the author of a book entitled *Studies in the Inner Life of Jesus*, I may claim to be in cordial agreement as regards his treatment of the religion of Jesus. In another book, *Studies of Paul and his Gospel*, I have dealt with *the man* before I have treated *the message*; and thus fully recognized the truth of his insistence that the experience is primary, and the theology secondary. (*b*) But as regards Paul, he seems to me to carry his contention further than an adequate recognition of all the facts allows. Whether the influence of Greek culture upon him was much or little, he was influenced by it. He had been trained as a Jewish scribe, and the Jewish scribe survived in the Christian apostle, and affected his interpretation and exposition of his faith even in his letters. Granted that these were the letters of a missionary to churches that he had founded, he was not in them concerned merely with an edifying communication of his gospel, but he was defending that gospel against Jewish or Gentile objections, and the weapons he used were necessarily intellectual weapons, arguments for the mind as well as appeals to the heart. He not only bore the testimony of experience, but developed on the basis of that experience with the intellectual resources of his environment a philosophy of the world and life as well as a theology of God and man and their mutual relations. He was not himself indifferent to that intellectual exposition and vindication of his faith. Doubtless he sought primarily religious satisfaction and moral potency in his faith, but his own intellectual vigour as well as the discipline through which his mind had passed forbid the assumption that he felt no need in himself to meet the claims of his intellect for the certainty of truth. (*c*) However occasional and unsystematic the contents of his letters generally may have been, that does not exclude an implicit continuity and consistency in his thinking. Do Deissmann's words apply strictly to the Epistle to the Romans as contrasted with the Epistle to the Galatians? 'We ought,' he says, 'to read the letters of Paul as unliterary letters, not as literary epistles, not as carefully-thought-out pieces of a system that was being elaborated; we must read them as confessions, inspired by particular situations. It is not necessary for us to suppose that these separate special expressions can be, or were meant to be, combined into a systematic doctrine' (*op. cit.* p. 160 f.). That Paul ever intended to elaborate a system we may, with Deissmann, confidently deny; but that there was an immanent logic in his confessions, inspired though they were by particular situations, seems an inevitable inference. The expositors of Paul have not been quite so far astray as Deissmann would make them out to be in their endeavour to give an orderly presentation of his teaching. I have recognized in my commentary on *Romans* that even behind that Epistle we can trace the particular occasion; but that Epistle is something more systematic than a confession. (*d*) We may cordially endorse Deissmann's words about Paul, 'to this great religious genius communion with Christ was the constant vibrating energy of life' (p. 159). Ro 6 is nearer the heart of Paul than Ro 3. Nevertheless we may refuse to dismiss as *doctrinaire* those who show 'very little recognition of the synonymity of the various Pauline expressions,' and decline to regard Justification, Reconciliation, and Redemption as simply variant terms for Communion with Christ. The solution is always Christ; but each of these terms does stand for a different problem in the mind of Paul; and Deissmann, while asserting the synonymy of Paul's religious confessions himself, recognizes these differences. 'In all these figurative expressions (justification, reconciliation, forgiveness, redemption, and adoption),' he says, 'man stands before God each time in a different guise before the same God, first as an accused person, secondly as an enemy, thirdly as a debtor, fourthly and fifthly as a slave. In all these uses man is in an abnormal and bad position. Then, in Christ, he comes into the normal and good position' (p. 208). But were these expressions

only different figures for the same moral and religious reality, or did they express differences in the complex human personality in its relation to God? (*e*) It seems to me that Deissmann attempts to simplify Paul's experience much more than the facts allow. His experience of Christ was a complex of varied capacities, necessities, purposes, and influences from his environment, which cannot be exhaustively stated in one simple formula. While we shall be concerned here with Paul's personal religion, his theology was not merely a confession of it, but, as is inevitable, there was a reaction of his theology on his experience; for an experience expounded and vindicated as was Paul's, in answer to the challenges of the thought of the environment, is not the same unchanged experience, which it would have been, had the implicit not been made explicit; since the articulation is the development of an experience.

2. In his insistence on the experience of Paul as the decisive factor in his theology, Deissmann, however, is right as against a current type of scholarship, which resolves a great religious personality into the mere resultant of the varied religious influences of his environment, and minimizes, if it does not altogether exclude, the originality of genius in the realm of religion as in other regions, and the reality of the Divine activity to which religion is responsive. (*a*) One finds it hard not to be impatient with and even irritated by a learning which has no insight, and which, having little or no religion itself, cannot appreciate religion in others. It is true that 'spiritual things can only be spiritually discerned'; and there must be some spiritual affinity with Paul in him who would understand, and offer an interpretation of Paul. Hence such a book as Morgan's *The Religion and Theology of Paul* explains by the influence of the environment what a finer discernment would trace to the experience, while admitting the influence of the environment on the mode in which the experience found expression. (*b*) What we must postulate, unless we are to dismiss Paul's experience as illusive, is the reality of his experience of the living Christ; he was assuredly one of 'the greater works' of Christ after His resurrection; he had an intimate communion with Christ, and knew the immediate action of Christ in his inner life. But even his experience was limited and conditioned, as all human experience must be, by the receptivity and responsiveness of the medium, his complex personality, made what it was by many factors.

3. Before we attempt to interpret the experience we must examine the medium. (*a*) As the religious consciousness is not unaffected by the organic conditions, it may first of all be observed that he was small, sickly, and sensitive and with a fear of death as physical dissolution, and yet possessed a vitality which enabled him to sustain a strain before which others would have succumbed. Although we may regard as unproved the suggestion that he suffered from epilepsy, his 'stake in the flesh' seems to have been some form of disease which not only endangered his life but which he himself felt as a humiliation, and to the endurance of which he was reconciled only by a definite assurance of the sufficiency of the Divine grace. He was of an intensely emotional temperament, and under the stress of emotion subject to those abnormal psychical conditions which are included in the New Testament among the *charisms*, and which have been characteristic of many mystics; he saw visions and heard voices, spoke with tongues, and his dreams were significant for his religious life. He was nevertheless keen in intellect, and sane in judgment. While he used the methods of reasoning which he had learned in the Rabbinic schools, and may have followed in the form of his presentation of his thought the *diatribe* of the Greek philosopher, his mind was essentially intuitive rather than ratiocinative; he saw *truth* in *pictures*. The presentation is figurative, as for instance in that passage about the Incarnation, on which abstract theories of kenosis have been unwarrantably based. Or again, his representation of the negative and the positive aspects of Christian life — renunciation and realization — as crucifixion and resurrection with Christ. His figures are not merely illustrations, analogies; they are the necessary modes of his visualizing of his thought. It is a characteristic declaration 'we *look* not at the things which are seen, but at the things which are not seen' (2 Co 4^{18}). In this connexion it may be observed that while he was keenly interested in the ways and works of men—the builder, the gardener, the soldier, the athlete—he was indifferent to the sights and sounds of Nature. His imagination did not find any sustenance there.

(*b*) He had the realizing imagination which made the invisible as real as the visible. He had prob-

ably a more vivid consciousness of the presence of the living Christ than any other Christian believer has had. For his *mysticism* Christ was never a ladder up which he climbed to an ecstatic experience of the indefinable and ineffable Deity, and which could be left behind; but for him God always was in Christ, and he sought no immediate contact with God above and beyond his intimate communion with Christ. But his statement in 1 Co 15^{28}, 'then shall the son also himself be subjected to God . . . that God may be all in all,' does suggest the question: Did he anticipate a relation to God transcending such mediation? This, however, is a solitary utterance. (*c*) His mysticism was not sustained by human discovery and achievement, but by Divine disclosure and communication. In it faith received and responded to grace. I am in entire accord with Deissmann in the distinction which he makes between the two types of mysticism. 'The one type is everywhere present where the mystic regards his communion with God as an experience in which the action of God upon him produces a reaction towards God. The other type of mysticism is that in which the mystic regards his communion with God as his own action, from which a reaction follows on the part of Deity' (p. 195). Rightly he regards Paul's as a Reacting Mysticism, a religion of grace and not of works. (*d*) May not the difference between the two types be due to a more or less sensitive conscience, a more or less acute experience of moral struggle? Speculative mysticism, which seeks the answer to a question of the mind, will tend to self-sufficiency: practical mysticism, which strives for the solution of the problem of the disquieted conscience or the enslaved will, will realize man's insufficiency, and depend on God. For Paul, morality no less than religion was a problem. His references to the flesh have led some to assume that he was specially beset by sensual temptations; but this assumption is not necessary to explain the account of the inward struggle in Ro 7^{7-25}. A sensitive conscience may no less intensify the inward struggle than a clamorous appetite. A man of so intense emotion and passionate affection, as we know Paul to have been, we must admit, may have been subject to the temptations of the flesh. What is certain is that the inner conflict in him was severe and tried him sorely. His was not a passive, but an active, nay, even an *explosive* nature; his experience was likely to be not evolutionary but catastrophic, not gradual development but violent crisis. So much the available evidence allows us to say about his complex personality, the raw material of his religious experience and moral character.

4. The development of that personality was necessarily affected by his environment. (*a*) As one who was brought up as far as was possible in the ways of strict Scottish piety and conduct in a foreign land uncongenial and even hostile to them, I can understand better what the Jewish boy in Tarsus passed through. As far as possible isolated from, and even taught to distrust, fear, and avoid the ways of his environment, he could not altogether escape its influence. It does seem to me that Sir William Ramsay, with a pardonable zeal for, and pride in, what his researches can contribute to the understanding of Paul, has exaggerated the extent of that influence, and has ascribed to the earlier years of boyhood what may have affected his mind, when more readily opened to that Gentile environment in after years, even after he became the apostle of the Gentiles. Or possibly when his Jewish exclusiveness was transcended, the memories of his boyhood, suppressed in his Pharisaic period, may have returned, and exercised a more potent influence than even in his early years. His recoil from Pharisaic Judaism made him more responsive to his Gentile environment. Undoubtedly he had a wider horizon than the apostles who knew only Galilee and Jerusalem. His Roman citizenship, of which he was proud, and which could be useful to him in travel throughout the Roman Empire, was undoubtedly afterwards one of the reasons for and motives to his choice of his fields of labour. His violent reaction against the Pharisaism which had not brought him satisfaction or deliverance was also a factor in this decision. He himself ascribes his choice to a direct Divine command after his conversion (Ac 22^{17-21}); but as in that record there seem to be, if we may use the phrase, subsequent experiences telescoped, we cannot be absolutely certain that he did not read in his retrospect later into earlier experiences. If there was a conscious Divine command, it came, and could not otherwise have come, to a prepared mind, in which we may recognize the memories of his earlier life in Tarsus as a factor. But I do not believe that his religious thought was to any appreciable extent determined by Greek philosophy, or his religious life by the pagan mystery religions.

His exposition of his experience may have been affected by these influences, which probably came into his life at a later stage. At least we must avoid rashly explaining by external borrowings what may be understood as inward gains. On these matters more will need to be said at a later stage of the discussion.

(*b*) As a boy or youth Paul went to Jerusalem to be trained in a Rabbinic school (Ac 22^3); and I am absolutely convinced that he was most potently influenced by his Jewish environment. It seems to me a safe rule to prefer a Jewish to a Gentile derivation of any element in his religion, morals, or theology. For instance, I should not hesitate to insist on the derivation of his use of the term Lord for Christ from Septuagint usage rather than from the use of the term in Gentile cults. In view of all the Old Testament has to say about God as Saviour, it is not necessary to seek the source of Paul's view of Christ's Saviourhood in a mystery religion. In his sacramentalism (Ro 6^{1-11} and 1 Co 11^{23-34}) he may have been influenced by what he knew of the mystery religions; but he did not merely adapt to the Christian ordinances borrowed ideas; ultimately, what he thought was based on what he himself had experienced. His own baptism, especially when he read back later developments into the content of his experience then, had been truly an inward crisis, 'a new creation, old things passing away, and all things becoming new' (2 Co 5^{17}). His own participation in the Supper of the Lord was to him not only a commemoration of a past event, but a communication of a present gift of grace. His experience was what it was in its main features because he had been a Jew, and not a Gentile, before his conversion; and Jewish traits survived in him after he was converted.

5. We can now address ourselves to an examination of his experience. (*a*) From Ph 3^{4-6} we may infer that for a time, at least, he was a contented Pharisee, self-righteous; but Ro 7^{7-25} seems to prove that his satisfaction did not continue long. Whether v.^{7} refers to a distinct moral crisis, in which he discovered that while his outward life was blameless he did not, and could not, conform to the law in his desires, or the process of self-discovery was gradual, we cannot confidently determine. What is certain is that he tragically experienced his bondage to sin, and consequent misery. His problem was not primarily how sin can be forgiven, but how its bondage can be ended. But it may be that the law's demand for a righteousness which because of this bondage he could not render, intensified the distress of his soul; the sense of guilt may have been joined to the feeling of enslavement.

It is only by this distress of soul that his fury as a persecutor (Ac 26^{9-11}) can be explained. He was a man of tender heart, passionate but not cruel. Why did he do violence to his nature in his zeal against the Christians? Did he hope thereby to win some merit that might compensate for his failure to keep the law perfectly? Was he outraged in feeling by the declaration of the Christians that the long-promised and much-hoped-for Messiah had died an accursed death, as the law declared such a death as Jesus had suffered on Calvary to be (Gal 3^{13})? Was he tormented by the doubt or fear that this awful calamity might have befallen his people, and so the hopes placed on the Messiah's coming had proved vain? Did he persevere in his fury despite some misgivings, as the words about kicking against the ox-goad suggest (Ac 9^5 26^{14})? Had the bearing of the sorely tried Christians so impressed him as to raise the question in his mind: Might not this affirmation be true? Even sudden and striking crises in life are in some measure prepared, and so Christ appeared to him in the fullness of time.

(*b*) What he experienced was not a subjective vision, a hallucination of sense resulting from his desire or expectancy, for there is no evidence of any such condition. He describes his conversion as an abortion, an unnatural and violent birth (1 Co 15^8); it was no normal, moral, or religious process. Of the reality of Christ's presence he was convinced, even although his accounts of that experience blend with it what may have belonged to a later date. I at least assume that this experience was not of the same subjective kind as those described in 2 Co 12^{16}; for on it he rests his claim to apostleship as he does not on them. This experience was something more than the visions or the voices mystics have claimed to enjoy. (*c*) The first result was the certainty that Jesus was risen, and that He was the Christ. The second result was his conviction that the death could not have been accursed, but must have some meaning and worth in relation to His work as Messiah. It must have taken him time for thought before he worked out such a theory as is formulated in Ro 3; but I do not believe that he did not find a solution of the

problem of the death till after his ministry had begun. The call to find a solution was too clamorous for any such delay. His mind was, as I have said, explosive, and so his thought was very rapid. He was an instructed and intelligent theologian, with abundant material of knowledge, and decisive movement of judgment enabling him to find the desired solution swift and sure. I do not believe that for a time he had not advanced beyond the common eschatological view as presented in 1 and 2 Thessalonians, although his preaching may for a time have been mainly in accord with the common apostolic tradition. I hold strongly that the Epistle to the Galatians was his first epistle, and that it was separated by a considerable interval of time from the Epistle to the Romans with which it is usually associated. In the one we have the vehement assertion of truth reached in a great upheaval of the inner life; in the other the deliberate exposition of truths that had by meditation been wrought out in their manifold bearings. Not years, but only months of intense inward life were necessary for him to reach his distinctive gospel as it is presented in Galatians. What the law had pronounced an accursed death was the death that removed the curse on the transgressor of the law, who by faith and faith alone received the grace of God in the forgiveness of, and deliverance from, sin. (*d*) Paul himself soon experienced the relieved conscience and the released will. I believe that for Paul both aspects of salvation from sin were essential to complete satisfaction; but I cannot escape the impression that the exposition of how forgiveness is provided in the death of Christ is more objective, and the confession of how there is deliverance from sin by union with Christ is more subjective, the one more a doctrine, the other more an experience. We are nearer the core of Paul's personality in Ro 6 than in Ro 3. Gal 2^{20} takes us into his holy of holies: 'I have been crucified with Christ; yet I live; and yet no longer I, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me.' But, as the last clause shows, the two aspects are not separable; he died and lived with the Christ who had died for him, and his life in Christ was a life in which he was ever experiencing both deliverance from sin and the forgiveness of his sin. Compare with this early so late an utterance as that in Ph 3^{8-11}, 'Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but dung, that I may gain Christ, and be found in him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death; if by any means I may attain unto the resurrection from the dead.' In this remarkable statement he weaves into the pattern of his communion with Christ, inward death and inward life in Him, two elements which do not seem to be so close to the heart of his religion—his doctrine of justification by faith, and the expectation which he continued to cherish, despite occasional moods of despondency when the hope grew dim, of his survival to the time of witnessing the Second Advent in power and glory, and the resurrection of the dead at Christ's Coming (see vv.$^{20, 21}$). This personal union with Christ is the constant dominating factor in the religious experience and moral character of Paul. It was surely the certainty of the vision of Christ on the way to Damascus, and the inward revelation which it so speedily brought about in him, which explains the continuance and potency of this factor in him, as it has not been experienced, or at least confessed by any other.

(*e*) Because this relation to Christ was so creative the old things passed away, and all things became new. For the earlier apostles there was room for Christ as they conceived and experienced Him alongside of the law, and the beliefs and rites of their Judaism. Christ so filled Paul that there was no longer room for all that had been even more to him than to them. For the excellency of the knowledge of Christ he not only could, but must count all these things but loss. Not only so, the law had been to him a burden, and had threatened him with a curse; instead of bringing deliverance, it had only intensified the miserable bondage of sin. He recoiled from it, as he was attracted to Christ; he revolted against it, as he submitted to the Lordship of Christ. The Judaism of which he had been once so proud, and made a boast, was now refuse to him (Ph 3^{8}). As a Pharisee, Judaism was to him all, now it became nothing as a satisfaction of his soul, for he was not a man who could

do things by halves. While he did cherish the memories of the great things God had done for His people (Ro 9^{1-5}), while he was ready to conform for love's sake to Jewish customs and observe Jewish rites, while he did first address himself to the Jewish synagogue to win, if it were possible, some of his kinsmen according to the flesh, for whom he cherished so passionate an affection that he was willing to be anathema from Christ for their sakes, it was inevitable from his own experience that he should become the apostle of the Gentiles, even if the Divine call had not come to him. May not the call have been not so much one single event, as the only possible result of what he had passed through; his break from Judaism in his attachment to Christ as Saviour and Lord altogether and alone sufficient for the soul's need?

(*f*) This was his distinctive experience: he did grow in truth and grace; he did adapt himself to his Gentile environment, 'becoming all things to all men if by any means he might save some' (1 Co 9^{22}); he was influenced doubtless in his presentation of the gospel by current modes of thought, such as Stoic philosophy, or the Gentile mystery cults; with the insight of genius he sought the points of contact and the lines of least resistance; and his sympathetic attitude reacted upon his own experience, as in his sacramentalism, which is his own experience coloured by the more intense religious life with which he came into contact among his converts. It was a process of living assimilation, and not of external borrowing of this or that Gentile patch to put upon his Christian garment. There can be no doubt that the Judaistic controversy compelled him to formulate his doctrine of the righteousness of God, and justifying faith; and in so formulating it the experience that lay behind it was necessarily modified, the latent was made patent. That doctrine, though it has roots in his experience, as formulated, is not so intimate a confession of his own inner life as is his *faith-mysticism*. Again, speculations about the place of Christ among angels in the churches of Asia Minor compelled him to supplement his soteriology with a Christology; but the cosmic significance he assigns in the Epistles of the Captivity is a secondary element, while the moral and spiritual value of Christ in his own experience is primary. To say that Paul passed through an eschatological, soteriological, and cosmological stage of development seems to me to misrepresent the essential continuity and consistency of his Christian life as determined in its main features by his conversion. The change, such as it is, is in the circumference of expression and not at the centre of experience, although, as has already been conceded, expression does and cannot but react on experience.

(*g*) These seem to me two respects in which not his distinctive experience, but the Christian tradition he received, the eschatology of the primitive community, was modified. As a reference already given in Philippians (3^{21}) shows, he never consciously abandoned the expectation of the Second Advent. But sometimes he desponded as regards his own survival to that great day. He found comfort in the assurance which came to him that to be absent from the body was to be present with the Lord, and that he would not be left unclothed, but clothed upon, that what is mortal might be swallowed up of life (2 Co 5^{1-10}). Although he did not draw the conclusion, his present experience of Christ threw into the background the Second Coming of Christ. Again, his experience as an apostle to the Gentiles brought him the vision of the Church, the body of Christ, the fulfilment of Him that fulfilleth all in all (Eph 1^{23}), in which Jew and Gentile should form one community. The horizon of the Epistle to the Ephesians and of Ro 9–11 is far wider than that of the Second Advent hope, and presupposes a far longer historical prospect. It is lamentable that the Church has from time to time revived a temporary phase of Christian, inherited from Jewish, thought which the apostle himself outgrew, although he was not himself aware of the change. For him 'to live was Christ, and to die was gain' (Ph 1^{21}).

(*h*) How far can we, and need we, desire that our own experience should be of the same type as his? It is a legitimate question to ask, as both in the New Testament and in the history of the Christian Church other types have emerged, the claim of which to the Christian name cannot be denied. While we must not do violence to our own capacity and disposition, two reasons why we should desire to have an experience such as Paul's may be suggested. *First of all*, is it not in itself attractive, giving to Christ a significance and value such as other types do not? *Secondly*, is it not this type which has exercised a potent influence in the thought and life of the Church? We need think only of the Pauline succession of Augustine, Luther,

Wesley. We may at once set aside the hope of the Second Advent which Paul himself outgrew; but his desire for the preservation or restoration of complete personality, with an appropriate organ of expression and activity in more intimate communion and in increasing resemblance to Christ in the future life in the unseen world, I hold to be altogether one to be shared by us as the consummation of all here and now that gives life its highest value. As has been already indicated, his doctrine of the Atonement seems to me not to be so central to his experience as it is often represented as being. What does seem to me central, however, is the sense of guilt, removed by the assurance of the Divine forgiveness conveyed in the Cross of Christ, as well as the feeling of bondage, which through union with Christ was ended, the deliverance being effected by a new motive and a new power. To me at least it seems no less necessary that the distressed conscience should find peace in a forgiveness which does not annul, but confirms God's judgment on sin, than that the enfeebled will should be renewed in strength. Forgiveness of sin seems no less essential to the Christian experience than deliverance from sin. The Pauline theology has been misunderstood and misrepresented in any statement of it in abstract terms. The personal experience of the personal presence, interest, and activity of Christ as Saviour and Lord in an entire dependence, intimate communion, and complete submission —that is the distinctive Pauline experience, which we may well covet for ourselves: to be crucified to sin, and raised to a life unto God with Christ, to suffer that we may also reign with Him, to know the fellowship of His suffering, and the power of His Risen Life.

Literature.

THE FATHERHOOD OF GOD.

Professor J. M. Shaw, M.A., D.D., of Halifax, Nova Scotia, has given us his Elliott Lectures in an excellent book, *The Christian Gospel of the Fatherhood of God* (Hodder & Stoughton; 6s. net). It is Dr. Shaw's expressed aim to restate the essentials of the Christian Faith, and he has carried out his purpose with conviction and clearness. Having in his first lecture declared the differentia of the Christian conception of God to consist in the centrality of God's Father-love, he shows, in other five lectures, how that central fact is unfolded in the efficacy of Prayer, in the Incarnation, in the Atonement, in the Resurrection of Christ, and in Regeneration. He thus preserves a fine unity in his treatment without sacrificing comprehensiveness.

Much might be said in praise of Dr. Shaw's philosophical grasp, his lucidity, his sense of the magnitude of the gospel. But what gives his book its chief distinction is that it reproduces the New Testament emphasis and tone as few books, even on the Christian religion, succeed in doing. Every page testifies to his instinct for getting to the heart of things.

We earnestly commend this book, not only to professional students of theology, but also to those who are at a loss to know how the great Christian verities stand in relation to the best modern thought. Were it only for the lecture on Prayer, the book is worthy of a wide circulation. But the whole is so admirable that it is not fair to single out any part from the rest. In Dr. Shaw the Church has a true teacher.

ASPECTS OF THE WAY.

The sub-title of *Aspects of the Way*, by Mr. A. D. Martin (Cambridge University Press; 6s. net), is 'Meditations and Studies in the Life of Jesus Christ.' Mr. Martin tells us that his primary object is to interest the general reader rather than to attract the theologian, but many a preacher will thank him for this volume. These studies of The Way (the author mourns that this earliest and most suggestive name of the Christian religion was so speedily dropped), practical and devotional as they are, are full of flashes of insight such as are given only to one who is both student and poet. The beautiful chapter on the shepherds of Bethlehem ('elect shepherds' he calls them) is a fitting

introduction to the ten studies of the life and mind of Jesus that follow.

The author seems to have little of the controversialist, but sometimes he illuminates controversies. Thus he reminds us that many Jews in our Lord's day were expecting a visible return of Elijah. If Jesus spiritualized this conception of Elijah's return, why should we assume that His references to His own return are to be taken literally? As a sample of the quality of the book, we may take the interpretation, introduced almost incidentally into the study of the Transfiguration, of the story of Jesus' dealing with the Syro-Phœnician woman. According to the account in Acts, Paul carried his gospel first to the Jews; when rejected by them he turned to the Gentiles. Mr. Martin believes that in this incident we see Jesus struggling with the temptation to pursue the policy which Paul followed afterwards. Disappointed at the reception of His message by the leaders of His own people, He felt the spell of the larger world with its greater needs and perhaps its greater open-heartedness. He went as far north as the borders of Tyre and Sidon to fight out in loneliness the battle between the two 'ways' that invited Him: to turn to the Gentiles or to go back to His thankless task among His own people. The Syro-Phœnician woman embodied in person the Gentile world that seemed to call Him; but Jesus felt that this call was a temptation: He won His battle and returned to the work He believed His Father had given Him to do.

PIONEER WORK IN AFRICA.

We have a missionary autobiography in *Days Gone By* (Murray; 16s. net), by Bishop J. E. Hine, M.A., M.D., D.D., D.C.L., M.R.C.S., the first and present Bishop of Grantham. Dr. Hine describes the story of his diversified career as 'some account of past years chiefly in Central Africa.' The son of Nonconformist parents, he wandered about London as a youth hearing preachers as different as Spurgeon, Stopford Brooke, H. R. Haweis, and Page Roberts. He says that once he heard Bishop Magee in Westminster Abbey on the Sunday after Dean Stanley died, and is able to recall this sentence in the sermon: 'There are some people in these days who are always trying to make the miraculous a little less miraculous and the supernatural a little less supernatural, the people who take such desperate pains to lighten the labours of Omnipotence.' This was in the early seventies, and those people are still with us in 1925.

An Oxford graduate, Dr. Hine afterwards won the M.D. degree of London University. Later, he joined the Church of England and volunteered for the Universities Mission in Central Africa. He afterwards became Bishop of Licoma on Lake Nyasa. He was transferred to Zanzibar, where he laboured till ill-health compelled his return home. He accepted service at Tangier, and subsequently at Constantinople, until he was appointed the first Bishop of Northern Rhodesia. Thus he presided over three dioceses in widely separated regions of Darkest Africa during a most eventful period of eighteen years. It was pioneer work all the while under difficulties unimaginable to people at home.

Dr. Hine has the pen of a ready and a graphic writer. He has been not only a great missionary traveller, but a quite remarkable tourist through Europe. He must have seen more cathedral churches than any man living. He makes the whole changing panorama of his wanderings pass vividly before the reader's eye. He may begin the chapter in a visit to some English cathedral; before the close he is standing at the scene of Livingstone's death in the heart of Africa and celebrating the Holy Eucharist.

OLD TESTAMENT COMMENTARIES.

Twice within recent months we have had occasion to welcome several small volumes of a bright and popular commentary on the Old Testament from the distinguished pen of Canon Sell, of Madras. Four more have reached us—the volumes on Deuteronomy, Job, Chronicles-Ezra-Nehemiah, and the Megilloth (Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther). The volumes cost only one rupee each (S.P.C.K. Depository, Vepery, Madras), and we are glad to note that they can now all be obtained at the Bookroom of the Church Missionary Society, Salisbury Square, London, E.C. 4; for, though these books are written primarily for Indian pastors, they are capable of bringing information, enlightenment, and stimulus to the pastors of every English-speaking land. If the 'Fundamentalists' in America and elsewhere could be persuaded to read them with an open mind, we should not be confronted with the

sorry spectacle of a Christendom rent in twain over issues that frequently concern literary and historical facts and their interpretations rather than religious realities.

These books are all introduced by well-known men, occasionally by Bishops of the Indian Church, but in reality they need no introduction: they speak for themselves by their quality of illumination and by their persuasive simplicity. Canon Sell is ideally fitted for his task of commending the modern view of the Bible to timid people. He has something of the caution of the late Dr. Driver, so that in these volumes there are no thrills or shocks, but there is immense and solid learning, thoroughly digested, and presented with such clearness and simplicity that the least scholarly can grasp every point at once. The Canon's method, which is to go through the books, taking sections rather than verses at a time, keeps the reader's mind always concentrated upon things of genuine importance; and, from the point of view of the preachers whom he is anxious to help, the perspective is admirable, more attention being paid, for example, to Nehemiah than to Ezra or Chronicles.

Dr. Sell brings to his task a vast array of Oriental learning, which he can use with great illustrative effect, and the books of Ecclesiastes and the Song give him the chance which he is not slow to take: where, for example, other commentators quote Greek, he illuminates his discussion by excerpts from Persian and Arabic poetry. We heartily agree with the Bishop of Dornakel when he says that 'the Indian Church has been fortunate in having had Canon Sell to introduce to it the results of modern research and Biblical scholarship,' and no less fortunate will be those who for the first time are introduced to these results by Dr. Sell's reverent and scholarly volumes.

A FRESH STUDY OF THE APOCALYPSE.

The Message of the Book of Revelation; or, The War of the Lamb, by the Rev. William J. Dey, M.A., D.D. (Oxford University Press; 4s. 6d. net), a posthumous work issued by a son of the author, is the result of work in a study group continued during several summers. The interpretation is based on the sound principle that the primary message of the book was for its first readers, and that the book has an intelligible moral for us only because it had an intelligible moral for its own time.

The author finds the unity of 'Revelation' in its purpose to show the war being waged by Satan and his Hosts against Christ and His Hosts, a war for the possession of this world whose only end is the final and complete triumph of Christ. He thinks commentators have tended too much to interpret the book as a series of judgments, and have underestimated the significance of the part played by 'the testimony of Jesus Christ' in winning this war for the salvation of the world. 'Our brethren . . . overcame him (their accuser) because of the blood of the Lamb, and because of the word of their testimony' is the text of much of the book.

The plagues associated with the first four trumpets are visitations on the godless world, in answer to 'the prayers of all the saints'; 'not that the Church prayed for judgments; the Church simply prayed "Arise, O God, plead thine own cause," then she left it to God to answer as He saw best.' On 'the oil and the wine hurt thou not' the author comments that during famines in our own day in China and elsewhere 'God's people have almost entirely escaped starvation, while others have died by thousands.'

An introduction by Professor W. Manson, Knox College, Toronto, is a guarantee that we are dealing with an intelligent and reverent study of this difficult portion of Scripture.

The anonymous author of the new *Life and Work of Mary Aikenhead,* 'Foundress of the Congregation of Irish Sisters of Charity' (Longmans; 15s. net), has made it his purpose to give his readers not only a full-length portrait of that remarkable woman, but also full-length portraits of a number of Roman Catholic priests and nuns associated with her in her notable work in Dublin during the early half of last century. As a history, minute in many of its details, of the work of Sisters of Charity who took the vow to devote themselves to labour among the poor, this is a book for Roman Catholic readers. So far as it is the story of the career of a woman of rare capacity in the sphere to which she devoted her life, it is a book of real human interest, and a most interesting record of splendid achievement.

Messrs. Hodder & Stoughton are laying all thoughtful people under a real debt by the issue of their 'Library of Philosophy and Religion.' The new volume on *Idealism as a Philosophical Doctrine*, by Professor R. F. Alfred Hoernlé of Johannesburg (5s. net), is one of the most delightful books on philosophy we have seen for long. The subject itself is fascinating. It is also timely, because the whole trend in philosophy is at present idealistic. But for most ordinary people it is a difficult subject, and these books are written just for ordinary people. Professor Hoernlé's achievement is that on a subject so apparently abstruse he has written a book that any person of average intelligence can understand. But he has done more. Even well-educated people are a little 'wandered' in this field. They know something about Berkeley, less about Hegel, and precious little about Bosanquet and the moderns. What they need is a map to help them to find their way through the 'tangled mazes of idealistic theory.' And here is just what they want. The writer has kept the big main route clear. He has distinguished two types of idealism—that of Berkeley, which interprets reality as a society of spirits; and that of Hegel, which interprets it as appearances of the absolute. There are introductory historical chapters leading up to this and other chapters leading down from it. But this is the main theme, and it is made not only intelligible but extremely pleasant by plain words and (for the most part) good English ('Different than' on p. 97 is a rare lapse).

In the introduction to his latest volume, *There They Crucified Him* (Hodder & Stoughton; 6s. net), Dr. John A. Hutton tells this incident. 'Many years ago,' he says, 'my curiosity was excited by observing the electric cars on the streets of a certain city. There was no overhead wire such as I could have understood as the channel for the power that drove those cars. Neither was there any slot in the paved way through which a connection might be maintained with some steady source of power. And yet the cars behaved quite normally. They started, accelerated, halted, according to the will of the driver. On examining the track, I learned the secret. It was this. At intervals of a few yards, among the paved blocks, was one particular block which had a copper knob projecting ever so slightly above the general level. All along the route were those slightly raised copper-headed blocks. In a moment I saw how the thing was done. Fitted to the car was a kind of metal shoe, which, in passing, grazed the upraised copper-headed block and gathered at the touch a new wave of power. On the strength of that wave the car went forward, and, before the power which it had taken up was exhausted, the car had brushed another knob and was once again revived.

'I believe the system has now been abandoned in favour of the overhead wire with its unremitting stream of power. Which also is a parable!'

So Dr. Hutton's is a volume of addresses for special days. We should not need these special days, but we do need them, and we must observe them so that the whole level of life be not lowered. These addresses are, like all Dr. Hutton's work, very fresh and suggestive.

Dorothy M. Vaughan, M.A., has written for children a book on *Great Peoples of the Ancient World* (Longmans; 3s. 6d.) which can be described as nothing less than fascinating. In successive chapters she presents living pictures of the people of Babylon, Crete, Egypt, the Hittites, Israel, Assyria, and Persia. Her method is to weave the chief facts of the history and of the social life and customs of these peoples into the form of a story, and the facts, which are drawn from a hundred sources—inscriptions, clay-tablets, and what not?—are as reliable as the story is interesting. The conception shows great skill as well as wide knowledge. History would be better known if it were more often as entertainingly told. Happy the children—and the grown-ups too—who get their start in ancient history from such a book as this, adorned as it is with over sixty illustrations.

The addresses delivered at the demonstration in London in 1924 'in support of the Full Inspiration of the Bible' have been published in a small pamphlet under the title *The Facts of Our Faith* (Marshall Brothers; 1s.). The addresses were given by Dr. Dinsdale Young, Principal M'Caig, and others, and the booklet includes the letter of Sir William Ramsay which was widely published at the time. We need do no more than draw attention to the issue of the book. Many people will desire to possess it. We may, however, take the opportunity to commend one of the addresses to our readers for the quite unusual force and

ability of its treatment of an important subject. The Rev. J. Russell Howden, B.D., writes at some length on 'The Historical Basis of Christianity,' and his argument for the historicity of the Resurrection of Christ is a very effective piece of apologetic.

Sir Robert Anderson is a well-known and doughty supporter of tradition. A book of his which won cordial praise from Mr. Gladstone is now republished under the title *A Doubter's Doubts about Science and Religion: or, In Defence, a Plea for the Faith* (Pickering & Inglis; 3s. 6d. net). The 'doubts' are directed to 'new fangled superstitions,' and as a matter of fact the argument is a plea for the old faith. Darwinism, Spencerism, the Higher Criticism, Leslie Stephen's Agnosticism, and other 'new fangled' ideas are passed in review, and a robust traditionalism has a good deal to say for itself in this volume.

Miss Constance L. Maynard is known already for her educational work. She has just published a little book which touches on religious education on one side and Christian mysticism on another: *The Kingdom of Heaven is Like . . .* (R.T.S.; 2s. 6d. net). The book has two parts. One records impressions which Nature may be found to make on an ordinary religious mind. The other contains a series of scientific parables, spiritual significances which appear in Nature to a mind with a certain outfit of elementary science. Both parts are deeply religious in tone and outlook, and will appeal to thoughtful and devotional minds.

There is always a sufficiency of apologetic essays appearing from time to time written from different points of view. A very earnest and capable argument from the 'high-church' standpoint is supplied in *The Mystery of Belief*, by Canon A. R. Whitham (S.P.C.K.; 3s. 6d. net). The Christian faith supports itself by a twofold witness, spiritual experience and the historic facts from which that experience flows. So the argument runs; but it takes a wider sweep, including hindrances to belief, and helps to belief, the place of the Bible and the place of the Church in the Faith. The writer is broad-minded and wide awake and presents a case which will reinforce the faith of the hesitating and will challenge investigation from any fair opponent.

'Strange and unexpected things often happen in life. What formerly seemed to be quite impossible, in a short time becomes a realized fact. If any one had told me, when I arrived in Ireland in January 1917, a staunch Unitarian minister of fifteen years' standing, that in less than four years I should be a priest of the Holy Catholic Church, I should have laughed at the very absurdity of the idea!' Thus the Rev. G. A. Ferguson begins his account of *How a Unitarian Found the Saviour Christ* (S.P.C.K.; 2s. net). It is a very interesting story. As a piece of spiritual autobiography it is extraordinarily well written. But its main interest lies in the clear account of the point at which Unitarianism failed and the reasons which, step by step, led him into the 'full Christian faith' and 'that free, enlightened, and progressive branch of the Catholic Church,' the Anglican Communion. In both aspects referred to the story forms an excellent piece of Christian apologetic.

Gnosticism is a subject of deep interest. It has so often been misunderstood and misrepresented, that adequate appreciation of what it really was might be taken as a test of one's competency to speak on early Church history. Means of learning about it have recently been notably increased. No one who wishes to increase his knowledge of the subject can afford to dispense with *Pistis Sophia—Literally translated from the Coptic*, by George Horner, with an introduction by F. Legge, F.S.A. (S.P.C.K.; 16s. net).

We have nothing but praise for *The Lady Julian: A Psychological Study*, by Mr. R. H. Thouless, M.A., Ph.D. (S.P.C.K.; 4s. 6d. net). Readers will find here all the penetrating psychological analysis and literary felicity which marked the author's previous work. It is worth while to learn about the Lady Julian, the Norwich mystic of the fourteenth-fifteenth century. It is perhaps even more valuable to get the shrewd and sympathetic exposition of mystical religion which is here supplied. A spot on the sun!—we doubt whether 'anchoress' is the feminine of 'anchorite,' and still more strongly whether 'anchorage' is the name of her abode.

Miss Lily Dougall's death is a loss to many causes and not least to Christian thinking. Her inspiration was to be traced in some of the most widely read of the 'group' books produced in the

last few years, and her own work is not by any means negligible. Before her death she was engaged on a new book, and the substance of it is presented in *God's Way with Man* (S.C.M.; 4s. net). The sub-title is 'an exploration of the method of the Divine Working suggested by the facts of history and science,' and this points to the main problem in view. Miss Dougall was evidently oppressed by the burden of one great difficulty, that of suffering and natural 'accidents,' and this is discussed in a most illuminating way in this volume. The solution suggested is the limitation set for Divine action not only by free-will but by the brute fact of Nature. This and the love of God which shares the trouble of man afford at least some relief from the weight of the problem. The book is a helpful contribution to a hard question. In addition to these essays, however, there is a delightful sketch of the author from the pen of Canon Streeter who edits the volume.

'All knowledge of truth, historical and scientific, æsthetic and psychological, is in the last resort knowledge of God, of the Power behind phenomena, of the spirit which works in man. I do not believe that there is such a thing as secular education worthy of the name. It would be possible to organise schools on a materialistic basis, which is, I imagine, what the advocates of secular education really want, by securing the co-operation of teachers who all held this point of view, and omitting from the curriculum all subjects which could not be handled and explained on this basis. Merely to omit or prohibit religious instruction cannot make a school secular, unless all the teachers are secularists.' This is from *The Faith of a Teacher*, by Miss Fanny Street, M.A., a paper-covered little book issued by the Student Christian Movement (2s. net). It is a very interesting treatment of the whole subject of education dealing with education as the development of individual personality and also as a social discipline. The school as a community, as a medium of instruction, and as a training ground are the topics of successive chapters, and the teacher himself comes up for survey at the end. Many important topics are included in this survey besides the religious element in education, and as the writer is an expert the book is suggestive and illuminating.

Really good books on prayer are few. Here is one which will repay study—*Prayer in Christian Theology: A Study of Some Moments and Masters of the Christian Life from Clement of Alexandria to Fénelon*, by the Rev. A. L. Lilley, M.A. (S.C.M.; 4s. net).

The many friends of the late Rev. W. D. Miller, minister of the United Free Church at Ruchill, who died last summer, will read with interest *Miller of Ruchill: The Story of a Great Achievement*, by Mr. J. Sommerville Smith, M.A. (Thomson & Cowan; 3s. 6d. net). They who knew him best will feel most keenly the fault of the book—its lack of perspective. As a lovable, earnest minister, enthusiastic in his zeal, untiring in his energies, Miller was typical of many in the ministry; not so exceptional as this book would lead one to believe. We have here fresh and convincing proof that no biography should be written too soon after the demise of its subject.

'Tracts for the Times' are being issued by the Teachers and Taught publishing house at threepence each. They are apologetic and expository booklets. We have received the first seven: *A Conversation about God, Justice and Mercy, Why did Jesus Die? About the Future Life, Why Read the Old Testament? Faith and Belief*, and *A Talk about Forgiveness*. The writers are the Rev. W. F. Halliday, M.A., and the Rev. W. F. Harvey, M.A., M.B., the Rev. W. F. Lofthouse, M.A., D.D., the Rev. H. C. Carter, M.A., the Rev. James Reid, M.A., of Eastbourne, and the Rev. Nathaniel Micklem, M.A. The aim of the tracts is to reinterpret the Christian Religion in a living way to this generation. The writers are drawn from different churches, and the presentation is that of the common intelligent faith of enlightened minds to-day.

The Church and its Mission, by the Rev. Charles C. Whiting, M.A., B.D. (published by the author, Nesbitt, Manitoba, Canada; $1.00 in cloth, 60 cts. in paper covers), is an exposition of the nature and real mission of the Church. The writer believes that the knowledge of this is all that is needed to lead believing people to do more for the Church and the cause it represents, and so the influence of the Church would rapidly increase. The book is a really intelligent and comprehensive treatment of its great subject on all its sides, and is eminently worthy of a warm reception on this side of the water

as well as on its own. The whole theme is excellently conceived, divided, and expounded.

The Hulsean Lectures for 1920–1921 were delivered by the Rev. P. N. Waggett, M.A., D.D., who chose for his subject *Knowledge and Virtue* (Clarendon Press; 10s. 6d. net). 'I had been in the way of seeing a good deal, during the six years 1914–20, of what can be done by violence of different kinds; and something of what can be done only by persuasion, conviction, illumination, and the other processes which we think of as more especially of the mind. I wished, therefore, as I had been allowed the advantage of the University Pulpit, to add my voice to the happily growing chorus of voices raised on behalf of thought and against force.' This is the motive behind the lectures. There are many people impatient of the slow way. They want to get 'to business' and do something. Dr. Waggett believes in the slower way. He believes in the mind, and especially in the soul. All kinds of knowledge get their due here and are welcomed. But the lectures end on the deepest note and lead up to the knowledge of God in which alone, or above all else, lies the hope of the world. There is a very beautiful spirit in these pages. Perhaps that is their chief gift. The argument is sound if sometimes a little vague. But the plea itself and the noble vision of the pleader will leave a deep impression on the reader.

An excellent popular book on Christian Ethics has been written by Professor Gerald B. Smith and published by the University of Chicago Press ($2.00), to which we owe many admirable publications, especially in the field of religious education. *The Principles of Christian Living* is not a text-book. It is too unconventional and vital for any such description. It is a very careful and frank discussion of the nature, the basis, and the applications of the Christian Ethic. The writer keeps close to facts and experience, and expounds the relation of Christianity to life in an independent and always interesting fashion. The foundation is well and truly laid, and on this he builds his view of the family, the Church, politics, industrial problems, possessions, and recreations. Two features are worthy of special mention—a good bibliography is appended to every chapter, and a series of questions is given for discussion. These are not perfunctory or a mere summary of the chapter. They are almost more interesting than the exposition itself. The book is so good that it should circulate widely, especially in student circles.

Buddhism and Christianity.

By Kenneth J. Saunders, M.A, Pacific School of Religion, Berkeley, California.

I.

Some Recent Books.

The Buddhism of the Pali Canon is the Buddhism which has almost monopolized the attention of Western scholarship. It is the Buddhism of monks, wholly concerned with the search for Release from Rebirth: most of it seems to be the Buddhism of men who have lost the glamour of the great days of the Faith. It is surely a more negative and pessimistic thing than the religion of the Founder, and it reflects only in occasional passages the religion of the masses, who are not concerned with Release but with happiness now and a good rebirth hereafter.

This distinction is admirably worked out by Dr. Paul Oltramare in his *Théosophie Bouddhique*,[1] which is the second part of a larger work, and has already been reviewed in this Magazine. While recognizing the distinction, however, Dr. Oltramare ends his book with the harsh words, 'the ideal of Buddhism is a cruel mutilation of man.' These words will be eagerly quoted; yet they are not true of the Buddhism of great laymen like Asoka, which was positive and full-orbed in its internationalism and in its social ethic. Nor are they true of the lay Buddhism which developed into the Mahāyāna, and became the vessel in which the great gifts of Indian civilization passed on to China, Korea, and

[1] Paris: Paul Geuthner, 1923.

Japan. This new Buddhism, claiming to be truer to the spirit of Sākyamuni, put service to mankind before personal salvation, and promised all men Buddhahood. It held out alluring visions of Paradise, and made faith in a personal Buddha the way of salvation. Here was a Buddhism which proved a successful rival to Vaishnavite and Saivite Hinduism, and which captured the masses of the Far East. The Sākyamuni of the *Lotus* and the Amitābha of the *Paradise Scriptures* are worthy rivals of Krishna, and met a long-felt need in China and Japan for a personal Deity of love and compassion. Side by side with these popular manifestations—which are well traced and set side by side with the philosophical schools in Dr. Masson Oursel's admirable *Esquisse*,[1] a work which with the larger volumes of Dr. Oltramare enhance the already great reputation of French scholarship in this field—there went on the elaborate psychological analysis of men like Buddhaghosa in the South, and Vasubandhu in the North. Our knowledge of these two great men is considerably advanced by two new works, that of Mr. B. C. Law [2] upon *Buddhaghosa*, and that of Dr. Stcherbatsky, *The Central Conception of Buddhism*.[3] These are of great value to the advanced student, and a mere glance at them ought to make it clear to the intelligent lay reader that here is Buddhist scholasticism concerning itself with psychological and ontological questions quite beyond the range of the masses in any Buddhist sect, and indeed capable of being understood by only a few specialists among the monks. The two commentaries here studied, the *Visuddhimagga* of Buddhaghosa and the *Abhidharmakosa* of Vasubandhu are indeed great and epoch-making works, but they have hardly affected the Buddhism of the masses. Scholars will be grateful for these works, and for the great number of other people interested in Buddhism they will at least serve to show that its thinkers were systematic and profound! All these books are indications of a new and more scientific study of Buddhism; and remind us how impressive and varied are its forms, and how deep a gulf separates its masses from its philosophers, and even its monks. These reflections are of much more practical consequence than they may seem. The missionary, for example, who deals hardly at all with the monk and almost never with the Buddhist philosopher, though he would do well to remember that these are human too, has to keep his eye on the laity. Even in Burma and Ceylon, which are the homes and fastnesses of Theravāda orthodoxy, the people are not seeking Nirvana, but a good rebirth, here or in heaven: they are concerned not at all with the difficult practices of meditation prescribed by Buddhaghosa, nor with the psychological analysis of Vasubandhu, nor must it be confessed are they greatly interested in the lofty ethical tenets of the Founder. Theirs is a Buddhism like that of the masses in the Far East, in that they pray for temporal blessings for themselves and their dear ones, whether living or dead, and dimly worship the Great Hero who in many lives has acquired merit for them and suffered for their salvation. In a word, most Buddhists are normal human beings, and the austere monastic ideal does not appeal to them.

To whom, then, will they listen? Not much to the monk, who usually confines himself to asking their support or to reciting passages of scripture which they do not understand, or to preaching to them of the simpler things of the lay ideal. They clearly do not listen very much to the foreign missionary in these days of acute nationalism; and even the foreigner dressed in the guise of a Buddhist monk leaves them cold. Only an Oriental saint, to whom Buddhism or Christianity means a life of power and selflessness, will compel their attention; only one, in a word, who 'brings them the water of life in an eastern vessel.' The phrase is that of Sadhu Sundar Singh, and of course one thinks of him at his great task of teaching an Indian Christianity, or of Toyshiko Kagawa at his heroic task of 'Human Architecture' in Japan. These two, young, ardent, devoted, Oriental Christians without denominational bias, appeal to Young Asia as prophets of the New Day. Mr. Kagawa has recently baptized thousands, and is the despair of the reactionary forces of militarism and imperialism. Sundar Singh has gone like a flame through India in his yellow robe of the ascetic. These men are thinkers and theologians as well as evangelists and builders. The Sadhu preaches a Christianity which he incarnates in a life of simplicity and unselfishness, and formulates in the phraseology of the *Bhagavad Gītā*. Mr. Kagawa, also embracing poverty, and living in the slums with his beloved people, preaches a Christianity which has affinities with the Buddhism of the *Lotus* Scripture. They hold up a beloved

[1] *Esquisse d'une Histoire de la Philosophie Indienne*; Paris: Paul Geuthner, 1923,

[2] Calcutta: Thacker, Spink & Co., 1924.

[3] R.A.S. Publication Fund, 1923.

Lord, who demands whole-hearted loyalty, but who offers to his devotees the gifts of peace and immortality and the Divine Presence which the masses of Hindus and Buddhists have so eagerly sought. All the words he uses are the familiar words of Hindu Bhakti, and Christianity is seen, at last, in India as in Japan, in Oriental dress.

It is rather tragic, then, to find the Christian Church in Ceylon, which is making no numerical progress, and indeed is slightly smaller than it was in 1871, coming to the conclusion, as its Report[1] says 'with impressive unanimity,' that 'Christian preaching in a Buddhist country cannot build on Buddhism and present Christianity as its crown.' To the findings of this devoted group of foreign missionaries and Ceylonese Christians we shall devote our next article. In the meantime let it be stated at once that their task in Ceylon, like that of the Church in Burma, is a peculiarly difficult one, and that among the Burmese also Christianity seems to make little progress.

II.

Some Practical Problems.

The Christian Council of Ceylon, which met this autumn, discussed the topic of this paper with great earnestness. Between fifty and sixty Christian leaders were present, and many of them belonged to the country. Some at any rate could claim to know Buddhism from within. Their findings therefore are of interest and of value. Among them are the following opinions:

1. That Buddhism, which for centuries has left God out of account, and which offers no real spiritual experience, has produced a state of mind which makes the acceptance of Christianity peculiarly difficult.

2. That among the main hindrances to the acceptance of Christianity by Buddhists are (*a*) lack of belief in a Supreme Deity, (*b*) the belief that Buddhism is the national religion, and the failure to grasp the fact that Christianity is capable of national expression.

3. That, owing to the agnostic outlook of Buddhism, such points of contact as there are, such as renunciation and ethical similarities, are necessarily superficial.

It was the opinion of the Conference also that converts gained a first impression of Christianity as a religion supplying something which they realized to be lacking in Buddhism. Forgiveness, prayer, and power to be good are instances given: and the Conference was of opinion that 'the Gospel of Jesus Christ is so absolutely different from anything in Buddhism that it should be presented directly, and as an entirely new message.'

In contrast to all this are the findings with respect to Hinduism: 'We should seek points of contact with the Hindu mind. Comparison of Hindu doctrine with Christian doctrine is generally not helpful, but without question the message of the Gospel should be adapted to the religious outlook of the people.'

In a word, we get the impression that Buddhism has made it much harder for a man to accept Christ than has Hinduism. With all its glaring faults, the uncleanness of many of its temples, its polytheism and polydemonism, its support of the abuses of the caste system, it seems that popular Hinduism has yet more vital points of contact with Christianity than Buddhism, which arose as a moral reform and a protest against these abuses. Yet before such a conclusion is fairly reached, there are many other questions which have to be answered. Are the Sinhalese, who are mostly Buddhists, more anti-foreign than the Hindus in Ceylon, who are mostly Tamils? Are the missionaries sure that this agnostic Buddhism which they describe is really that of the villagers? Have they fully distinguished between arguing about Buddhism and Christianity and preaching a Christianity which is indeed positive and unique and yet expresses itself in terms familiar and dear to their Buddhist hearers? One would at any rate hope that they have all read some of the books we have already discussed in this article. They would find especially valuable the brilliant little work entitled *Buddhism and Christianity*, by Dr. Estlin Carpenter,[2] who is almost unique in being equally distinguished as a scholar in both fields. Out of his great learning and deep sympathy Dr. Carpenter speaks, to remind us that the roots of these great religions go down deep into the common soil of human thought and experience. He quotes the great words of Professor Troeltsch, 'in our earthly experience the divine Life is not One but Many. But to discover the One in the Many is the special task of love.' Dr. Carpenter shows us, in fact, in many a brilliant and detailed summary, how

[1] Findings of the Christian Council Conference, Ceylon, September 1924.

[2] Hodder & Stoughton, 1923.

the two great religions, differing as they often do, are yet expressions of human need; and the missionary in Burma and Ceylon continually needs to remind himself that the Buddhism, even of the monks, is part of a greater Buddhism which has developed in other lands along lines strangely similar to those of Christianity. If Buddhists of the more negative type were won in large numbers to the doctrine of salvation by faith in a personal Saviour, they may be again so won. But to win them will need a prophet of their own people who to their agnosticism, if they have it, will offer the glowing and radiant certainty of a first-hand experience like that of Sundar Singh and Kagawa, and who will know how to express the hidden life of the soul in a theological form which is not a reproduction of the Hebrew-Roman-Greek-Teutonic Christianity which we have introduced, but which is of the soil, and which has its roots in the past religious experience of the race. The central task of the missionary body is to win and train such a native leader, and then to give him a free hand. Mr. Kagawa was won to Christ because of the brotherly love of a missionary family, and Sadhu Sundar Singh because of the devoted life of another missionary. The only mistake which is really unpardonable in the missionary of to-day is to seek to do the work of evangelism himself. This mistake the great pioneers, Carey in India and Morrison in China, refused to make. Have we fallen from grace? Those missionaries who are building up training colonies like that of Mr. Gibson in Ceylon, or that of the American Baptists in Burma, deserve the support of the whole Church: and out of them it may be that the great national leaders so urgently needed in these countries will arise. In the meantime a thorough sympathetic and intimate study of the older religions of Asia is of vital importance. As Sundar Singh knows the *Gītā*, and Kagawa the great Buddhist books, so must the future leaders of Christianity in Ceylon and Burma be steeped in the Buddhist heritage of these countries. Negative as it may seem now, Buddhism has after all been the great civilizing influence in these lands, and I am not sure that to a sympathetic eye it will not yet reveal itself as more positive and more capable of meeting religious needs than the findings of the Christian Council suggest. The task it confesses of producing a Christianity 'that shall not seem exotic has yet to be solved.' It is a very great and inspiring task, and those who are working at it deserve our respect, our support, and our prayers.

Their task is of such vital importance that constructive criticism is always welcome to them. Most of them will be asking themselves if their training colleges for Oriental Christians are in any sufficient sense union enterprises. They will not wish to go on asking the Buddhists of Ceylon, with their strong sense of nationalism, to become Church of England Christians: their hearts and minds go out to the Chinese who objected to being labelled a 'Dutch Reformed American Chinese Christian.' The objection is so real that no effort should be spared in releasing a strong man from each mission to do this indispensable work in a united training college in each field.

The missionary bodies again must go back to the giant pioneers Carey, Morrison, Judson, Gogerly, who realized the vast importance of Christian literature. To this the Report calls attention. Very modestly it urges the early provision of 'a special missionary for literary work.' Surely a group is needed, foreigners of high training and Asiatic leaders of proved ability, to work out together the Christian apologetic, and the many forms of literature needed by the young Church. Conference after conference calls attention to this need, and every other interest is allowed in practice to come first. Perhaps it would not be amiss to make it widely known that there are research fellowships for missionaries on furlough at Union Theological College in New York, and a fellowship in literature for an Oriental at the Pacific School of Religion, Berkeley, California. To produce worth-while books needs a studious atmosphere, the contact of other minds with similar interests, and a library such as is not often available to the man on the spot with many duties crowding upon him.

In the Study.

Virginibus Puerisque.

Blackies and Nightingales.[1]

'And they sung as it were a new song . . . and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.'—Rev 14^3.

Have you heard the nightingales over the wireless, or did Mother bundle you off to bed? Ah, well, bed is very fine and cosy, once you are really in it! But the nightingales were very interesting too—to hear what has never been heard before up here in Scotland, to listen to a tiny brown bird no bigger than a sparrow pouring out its song away down in some wood in Surrey, just as if you were standing there beside it, it was very wonderful! And yet, if you were up and had the phones on, weren't you just a teeny-weeny bittie disappointed? I was. It seemed very like a blackie. And I think a blackie can hold up its head. The nightingale has more notes and cleverer trills, and it is mellower, they tell me. And yet—I don't know what I had expected, but the men in the poetry books have said so much about the nightingale, that I had an idea that its song was somehow altogether different from other birds', something quite new. And it isn't. It is just the same thing, only better done.

And isn't that a mistake that we are often making? We think that things are quite different, and they aren't. They are just the same, only better done. The Lord Jesus Christ was once a laddie like you. Oh! not like me, you say. But yes, He was. He had a life just like yours, with the same little duties, the very same things to be done. For Him, too, bedtime often came when He wasn't one bit sleepy; and some nights there were lessons when the sun outside was very tempting; and often He had thought of doing something, but when the time came Joseph looked tired, and so instead He offered to help in the workshop; or Mary was dreadfully busy, and He took the little ones and kept them happy. It was just your life, only it was better done. I remember once in Glasgow saying something like that about Jesus and His lessons. And a clever woman who was in the church, a person who writes books, wrote to the paper saying it was scandalous. She thought the nightingale was somehow altogether different from other birds, but it isn't; that Jesus wasn't a real boy like you, and yet He was. Only He did it better. When bedtime came He went off without the wheedling and the uproar that you make, when lesson time came round stuck in to them and did them thoroughly, played with the wee ones even when He was getting big Himself, and wasn't cross or crabbed over it as you are who let them see you only do it because you have been told, are bored, and won't really pretend, and spoil it all. He was by far the happiest of them all. It was the same thing as you have to do, only He did it better.

And that is what it means to be good. You think of that as something you could never be, that is only for grown-ups, Dad, or Mother, or a minister, not for a rough-and-tumble little soul like you. Ah! but it is. For goodness isn't something dreadfully difficult, and different from anything you know, like the Latin that they do up at the top of the school, but which is not for you at all. No, no! goodness is just doing what you have to do, but doing it better. At games, if that old trouble about l.b.w. crops up, and you feel certain your leg wasn't in front at all, never mind; if the others think it was, go out and grin about it and don't make a fuss. Or if your innings is over and you are set to field, don't lose interest in the game, and take to playing with a dog, so that they have to yell to you when the ball comes in your direction, and point out where about it is, and get quite hot and cross about it, and no wonder! I am sure that Jesus was picked early when they did their 'eenie meenie' long ago in Nazareth, because they knew He would do His best for the side, and play His hardest all the time. And when there is a chance of being greedy and grabby, and you feel so inclined to cry out 'Me first,' don't; but let the wee ones have a chance of choosing what they want, even though you are bigger. And at home be sunny and happy. Mother does a lot for you. Well, let her hear that you are having a good time. And long after this, when you are grown up and away, or perhaps have gone farther still, she will sometimes say to Dad, 'I sometimes

[1] By the Reverend A. J. Gossip, M.A., Aberdeen.

think I can still hear him singing through the house, as he always used to do.' The song of the nightingale isn't something different from all the other birds', but just the same thing, only better done; and goodness is just your day, with its joys and troubles, better done. Here we are told that up in heaven they sing a new song no one else can sing. The sparrow cannot learn to sing like a nightingale, no, nor a blackie either; but you and I can learn that song they sing up yonder. For heaven isn't a place where we all get whatever we like; it's where no one is cross or grumpy or selfish or unkind; and that is why they are so happy and keep singing. It is just our kind of life, only they live it better. And if we are ever to sing that wonderful song of theirs, we must begin to learn it now; and if we are ever to be happy as they are, we must start putting off all silly, angry, sulky ways. That is what goodness means. The wonderful nightingale sings very like a blackie, but it does it better.

Cross Words.[1]

'How forcible are right words.'—Job 6.[25]

I want to speak to you about cross words. Don't misunderstand me. I don't mean angry words. I mean cross words in puzzles. You know! The sort of thing you find in nearly all the papers. Even some fathers are sitting up at night wrestling with them, and some mothers, as they do their household work, are wondering how they can find the name of a Cossack chief that will fit in with the name of a lake in Ireland, and at the same time supply a letter for the name of a town in Japan.

Girls and boys are trying to win prizes with their solutions. It is quite a fascinating game. It isn't bad either, because those who play it are refreshing their memories and learning how to spell.

I think that cross-word puzzles are something like life. In life you often get very different things mixed up with each other. People from the other side of the world may influence your home. Things you have never thought of may be affecting your life. If you are to live properly you have to be experts at cross words.

1. Take the word MINE. You know what that means: there is something that belongs to you. You say, 'This is mine.' It pleases you to say that. Now what word will cross with 'Mine'?

I think of one: HIS. Try them: MINE (H above, S below)

One of the things we have to learn, even when we are little, is how to cross 'His' with 'Mine.' I know a little boy called Jack. He is only about six, but being the only child in the house, he has quite a lot of toys. He has a little friend called Andrew, and Andrew is one of three children, and he has not so many toys, and Andrew does not know that 'His' crosses 'Mine,' because, when Jack is not looking, he will cram some of Jack's toys into his pockets to take them home.

Jack found this out, and he did not like it. He is only six, but he is a kind little boy, and is not at all unwilling to give his toys, but he does not like them to be taken. So what do you think he does? He searches Andrew's pockets before he goes home.

One of the things we have to learn and carry out in life is that the word 'His' crosses the word 'Mine.' That, whilst we have our rights, the other boys and girls and men and women have their rights too, and we have to learn how to fit them into the great cross puzzle of life.

2. Take another. Look at the short word 'On.' Think of another short word that crosses it. Here it is: 'No.' In life we have often to cross the word 'On' with the word 'No.' (N above, O below) Many people think that what they have to do in life is to get on, on with their learning, on with their play, on with their business, always getting on, getting richer, cleverer, bigger. Get on! That is their great idea. Ah! sometimes we must say 'No' to things that look like getting on.

I knew a boy who, when he grew to be a young man, went to take a situation in Russia, and he came to be trusted by his employers. After some years they brought him to England, to help and advise them about buying a lot of machinery. They went to one great workshop, and the heads of the firm drew the young man aside, and said: 'If we get the order, there is £500 for you.'

That looked like 'getting on.' £500 for a young man with his way to make, and a home to make, and a girl waiting for him to make it. Ah! but this young man had been brought up in a Christian home and a Christian Sunday school, and he knew

[1] By the Reverend Cecil Nicholson, Darwen.

that the machinery at that place was not quite the best, and he said 'No.'

You will find as you get older that the word 'No' has often to be fitted to the word 'On' in the great cross puzzle of life.

3. Just one more. Take a longer word this time. The word FRIEND. That is a beautiful word, and it stands for one of the best things in life. A friend: one who loves you, knows you and yet likes you, and will stick to you. 'Stick to thy friend though he be in the fire' is a proverb amongst the Arabs, and it is a very good one, and if you have got a friend in the world who will do that, you are very lucky indeed.

Can we find a friend like that? Let us see if crossing will help us. F, R, I, E. There is something sounds like E. Try J. J, E. That is it. The first syllable of Jesus. Like this:

J
FRIEND
S
U
S

The best friend to have is Jesus. He can do more for you. He can make you happier than any one else can. Make Him your friend and stick to Him, and He will stick to you all through life, and right on to the end of the world.

The Christian Year.

SECOND SUNDAY IN LENT.

He must needs Suffer.

'Behoved it not the Christ to suffer these things, and to enter into his glory?'—Lk 24^{26}.

There is more in this conversation on the road to Emmaus than at first meets the eye. Cleopas and his friend may well be taken as types, and while they speak for themselves they speak also for multitudes of men and women since their day. They had shared the opinion of many other Jews in their time that Jesus of Nazareth might be the Messiah. They had at least hoped that it had been He who should have redeemed Israel, and the news of His trial, condemnation, and death had come upon them as a shock. Their hopes were dashed to the ground. They could no longer believe in Jesus as the Christ. The cross was an offence to them. And it is an offence that never ceases. The mystery of the sacrifice of Jesus continually blinds men's eyes. The secret of the salvation which is in Jesus is continually evading us—we find it hard to conform our ideas to God's.

Here, then, is the question before us, not a riddle for our solution, but a deep and solemn challenge to our better selves, a call to believe in the absolute fitness and justice of God's way with men in Jesus Christ, His Son—Was there not a moral obligation upon Him to suffer?

And in order fairly to discuss the question we must be quite clear as to what it was that Jesus Christ came into the world to do. Students of mankind tell us that, roughly speaking, three stages may be distinguished in the history of human progress: (1) the stage of barbarism, when the body is cultivated; (2) the stage of civilization, when the mind is cultivated; (3) the stage of religion, when the soul is cultivated. Now the coming of Jesus marks the dominance of this last stage. He has to do with the soul first, and opens to men that larger life which we call spiritual. True, He profoundly affects the physical and intellectual life, and His teaching has its social and moral aspects; but that is because He goes first to the root of the matter, and touches man at the core and centre of his being.

And the work of Jesus with the human soul was not merely to educate, but to save it.

And what men need to do to-day is still to accept the moral and judicial necessity for the sufferings and sacrifice of Jesus Christ, but no longer to express it in legal phraseology, but in terms of spiritual life.

In seeking to do this, let us look at the sufferings of Jesus, (1) in the light of His relation to men. There is no name more characteristic of Him, and none which He Himself more frequently used, than the title 'Son of Man.' Jesus never anywhere explains this name, but as we study sympathetically His use of it we cannot miss the deep undercurrent of its meaning. It signifies His solidarity with the race, and it gives to His humanity a representative and, if you will, a vicarious character. But there is more in it than this. It means that He stood frankly for the human race and identified Himself with outraged human interests. His relation with men was not in any sense official, but one of simple human fellowship. And the aim of this fellowship was apparent. It was that He might raise men to His own level, lift them above the miserable contradictions of the flesh and the spirit, change the

discord of their being into harmony, and help them to share His nature and His life. As the Son of Man Jesus set before the world a lofty and still unattained ideal. His life gave practical expression to a doctrine of humanity such as few philanthropists have ever reached. He made it possible for every sufferer to say:

This fleshly robe the Lord did wear:
This watch the Lord did keep:
These burdens sore the Lord did bear:
These tears the Lord did weep.

And because He suffered He was forced by the folly and prejudice of the day to share the lot of those for whom and with whom He stood.

And when we realize the sense of a unique relationship with mankind which lay upon Jesus, sometimes as a burden, sometimes as a holy joy, and when we add to this His nature, sensitive beyond the common and quick to know what was in man, we may well believe that the spectacle of human sin and misery which met Him at every turn here on earth made no small part of the cup of bitterness He had to drink.

It may be that this formed only part of His suffering, and that it did not necessarily exhaust His love; but we shall never realize what that love involved until we see that it was sympathy with human woes and needs which led Christ to share them. For we cannot read the Gospels carefully without understanding that there is indicated in them a certain unknown, mysterious element in His sufferings. Apart from the last agony His lot was not a specially hard one. True, He was despised and rejected of those He came to save, and He knew the meaning of poverty and toil. But in this experience there was nothing unique, nothing to account for the burden that He evidently bore. This arose—partly, at least—from His sense of oneness with men and from the grave responsibility which that involved. To Him it meant, from the first, sacrifice. He could never escape the sound of human sorrow.

But there was more in His suffering than this. The moral necessity laid on Jesus Christ cut deeper than this. If there is any meaning in words we have His own testimony for so saying; and we are bound to ask further, What was the work, and what were the conditions which made this submission to suffering necessary? What more was behind it than a mere moral impression and the sacrifice of a natural love? We can gather some hint of the answer to the question from the words 'and to enter into his glory.' He was not content until He should have finished the work of saving men from their sins. This was what He came to do, and it was for doing this that He needs must suffer.

Now we must ask ourselves here to look at the whole matter as with the eyes of Christ, from the standpoint of the love of God.

The great mass of the religious ceremonies of the world have had for their object the quieting of conscience, the winning by some strange device of that peace and pardon for which the instinct of man has ever told him no price was too great to pay. The ritual and sacrifice which play so large a part in all the religions of the world simply shadow forth the long-drawn agony of the human conscience, the passionate desire to escape the stain and consequences of sin. Now in speaking of the sacrifice of Jesus Christ we generally seek to explain it from the side of God. It is the outcome of God's grace. He willed it so; it was the work of His good pleasure. That is true, but there is another side to the picture. We must not forget that it is demanded also by the conscience of man. The 'needs must' in the suffering of Jesus means that nothing short of this could satisfy the clamant needs of man's moral and spiritual nature. Given a real and keen sense of sin, and man knows that forgiveness is no child's play. To say that God forgives weakly, as one who would hush the matter up and say no more about it, is to attribute to Him what has been called the 'asses' milk of human kindness.' In our heart of hearts we have nothing but contempt for action such as this, and, what is more, we know that it does not and cannot satisfy our need. Conscience is, above all things, inexorably just. It is a commonplace to say that men will always be more severe with themselves than they are with one another. We pay no small tribute to the real grandeur of our human nature when we say that a man who is in his right mind will never receive forgiveness and the remission of his fault till full restitution has been made. And for all we may say to the contrary, man feels this most keenly where God is concerned. He is not content to think that his forgiveness comes spontaneously when he has paid his price, or made his prayer, as though the universe were an automatic machine. And the one difference between Christianity and all other religions is, that while they make man

pay the whole price for his wrong-doing, in Christianity the price is paid by God.

In the past man has made almost superhuman efforts to atone for wrong done and guilt incurred. He has not even hesitated to give the fruit of his body for the sin of his soul. And for all that he has not won peace, and the story of his struggle for it is a long wail of despair. Now he has still to pay. The consequences of sin are not to be escaped; it can still wreck bodies and blight lives, and wreak ineffaceable mischief, but it need not kill the soul. The last agony of it is removed, and the crushing sense of guilt, the burden of conscience, the quenching of hope, once inevitable, are no longer necessary. The reason for this is not that man's quest has succeeded at last, but that God has taken His place and achieved the impossible for him. And this again completes the answer to the question, 'Behoved it not the Christ to suffer these things, and to enter into his glory?'[1]

THIRD SUNDAY IN LENT.

Redeeming the Time.

'Redeeming the time, because the days are evil.'—Eph 5^{16}.

The passage of time is one of those things which are much talked about, but in practice a great deal overlooked. It is with a start of surprise, like some suddenly waked sleeper, that we realize from one year to another how quickly and silently our span is being measured. The season of childhood and youth may seem long enough while it lasts, and the child may heave many a sigh for the coming of riper age. But when that age of maturity is reached, the feeling is certain to arise—'How quickly time has fled!'

George Eliot, in one of the essays of 'Theophrastus Such,' has painted, with all her own keenness of insight and boldness of portraiture, the delusive sense of youthfulness in which some men spend a large part of their life. She takes the case of some one whose talents as a youth and young man have won the delighted plaudits of surprised observers. He carries off the chief prizes at school and college, although he is 'so young'! He makes a brilliant appearance in literature or in public work, although he is 'so young'! This idea of juvenility at length becomes part of his own self-consciousness. He is in no haste to do anything great, because he is 'so young'! And yet, alas! the unpitying hand of time, scarcely noticed by himself, has been tracing its usual marks of advancing age on his person and mind. Some sad day, the comfortable fancy of perpetual youth is shattered, and he suddenly feels that he is no longer young.

The text is a warning against letting our time lapse from us carelessly, so that age or serious changes come on us unawares. The writer exhorts Christian people to redeem the time. When he uses that special word he is thinking of the market with its commodities laid out for sale. The wise merchant does not linger at home during marketing hours, but hastens to mingle with the busy throng, and to buy up those articles that offer him a particular advantage. It is this promptness and activity that we are urged to apply to our general life. Our time is something that must be redeemed, turned to account by special effort, not suffered to pass from us unheeded. In itself, time may be utterly worthless to us: it may leave us neither wiser nor better than it found us; but if we gain and use its possibilities, it may enrich us beyond our hopes. And let it be observed that to turn our life to account, we must make an effort. Let us cast off the drowsy robe of discontented dreaming, and take a manful part in every daily duty. If our life is to be made interesting, we must labour and struggle, as well as wait. Those moments spent in dull complaints and weary longings are so much precious time unredeemed, and never to be bought back.

And further, let it be observed that time and opportunity are things to be purchased. They can be won only at a certain cost. Time is like an investment yielding pecuniary interest. What we get back from it depends on the amount we put into it.

And in order to buy we must have something to spend. If our brain and heart are empty, as our hands are idle, we cannot fairly complain of our failure to secure bargains. Too often, on the other hand, an opportunity meets us in the face, and we shrink from the cost of making it our own. How much better men and women we should be to-day if only we had had the courage, at some bygone time, to forsake all and follow Christ, to spend ourselves in some supreme effort of the soul, to imitate the apostle whose life-story is summed up in his own burning words—'What things were gain to me, those I counted loss for Christ!' But

[1] W. B. Selbie, *The Servant of God*, 135.

we shrank from the cost; the happy opportunity flew past us; and our life is all the poorer and feebler now.

Nor must we excuse ourselves by pretending that such critical opportunities were beyond our reach and strength. Look back to the memorable time when you felt in your conscience that heavenly love held out its hand to you, and would have caught you up above your own mean and frivolous life, but that you drew back. Was it, after all, a great cost or a mighty effort which God demanded of you then? No: it was only to yield yourself to His love, only to make one little step forward to meet a Father's embrace. The opportunity passed; has it returned since with equal reality and power?

And if such prompt and active effort be needful at all seasons, it is specially called for when 'the days are evil.' It is then, in days of darkness, sorrow, and defeat, that we are specially tempted to let ourselves drift we care not whither. While our life is fairly happy and successful, while we have our loved ones near us, while the aching void of sorrow and loneliness is still unfelt, men may more easily redeem the time. All is interesting and pleasing at such periods. The days seem too short for happy work and affectionate intercourse. But parting and grief and misfortune will come, and the days will seem dark and evil. The terrible words of ancient denunciation will come true—'In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.' In such seasons of darkness above all, we must redeem the time—redeem it from idle regrets and vain longings, from selfish and benumbing grief, from morbid apprehensions. For even the saddest times are full of blessing, bought, it may be, with tears and anguish, but destined to yield, somewhere and somehow, a rich harvest of peace.[1]

Fourth Sunday in Lent.

The Perils of Routine.

'But Peter said, Not so, Lord; for I have never eaten anything that is common and unclean.'—Ac 10^{14}.

1. *The Significance of the Vision.*—The story of this vision is deemed worthy of insertion in this book because it was pregnant with results for the future development of Christianity. Christianity has always had to 'live dangerously.' But the deadliest menace of all threatened it while it was still in its cradle. That menace was that it should never become a universal religion at all, but should degenerate into an obscure Jewish sect. We speak of Paul as the Apostle of the Gentiles, and regard him as the great champion of the universality of the gospel—and so indeed he was. But if the Gentile movement had been started by those unknown evangelists who preached to the Greeks at Antioch and then carried on and developed by St. Paul—with the Jerusalem Apostles hostile to it because still enchained by their Jewish prejudices—the Church would have been rent in twain from the very start. It was necessary to begin with, therefore, that the Jerusalem Apostles should be converted to the larger vision and the freer faith. It was necessary that they should be emancipated from their narrowing notions and made to realize the largeness of God's purpose and the freeness of Christ's love.

This story of Peter's vision tells us how the emancipating process was begun. The vision was given specially to Peter because he was the recognized leader of the Twelve. It is worth noticing that the vision was given before any preaching to Gentiles on the large scale was begun. That tremendous innovation might have evoked opposition and condemnation in Jerusalem, had not Peter's mind been prepared by this vision for startling developments of that kind.

2. The universality of the gospel, the equal rights of men in the Kingdom of God, are truths surely believed amongst us. What drew our attention to the text was *the reason Peter assigned for refusing to kill and eat.* 'Not so, Lord; for I have never . . .' He refused, not because it was wrong, but because he had never done such a thing in all his life before. This is an illustration of the deadening influence of routine, of the crippling and enslaving power of custom.

Now we would not have been calling your attention to this protest of Peter's if the attitude which it represents were peculiar to himself. But it isn't.

That was a favourite saying of Silvester Horne's: 'The difference between a groove and a grave is only a matter of depth.' And many a man and many an institution have found their graves, so

[1] H. M. B. Reid, in *Sub Corona*, 243.

far as useful service is concerned, simply because they refused to be lifted out of their grooves. They have met every proposal to adopt new methods with Peter's protest, 'Not so, Lord . . . for we have never.'

3. *The Christian Church.*—What God was doing by this vision of the great sheet was this, He was summoning the Church, through Peter its leader, to a bolder and larger policy. The obstacle in the way was the prejudices of the Christians themselves. They had never thought of the Gentiles as fellow-heirs. They had regarded them as outside the pale. When the summons came to offer the gospel to them, they said, 'Not so, Lord; we have never.' And how much it cost to overcome that prejudice, and how long it took, any one may discover who will read the Book of the Acts and the Epistles of St. Paul. Ultimately, after the destruction of Jerusalem, that prejudice was destroyed, and what was a dangerous innovation in the hands of St. Paul became the regular and accepted practice of the Christian Church. But again and again, in the course of the centuries, the Christian Church has displayed exactly the same spirit.

In the eighteenth century the Church in its relation to the heathen world occupied much the same position as the primitive Church did to the Gentile world. It felt under no obligation toward it. It neglected and ignored it. The Christian people of a land like this scarcely looked beyond their own borders. Then it was borne in upon the mind and heart of William Carey that those dim and ignorant millions were also God's children, and that Christ had died to save them. He ventured to speak about all this to a ministers' meeting one day, and this was the reply he got from the president: 'Sit down, young man; when God wishes to convert the heathen He will do it without your aid or mine.'

4. *The Sphere of Doctrine.*—'I believe in the Holy Ghost.' We can all heartily say that, but we do not all accept what that faith involves. For to believe in the Holy Ghost is to believe in growth in our perception of Christian truth, for the Spirit is constantly taking of the things of Christ and revealing them to men. That this is so is abundantly clear to any one who studies the history of the Christian Church. Men have grown in their understanding of Christ's mind. And the growing understanding of Christ's mind has necessitated changes in the statement of Christian truth. That such changes have taken place in the course of the Christian centuries is undeniable. Doctrines have again and again had to change their form because of the advances of knowledge. The heterodoxies of one day have become the orthodoxies of the next. But there is nothing so distasteful to the average man as to have to change the form of his belief. 'Not so,' we say; 'for we have never.'

Judaism might have had a glorious Resurrection in Christianity had its leaders possessed the open mind. As it was, their house was left unto them desolate.

We need to learn the lesson in those days. For once again the Church finds itself in a time of vast and far-reaching change. New discoveries have necessitated new statements of our faith.

The Church's business in this world is to proclaim a gospel—the great and wonderful gospel of the grace of God in the redemption of mankind through the sacrifice of Christ. It is not here to insist upon a certain cosmogony or a certain theory of inspiration. It is here to proclaim the gospel.[1]

Fifth Sunday in Lent.

The Cry for Sympathy.

'Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto my sorrow.'—La 1^{12}.

'I remember,' says the Rev. James Rutherford, 'on my first visit to Switzerland years ago, coming upon this text, as you meet it often in the Catholic countries of the Continent. Passing through one of the beautiful Swiss valleys, up the steep path and along the mountain-side, one comes upon a little recess, a covered place by the wayside, with a Crucifix in it, and underneath it this inscription: "Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto my sorrow." You can fancy how striking it is—there, in the midst of all the glory and the gladness of God's fair earth, is the symbol of shame and suffering and sorrow. To turn from the smiling beauty of Nature to this sorrowful mystery of grace, from the gladness of the living world to this picture of agony and death! As men are passing by, up and down the mountain path, here is the call to turn aside and think and pray. "Jesus our Lord was crucified."'

[1] J. D. Jones, *Christian World Pulpit*, cvi. 283.

1. But the text, as we find it here, does not refer to the sufferings of Christ. Still, there is a kind of inevitable association when we remember Him and His sorrow, so pre-eminent among sorrows, and so despised and forgotten. But there is another reference here, and another lesson before we apply it to Him.

First, it refers to Judah and Jerusalem. This Book of Lamentations is a book of five poems, five dirges, five laments, over the desolation of the Holy City. The first, in the first chapter, gives us a picture of the distress of Jerusalem after its siege by the Assyrians. The city is pictured as a widowed and discrowned princess, a widow bereft of her children, sitting solitary in the night, weeping sorely. She sits, and the night comes, and still she sits. She does not stir. The tears come in the silent solitude of the night, and there is no one to wipe them away. What a picture in contrast with her past! She was not always a lonely widow, but a proud princess, a happy mother. So the poet speaks; and then the deserted city herself takes up the lamentation. It is here that the text comes in, when the dirge is taken up by the desolate daughter of Jerusalem. She begins with this heart-piercing cry to the thoughtless passers-by. This is her complaint against indifference. 'Is it nothing to you, all ye that pass by?'

2. Is it not true of every sorrow that comes to press sorely on the human heart? This is a very common feeling and a common cry. How painfully we feel the awful indifference of the world! It is a strange feeling we sometimes have when we come out from the darkened room into the light of day—out from the sickroom into the street. See the bright, busy, noisy, laughing world, heedless of the man dying there. How indifferent the great world seemed to your sorrow! How true it is of every heavy trial when we feel the weight of it, and see the world not feeling it at all! 'Is it nothing to you, all ye that pass by?'

3. But there is another thought here. You may turn the text round against yourself. The cry is not your own but another's. It is not my complaint against the cold world, but the complaint of another against me. For this is what life is like—an endless procession along the great highway; and there are always those who sit apart in sorrow and those who pass heedlessly by. We go past cares and sorrows, disappointments, and bereavements, pain and sickness every hour of the day; and voices we do not hear are whispering as we go, 'Is it nothing to you?' In ordinary life men mostly know very little of each other and care very little. Every man for himself.

Now surely this text is meant to remind us of this—that the human heart has a great craving for sympathy. And the heartlessness and the heedlessness of the hurrying world becomes at times crushing. If only some would come from the careless crowd and let us feel that we have the compassion of other human hearts, our trouble would not be so hard; and the times come when we almost cry out against it, times when we see the face of One who comes with a word of compassion like the face of an angel.

4. The lesson is not far to seek—that we should do our part to diminish the feeling of neglect, of indifference, to bridge the distance between those who sit by the wayside and those who pass by. Not that we can really make every distress we encounter our own, but we may learn to feel more, to be more ready to comfort, to speak a word in season to him that is weary. What we need is the sympathetic heart.

Think of Christ and mark His ways. He was no lonely hermit, no dweller in the desert. His life led Him along the ways with men. He was found where men were busiest. He was ever 'passing by.' But 'as he passed by,' how keen His eyes were for those who sat by the wayside! Never a longing look cast towards Him remained unanswered; never a sight of suffering met His eyes which did not touch His heart and win His help. His sympathy was perfect.

And what can we ask for ourselves but more of His spirit in us—quick and sensitive and responsive? Opportunity will guide us for the rest, if His spirit is ours; and we shall learn that this is the secret of the happiest life.

5. The words of the text have been taken as prophetic of the sufferings of Christ, but it is not so. They are not Messianic. It is not Jesus but Jerusalem who speaks here. All the same, when we read our text, we remember Him. Our thoughts go to the Cross reared on the hill beyond the city-wall and beside the highway; our thoughts go to the pale figure whose sorrow was as nothing to those who passed by. Inevitably we think of Christ. If ever any one could say it, it was He. Never was there sorrow like His; and though it was the greatest and the grandest and the most fruitful of

blessings to the world, never was there sorrow so despised.

This is the sorrow it most concerns us to remember—the sorrow that saves the world: for what does it mean? It means this. It is the last expression of the sympathy, the compassion of God. He could not pass us by—could not forget us. He looked upon us, loved us, stooped to help us. In His love and pity He redeemed us.

This very chapter ends in an appeal to Heaven. When the passers-by are heedless, the stricken city turns from man to God for pity; and this is the message of the Cross. If your sorrow is nothing to those who pass by, it is something to God, who is afflicted in all our afflictions. That figure of the Crucified is the embodiment of the seeking love of God, of His compassion humbling Himself, identifying Himself with the world's sorrow. It is the last expression of that Divine sympathy which stoops and dies to save and bless.

When we truly know what it means, when we ourselves are saved by such a sympathy, it makes a difference, as we look upon our brothers. It cannot be denied that this story of the Cross has changed the world and the ways of men, as these have been softened and sweetened by thoughtful, tender sympathy. The charity of the Cross makes us charitable, and we love because He first loved.

God sets it before us again and again in Word and Sacrament. The centre of our faith is the Cross—the sorrow that saves the world. It is the sorrow it most concerns us to remember. We would not forget its immense meaning for the remission of sins, but let us not forget that it saves us only as it makes us like Him who loved us and gave Himself for us. Beside that Cross, believing in that Christ, we cannot keep our pride and selfishness or live any longer unto ourselves. 'We must love Him too, and love like Him, and try His works to do.'[1]

SUNDAY NEXT BEFORE EASTER.

'The glory of the only Son sent from the Father.'—Jn 1^{14}.

Glory is one of the great words which cannot be defined. It is not possible to say what it means. Not because it means too little, but because it means too much. It is one of the words that are used at points where human speech fails, as an attempt to express the inexpressible.

There are many such words in every language, and they have always been great powers in the world. Liberty, Justice, Honour, Equality, Progress, all have this in common, that they defy definition. Libraries have been written to define them, but they remain like mountain peaks refusing to be climbed. The truth is that they all penetrate beneath the reason and the intellect to that underworld of the human mind wherein the primitive, passionate forces of life, the impulses and instincts, exercise their vital power for good or ill. It is for this reason that they are great fighting words. Whenever men are called to battle they are used like drums and trumpets to sound the challenge and stir the blood of men to war. They are the words for which men slay and suffer death. That is why the reckless use of them is mortal sin. They are not words which should be used without a solemn sense of responsibility. The man who plays with them is playing with what Dr. William McDougall calls, 'the central mystery of life and mind and will.'

The glory of Jesus Christ—what is it? What picture was in St. John's mind as he wrote? Was it the picture that he painted elsewhere, 'His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying, Fear not; I am the first and the last'? Or did his mind swing back to the mount of Transfiguration, to the Jesus whose face did shine as the sun, and whose raiment was white as the light? If we are to judge by the story which follows, the Gospel according to St. John, it is to neither of these points that his mind turns, but to the hill outside the city, and to the central Cross, and the figure hanging serenely patient in His agony upon it. Even more than the others the Fourth Gospel is dominated by, and finds its dénouement in, the Passion. It is at the crowning point of the Passion that he breaks out again into a direct personal testimony. 'He that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe.' 'But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water'; 'and we beheld his glory, glory as of the only begotten of the Father—full of grace and truth.' The glory of all the great words finds its only meaning in the

[1] J. Rutherford, *The Seer's House*, 85.

glory of the WORD who became Flesh—the Lamb that was slain from the foundation of the world.

It was the Cross that was the glory centre of the Christ for St. John. It was through the Cross that the gates of the highest heaven were opened wide and he could see within, and in that heaven's very heart he saw the Crucified. That is the central Truth of the Christian Faith, and the hardest Truth to bear.

We cannot believe that God is like Christ, so we make Christ like God to compensate. We are still mostly Greeks or Jews to whom the Cross is either foolishness or a stumbling-block. We are a proud, independent, self-reliant people, and have never been happy with Christ crucified as revealing the glory of God. To us it would degrade God and demean His dignity to suppose that He was harmless, and could not hurt any one physically. What we think is, 'Christ was meek and gentle once, just to give us a chance, but now He is gone up on high, and when He comes again it will be altogether different. He will come in glory, and of course that means with a sword and a host of heavily armoured angels, and torments for the wicked in His hands.' So we interpret the passages that tell us of His coming in power and great glory, as though His power and His glory could change their nature, and from being the power of Love become the power of force and fear, and from being the glory of service and humility become the glory of domination and pride. Christ was Jesus once on earth, but when He comes again He will be like God, a super-super-Napoleon. Thus we do not see the glory of Christ, but give Him a glory of our own.

We do this inevitably until we really see Him. Then we realize that it is not Christ that changes His glory, but we that must change ours.

There are many modern thinkers who call upon us loudly to take the way of the world, and take it with vigour; to close our ranks against the common foe, which is the coloured races and the submerged masses of the world; to reassert our natural supremacy, brush aside all scruples, and boldly adopt a thoroughgoing policy of world-wide domination and repression.

It is evident even to these men that the sands of time are running out, and that we must decide. What shall we do with the man Christ Jesus? Put Him to death as a silly-dreaming fool, who betrays and cannot save the world? or hail Him King of kings, and Lord of lords, the only Ruler of peoples? We must do one or the other, unless we are to drift to our destruction.

'Something has come over us all. We are not the men we were. But we will recover,' the strong men say. 'It is only a passing phase. The good old times will come back again. It is only shell-shock. This milk-and-water sentiment will die out, and we shall recover our nerves, take up the white man's burden, and go out to rule and punish.' I wonder! I wonder! I am frightened of Christ. I think those who rage and spit on Him, who declare defiantly that He is dead and done for, those who caricature and curse Him, as the terrified rulers of Russia and the strong men here at home do, scorning the Sermon on the Mount as an impossible dream—I think their fear of Him, which is manifest in their defiance, is nearer the Truth than the indifference of those who think He does not matter.

But this Jesus unmans us. Just when we are going to assert our proper rights, and claim our own position, He comes and looks at us, and asks us awkward questions as to whether our rights are right, and whether we have any position. He is dangerous. He takes the fight out of a man.

He is going to drive us to a decision with His wounded hands. He will not let us have His world for a playground, a battlefield, a factory, or an empire any longer; we must give it to Him.

That is the meaning of this Lent. As He looks down upon you—with anxious wonder in His eyes—He sees the world in you. He thinks the world of every one of us. Are you going to try and keep the world for a playground in which you have a good time, a battlefield on which you strive for your own personal ambitions, a factory to make wealth for you to spend, an empire to satisfy your pride? or are you going to give it up to Him? Half-measures are no good. Compromise without repentance and consecration will not save you or the world. It is the surest way to destruction. If all your Christ can do for you is to turn you into a caged beast, a respectable sinner, a half-hearted servant of the old red lusts, you cannot save your soul alive, or save the world in which you live. It is a personal matter—yet not a purely personal matter. You live in a world, and a world yet lives in you. For God's sake do not think you do not matter; you are all that matters, for you are in all, and all is in you. Make

up your mind. Do you believe in the glory of Christ—as of the only Son sent from the Father's side?

Do you believe that in reality this world is not a battlefield for opposing armies, but a home for a family? Are you prepared to risk your life and your children's lives, and to stake the honour of your country on that faith? Will you risk Good Friday to win an Easter Day?

Lord, I believe, help Thou mine unbelief. I look upon the world and I see a Baby on a Mother's Breast, a Body broken on a Cross, an Empty Tomb with a great stone rolled away, and One like unto the Son of Man with wounded hands outstretched to bless, ascending in His Glory; and I believe that, right at the heart of the ultimate reality there was in the beginning, is now, and ever shall be, world without end, a Person expressing a rational purpose which men can in some measure understand. I believe that this Person, was, is, and ever shall be with God, and indeed is God, though it is nearer the Truth to say 'with God,' for 'the Father is greater than he.' I believe that through this Person all things came into being, and that, apart from Him, not a single thing came into being which is of the nature of reality. In Him are the eternal sources of life—that life which from the darkness of mere sensation becomes light of intelligence in men, a light shining in darkness which cannot overcome it. I believe that this Person took upon Himself, and expressed Himself through, our human nature, and lived out a human life among men, and that they beheld, and can now behold, His glory, which is the glory of the only perfect expression of Love, which is the ultimate and absolute reality of all things.[1]

[1] G. A. Studdert Kennedy, *The Lord and the Work*, 74.

The Religious Development of the Child.

By the Reverend T. Grigg-Smith, M.A., Director of Religious Education in the Diocese of Manchester.

No attempt at religious education can be considered worthy of the present day which does not take account of all the departments of knowledge which modern child study is placing at its disposal, and it would be faithless to think that anything but good can come of a reverent and scientific study of the religious development of the child. In a short article only a few main principles and one or two points of interest can be mentioned. Much further reverent research is greatly to be desired, for anything like a comprehensive treatment of the subject has still to be written.

A word of explanation of the use of the term 'mind' in this article must be given at the outset. It is taken as including all those activities and powers of the human being not usually assigned to the body; that is, as comprising all that in the older trichotomy was attributed to 'the intellect and the soul' or 'the mind and the spirit,' for, to regard the human being as a *body-mind*, with emphasis on his unity, seems a much truer and therefore more profitable way of thinking than to endeavour to divide him into body, mind, and spirit. This use of the term 'mind' also carries with it a better employment of the term 'religious,' which becomes inclusive of the whole range of life, declining to admit such a division as 'secular and religious.' The entire mind and every part of life thus become naturally included in religion. This, at least, is the goal of which most Christians would approve. 'He therefore is the devout man . . . who makes all the parts of his common life parts of piety, by doing everything in the Name of God, and under such rules as are conformable to His glory.'[2] In other words, Christ is sufficient to embrace the whole range of human life, sin only excepted, and just as the smallest acts of existence may be sacramental, with the Sacraments of the Gospel crowning them all, so the most insignificant experiences may minister to the child's religious growth. Is not one of the earliest sacraments of the child the look from his mother's eyes, speaking love, tenderness, protection, confidence, strength? It is one of those things wherein, even among the heathen, God has left

[2] Law, *Serious Call*, chap. i.

not Himself without witness. The ideal religious development of the individual would be, then, that of the complete body-mind at its highest and best; such as, in fact, we believe to have been experienced by Jesus, who, as a child, 'increased in wisdom and stature, and in favour with God and man.'

After this very necessary endeavour to gain the right outlook, let us proceed in more particular with our subject.

Since all people either develop or retain the capacity for religion, it is entirely in accord with reason to consider that the religious potentialities of the child are as much an integral part of his capacities and tendencies as any portion of the inherited stock with which he enters the world. Further, just as certain bodily organs, such as the heart, act spontaneously, so there are spontaneous mental activities, and among them integral religious elements. Heredity should have as much to say on this as on any cognate subject, and just as there are *born* musicians and poets, so we ought to expect there should be, and do actually find, children who are born with greater capacity for religious development than others. We speak of a child's religious temperament, and can compare and contrast one with another. But, 'What are popularly described as differences of temperament appear to be in part differences in the relative strength of groups of tendencies, and in part in the relative prominence of groups of capacities. There appear to be, in fact, correlated groups of capacities and of tendencies, variation in which forms the basis of recognized differences of temperament. But there are undoubtedly other differences, which have most probably a purely physiological basis. One individual may react with movement, thought, or feeling more rapidly than another, independently of any difference in tendency or capacity, unless we regard such rapidity of reaction as representing a special capacity. Or again, emotional disturbances, as expressed in what we call the "organic resonance" of emotion, may be more pronounced in one individual than in another, also independently of any difference of tendency or capacity, unless we recognize a capacity for emotional control. In any case, these are general and pervasive differences of the sort we usually denominate temperamental.'[1] Hence it must be remembered that the first signs we see are simply the first *observed* signs of religious consciousness. In other words, as in the case of the manifest exercise of sympathy, intelligence, or other mental activities, so also in the case of that 'tone' or 'feeling' (by no means to be confused with superficial emotionalism) which comprehends them all, and which we call 'religion,' there lies behind what we observe a whole history of processes paralleled by those others endured as the human being develops from the nucleated cell. The child's first real prayer has been preceded by a whole series of exercises in varying degrees of sympathy, attention, memory, and imitation, but by no means of mere mechanical imitation severed from religious experience, however rudimentary.

For the average parent, teacher, or other adult having contact with children, interest in religious development chiefly centres in the observed responses from the child to external appeals. It is well, however, not to lose sight of the origins of these responses, and the more their source can be traced and their true nature understood, so much the more intelligent and hopeful of permanence will become religious education. It may prove most helpful if we now proceed to consider separately those recognized periods of the child's growth usually termed Infancy (to the age of about 5 years); Childhood (from about 5 to 8 years); Late Childhood (from about 8 to 11 years); and Adolescence (from about 11 to 17 or 20 years, including Pre-adolescence for two years from the age of 11 in girls and 12 in boys). These stages, of course, merge one into another and no clear, hard-and-fast division is possible.

I. *Infancy.*—The general statement that from birth to the age of about 4½ years the child is living in the world of the senses appears in the main to be true. Mental processes are ministered to by sight, hearing, touch (all three close together in importance), taste, and smell, and the child is very much at one with the things that surround him. Investigation in its present state shows that Imitation is the most powerful aid to the extension of mental experience and progress during this time. Imitation is 'the general tendency shown by an individual to take over from others their modes of action, thought, and feeling. It ranges widely through the animal kingdom, and its effects are so subtly interwoven with those of specific heredity that the two are hard to disentangle. . . .

[1] J. Drever, *An Introduction to the Psychology of Education*, p. 45.

And it seems that even among lower animals the rôle of imitation has been underestimated. Young chicks and pheasants are often first set pecking and drinking by the example of their seniors or more adventurous companions, and jungle pheasants and young ostriches are said to perish of hunger in the absence of this natural stimulus to pecking, or of such a colourable copy of it as an experimenter can give by tapping with a pencil. As the foregoing examples indicate, imitation appears at all levels of conscious activity. The behaviour of the chick in learning to peck or drink illustrates what Professor Lloyd Morgan calls "biological" or "instinctive" imitation. This is the lowest level. At the highest level we have "reflective" or deliberate imitation, of which the regeneration of Japan offers, perhaps, the most grandiose example in history. In human behaviour the two types pass one into another by insensible gradations.'[1] . . . And again, 'Imitation, at first biological, then reflective, is, in fact, but the first stage in the creation of individuality, and the richer the scope for imitation the richer the developed individuality will be.'[2]

From this it will readily be seen that environment plays a vital part in the religious development of the individual during infancy, and in 'environment' must be included all that ministers to the child's existence physically and mentally: food, clothing, hygiene, opportunities for exercise and play, and all that contributes to the mind through the senses. If these are religious in the sense of the term indicated above, they will all contribute to the child's religious development. 'The best way for a child to acquire the fear of God,' wrote Pestalozzi, 'is for him to see and hear a true Christian,' and this because the true Christian will help him to discover God in all things even as he himself has first discovered Him—in nature, in the home and all human relationships, and in personality, especially in the personality of Jesus. The whole process will, it must be hoped, take a normal, healthy, and natural course. It is something akin to blindness to regard religious education as the acquisition by the child of older people's conventions; for this may not only defeat its own purpose but prove to be of lasting harm. The following is one of many illustrations that have come under the present writer's notice of the feeling of resentment that may be aroused by the imposition of undue pressure upon the child's acquisition of religious accomplishments by a well-intentioned, but nevertheless mistaken adult. A boy of the age of 4 years and 3 months was admitted to one of our elementary schools, and when he had attended for a fortnight it so happened that his teacher, for special reasons of her own, wished the children to be able to sing two hymns. The whole of the religious instruction period that morning was spent in learning them, and as one was but slowly acquired it was practised again at noon. In the evening the little boy's mother, who had found out from other sources that he had learnt the hymns, asked him to sing something. He replied that he did not know anything. 'Yes, you do,' she said, 'you have learnt a hymn about Jesus; sing that.' 'No,' answered the boy, 'I am sick of God.' So outspoken a declaration is not often heard; but we cannot be justified in incurring the danger that even such *thoughts* should be aroused by our demands upon the young mind. Far wiser are we in encouraging normal interest and self-activity in religious directions.

With imitation go Sympathy and Suggestion, both of which are important factors in development. A psychologist who has observed the behaviour of his own children, makes the statement below, which may be profitably analysed and pondered. The reader may be able to recall similar observations of his own. A very interesting feature in this example is the early age at which sympathy and suggestion are operative. 'When S. was 57 days old and I was sitting by her cradle I scolded R. (her older sister), and said in a loud voice, "For shame, R." On the instant S. began to cry, without any other discernible cause than the sound of my voice; and when I spoke soothingly to her she very quickly became silent.'[3] When children enter our schools they may at first choose to walk about during prayers, receiving through eyes and ears impressions of what is going on. This should by no means be checked, for it is in all probability a prelude to that sympathy which is the most valuable factor in the child's devotional life. 'In so far as imitation affects feeling it leads to "fellow-feeling" or sympathy in the strict meaning of the word. Here it does its most important work, for feeling is the prime mover of

[1] T. Percy Nunn, *Education: Its Data and First Principles*, p. 119.

[2] *Op. cit.* p. 124.

[3] Rasmussen, *Child Psychology*, p. 39.

thought and action.'[1] The child soon wishes to imitate its schoolfellows, with their hands together and eyes closed and saying their words. Suggestion in its strict sense is defined by McDougall as 'a process of communication resulting in the acceptance with conviction of the communicated proposition in the absence of logically adequate grounds for its acceptance.'[2] Many children will not only place their hands together and close their eyes, but even think and feel at our suggestion; but the child's suggestibility varies with circumstances, physical and mental, and we must be prepared to allow for such variations. The disposition and furnishing of the room, the choice and arrangement of flowers and pictures, together with the movements, looks, and tone of voice of the teacher, as well as a discreet use of wisely chosen music, may all help by suggestion and the arousing of sympathy to develop the right religious feeling, thought, and action. Since the child is living in the world of the senses during this period, any attempt at a story to convey religious truth should be accompanied by a liberal use of objects and pictures, and time should be allowed for their detailed examination. An interesting experiment which carries conviction in this matter is first to tell, let us say, the story of the Good Samaritan, without any help other than that of the spoken word, and then to tell it to the same or to another group of children of this age, but this time accompanying the narration with the building up, detail by detail, of a model as the story proceeds.

II. *Childhood.*—With the general increase of physical and mental control and activity, and as the child's world grows larger, there appears that most important new factor—an often riotous and usually self-regarding Imagination. This seems undoubtedly the most potent influence in development from 5 to 8 years of age. By its means the child can be almost anybody and do almost anything. He can climb, fly, or travel anywhere on this earth, under the sea, or beyond, and do anything he has seen his elders do, or that he thinks he himself would do if given the freedom and licence which they appear to have. He can create for himself avenues of expression and even companions which may in actual life be denied him. 'When R. was 6 years 6 months old, she one day began dancing and kicking her legs about . . . at an imaginary ball, and was seeking an imaginary fiancé (the housemaid had recently become engaged). R. danced to an invisible gentleman and sang, "Will you be engaged to me?" The gentleman was made to answer, "But I am married." R. said, "Oh, then you're no good; I must find some one else." She then asked another imaginary person, who said, "Yes, with pleasure." R. danced round the room with him. Suddenly she sang, "Now he's dead," threw herself down on the floor, and bowed her head in despair. Then she stood up and began to sing a mournful song, stretching out her hand theatrically: "I see his coffin." But soon afterwards she sang, "Now I must go and find another," and began the wild dance over again.'[3]

It is this same imagination, used upon different subjects, but in an equally powerful manner, that is the greatest aid to religious development during this period. It will 'piece out the imperfections' of our Bible and other stories, and will aid creative self-expression, whether the medium be speech, drawing, modelling, or writing. At the same time, as is natural in a being conscious of dependence and weakness, the use of the imagination is self-centred. Hence it is obvious that to win the imagination to aid the exercise of thought, feeling, and action for and on behalf of others is an important part of religious training.

Two questions are outstanding among the many that arise in any consideration of the very important period from birth to the age of 8 or 9 years. (*a*) How does the child think of God? (*b*) How does he think of Jesus?

(*a*) Whatever older folk may think desirable, the plain fact is that all children think of God in terms of a man. Almost every day I see models and drawings of God made by children of about 6 years and under; and a number of such drawings are before me as I write. If the reader is shocked at this, let him pray that his eyes may be opened; for these drawings are full of reverence and beauty, and it is certain that the worship they express is accepted before the throne of God. If any one asserts that he did not as a child first think of God as a man, very great and wonderful no doubt, then he must have forgotten his own childhood. There is only space for a description of two drawings. The first was in answer to the appeal, 'Draw

[1] T. Percy Nunn, *Education: Its Data and First Principles*, p. 124.
[2] W. McDougall, *Social Psychology*, p. 97.
[3] Rasmussen, *Child Psychology*, p. 79.

anything which shows that God loves us.' The little artist of 6 years 2 months has scattered over his paper no less than sixteen figures, which he explained as he pointed to them: the sun, potatoes, a banana, a 'chucky' hen, an apple tree, a house, a boy playing with his engine, a girl with a piece of bread and butter in her hand, an egg, and a man gathering grapes from a tree. In the top right-hand corner, level with the sun, is a figure in human form. The boy explained, 'That is God. He is in Heaven. He gives us all these things.' The second drawing is one of a number by a group of children who previously had not been allowed to draw in connexion with their religious instruction. They, too, were asked by the teacher to draw anything which shows that God loves us. After filling in the blue sky, and placing in it the sun, this girl of 6½ years drew a human figure not far from the sun, and after marking two straight lines across her paper, wrote, 'God is a good man, and He loves little children.' She explained, 'God lives in Heaven, and Jesus does.'

Those who are interested in racial recapitulation will see the parallel stage to this in the account of the Creation in Gn 2, where God comes to the earth and forms man of the dust, He plants a garden, walks there in the cool of the evening, and even makes clothes. But such thoughts of God in terms of man are common throughout the Old Testament, and are inherent in any primitive state of religious thought, whether in the race or the individual. To complain that such ideas are wicked or false is as futile as to complain that a bird is born with pin-feathers. Our chief care should be that no attributes contrary to His nature are in these human terms assigned to God. We shall therefore select even our Bible material with the greatest possible care. God will be shown to the child as loving, merciful, good, kind, tender, wonderful, holy, strong to protect, to sympathize, to help. He will be found as He is in the man Jesus. But for thoughts of God to remain in human terms is clearly a case of arrested religious development. As the individual's actual, concrete world increases, so human limitations, however extended, are understood to be inadequate for God, and we should do all in our power to help our children to think of God in terms of spirit. But it is unwise to seek to hasten this process unduly. If our preliminary work is right and true, the later development will take its natural course.

(*b*) So long as the child is living in the world of the senses, Jesus is thought of as an ordinary man, but very wonderful. He is distinguished from God. Among the second group of drawings already referred to was one by a girl of 6 years 5 months, consisting of two human figures, under one of which was written the word 'God,' and under the other 'Jesus.' When asked, without any suggestion, to tell about them, it was explained, 'God is very nice. He is a nice man.' Then followed these questions and answers. 'Who is nicer, God or Jesus?' 'God.' 'Much nicer?' 'A bit.' 'Do you know a man nicer than the Lord Jesus?' 'God is nicer.' 'Is there any man in this town nicer than Jesus?' 'No.' Curiously it happened that in this case the teacher had told the children some days before that 'Jesus is God,' and all had written the words on their boards at her request; but, in spite of this, the child was thinking her own thoughts.

The following evidence of how, with the use of a most carefully selected lesson material, children think of Jesus, was taken from a single school, specially chosen for such an inquiry because of its spiritual and educational fitness.[1] It was at the same time ascertained with great care and in each individual case, that neither in day nor Sunday school, nor at home had the children been taught to speak of Jesus as God, or to say any such formula as 'Jesus is God.'

The youngest group consisted of seventeen children, all under the age of 5 years, and a talk had been given on the Healing of the Nobleman's Son. Afterwards, they modelled in clay any part of the story they chose, and a co-operative central model was built up by them all. A boy of 4 years 10 months had modelled the nobleman's little son.

Q. 'Who made the little boy better?'

A. 'The Lord Jesus.' (Boy sitting next, interpolating: 'God made him better. He made me better when I was in the hospital.')

Q. (to former boy). 'Do you think God made the little boy better?'

A. 'Yes.'

Q. 'Is Jesus God?'

A. (emphatically) 'No.'

[1] The selection of teaching material made in accordance with the principles expressed in this article and in use in the school here referred to will be found in *A Suggested Syllabus of Religious Instruction*, published by Macmillan.

So far as could be ascertained no child in this group thought of Jesus as God. He was to them a wonderful man, while God was, as it were, a wonderful Divine man.

In the highest group of this school were thirty-three children of the average age of 6½ years. Each child was catechized individually and apart from the rest, and no communication was made from one to another after the questioning. No notice of the investigation was given. The room was that in which morning prayers had been offered, and the main sequence and the form of the questions were identical for each child.

Q. 'You remember we all stood round here this morning and said our prayers and sang our hymns? Who was listening to them?'

A. 'The Lord Jesus,' or 'God.' One boy said, 'God,' and then, as though half-correcting himself, added, 'And the Lord Jesus.'

If the answer was, 'The Lord Jesus,' the child was asked, 'Do you remember we sang

> Giver of the gentle rain,
> We bring our thanks to Thee?

Who sends the rain?'

A. 'God.'

Q. 'Is the Lord Jesus God?' (*N.B.*—So far as could be discovered these children had never been asked this question before.)

A. 'Yes.' Some added, 'He helps to send the rain.'

If the answer was 'God,' the question was asked, 'Do you remember the prayer we said, "Dear Lord Jesus, come and stand among us as we gather in school"? Who listened to that?'

A. 'The Lord Jesus.'

Q. 'Is the Lord Jesus God?'

A. 'Yes.'

On about six occasions the last question was varied to, 'Is the Lord Jesus the same as God?' The answer was still 'Yes.' In only four cases out of the thirty-three did children show that they did not think of Jesus fully in terms of God. These said that God, and not the Lord Jesus, sent the rain; and when asked where the Lord Jesus is now, they said, 'In Heaven,' and in reply to the question, 'Who else lives there?' they said, 'God.'

It was clear that the twenty-nine children thought of the attributes of God as being possessed equally by Jesus. That this should have been so is a source of great encouragement to those who desire above all things to lead the children into His presence, to help them to behold Him, and then to stand aside and allow Him to do His work. Time and wider experience yield increasing vindication of such principles, applied in full accord with the mental stage of development of the child; and the influence of their application upon spiritual understanding and healthy faith inspire those so labouring to renewed zeal and humble service in the great cause. Encouragement, too, is to be found in the fact that this was Christ's own method: to His disciples He allowed 'What manner of man is this?' to precede 'Thou art the Christ' and 'My Lord and my God.'

III. *Late Childhood.*[1]—During this period the imagination becomes more stable, the child sorts and arranges his knowledge, takes a longer view of history, becomes a worshipper of heroes, and finds great attraction in being either a leader or a follower in a team. All these elements we shall be wise to use in aiding his religious development. At the age of about 10½ or 11 years the mind gains a historical perspective clearer in comparison with what has preceded any other period during the whole of life. Here, then, with the straightening out of history, help to a clearer understanding of the revelation of God mediated through history may be attempted. Ideas of God may with permanent benefit be examined and where necessary corrected. Characters and scenes of the Bible may be placed in their historical setting, compared and contrasted with other kindred matters even to the present day. The nature of its books and their origin may be dealt with. The Church may be more truly understood as 'the body of Christ.'

IV. *Adolescence.*—Following the period of remarkable stability at which we have just glanced comes for two years that mental upheaval which later is accompanied by the physical change we call adolescence. The imagination again becomes more riotous, its nature contrasting with that of infancy in that it is social and has a note of yearning. The adolescent longs to be and to do for the sake of others. He craves for companionship with those of his own generation and for leadership and guidance from his elders. He asks for help in

[1] No more than a meagre summary can be attempted for this and the remaining period. It has appeared wiser to use the available space in the treatment of the subject already given, though at the risk of necessary curtailment here.

the solution of the problems of that wider life opening out to him, and at least privately he questions and criticizes everything. Now is the time for the formation of ideals of permanent value, and anything of the nature of conversion is more valid and lasting than any similar experience at a previous time. These and other factors make the period of adolescence in some ways the most important of all in the religious development of the individual.

Although their implications and importance are vitally great, as will readily be seen, it is not possible here to do more than mention that throughout the whole range of life we have been considering will run, if religious development is to be of its highest and best, the threefold strand of active and living faith, worship, and work. The growth and comprehensiveness of these involve both the nature and the effectiveness of the human being's mental, and frequently also his physical, life.

Recent Foreign Theology.

'On God.'

In certain ways Rade's short volume 'On God'[1] is in a class by itself among German works on dogmatic. It is warm and vivacious in style, informal and conversational, exclamatory at times and by no means averse to an anecdote, at once scientific and edifying. One puts it down with a keen liking for the author. It ought to be a favourite with preachers. Few books on dogmatic as taught in Continental classrooms are written for those who know neither Latin nor Greek, but here quotations from both languages invariably are translated. Deeply evangelical in tone, it takes Luther next to the Bible as its source of inspiration; and his marrowy sentences are on every page, alongside of more sedate *dicta* from theologians of the great Lutheran era, verses from rolling hymns, and opinions from the freshest authorities of the day. If the lectures out of which the book has grown were in the least like the book itself, they must have been fascinating. Rade speaks throughout with his eye on present-day conditions in his own country, but he has a wider horizon. 'I wanted,' he says, 'to make a book from which Catholics, Jews and heathen could see what we Evangelicals to-day believe.' He has succeeded; and there can be little doubt that when the work is completed by the further issue of volumes entitled 'On Christ' and 'On the Holy Spirit,' the whole will take a distinctive place.

We may single out these points. Two interesting pages near the start bring out the fact that in recent negotiations about 'disestablishment' in Prussia, the State has taken a less rigidly legal view of creed-subscription than the Church—precisely as in Scotland at the close of the seventeenth century. Although tolerably Ritschlian in sympathy, Rade holds that Schleiermacher's account of what religion is, namely, 'the feeling of utter dependence,' is the best definition yet given. He lays uncommon stress on the point that the Christian in having God as Saviour has his neighbour too; the right formula is not 'God and my soul,' but 'God, my neighbour's soul, and my soul.' This makes the Church a vital part of salvation, not an accident. And it means, too, that we cannot envisage God apart from the world, or think of reconciliation with God except as including peace with men. Rade treats of God's saving work before discussing His essence or being, so anxious is he to keep close to experience. He raises the question whether it is really in keeping with what the New Testament has to say about God as love to represent the end and aim of all He does as 'His own glory,' which either means that 'glory' has assumed a new meaning, better expressed by some other term, or that it still means something very like 'prestige,' which is sub-Christian. And he rightly urges that the end of all is the Kingdom of God; it is this that the Father wills and works for always. His reading of the many-sided phrase 'Kingdom of God' may be described as a Christianized modification of Kant's teaching.

All the old problems are here (they can never be shirked), but they are as modern as broadcasting. The attributes of God, the theistic proofs, the

[1] *Glaubenslehre*, Erster Band, *Gott*, by Martin Rade, Professor in Marburg (F. A. Perthes, Stuttgart, 1924; pp. xii, 182; 3.50 goldmark).

enigma of evil (moral and physical), the absoluteness and the personality of God—Rade faces them all and lets us see how every one of them bears on the redemption of God's family. There is a specially good paragraph on Election, which unconsciously suggests that in this matter Calvinists and Lutherans had pretty fairly divided the truth between them. We speak of God's mercy *and* judgment, but Rade brings out with great power the fact that God's judgment of our sin is the first chapter of a merciful process of redemption. It is really as Protector that the Father punishes the children He would save. An unexpected merit in the book is its inclusion of a good section on Sanctification, which too many Lutherans for some mysterious reason have relegated to Christian Ethics, as if it were not God who sanctified as well as reconciled. After this central discussion of God's saving work come paragraphs on Creation and Divine Government; and here Rade puts in a cogent plea for the idea of 'eternal creation.' A noticeably full treatment of the Trinity ends the whole. We *must* have a doctrine of the Trinity, Rade holds, if we are not to be polytheists; but it must be a teleological one, and speculations on eternal distinctions within the Godhead are better left to the philosophic imagination. Our redemption comes from the Father in the Son, through the Spirit.

Here and there justifiable criticisms of recent authors are interpolated, as of Otto and Brunner. But Rade is no polemic. He is an exceptionally keen and warm-hearted Christian thinker. His next volume is sure of its audience.

H. R. Mackintosh.

Edinburgh.

Old Testament Commentaries and other Aids to Study.

Professor Joüon, who is a philological expert and has written an exhaustive Hebrew Grammar, offers, in his Commentary on Ruth,[1] what he calls 'a modest contribution to the knowledge of Hebrew and the criticism of the Massoretic text.' Such knowledge, he reminds us, is fundamental to all sound exegesis and emendation. 'Many emendations of the text suggested by considerations of higher criticism—to say nothing of metre, this new calamity of textual criticism—are condemned by the language.' A commentary written from this angle is naturally stronger on its philological than on its strictly exegetical side. To the adequate treatment of such a book as Ruth the poetic temperament and imaginative sympathy are no less necessary than scholarship. Such a treatment it has received from Gunkel in the fifth chapter of his *Reden und Aufsätze*: Joüon has chosen to tread the narrower path of the scholar. He is well equipped for his task; he frequently quotes the Arabic Versions, and he is not afraid to break a lance with the German and English lexicographers.

In his introduction he discusses the aim and historicity of the book. While not denying that it may have secondary aims, such as the inculcation of the duty of piety towards the members of one's family, the exhibition of the kindly Providence that governs human life, and possibly of the importance of levirate marriage whether interpreted in the strict or in a more liberal sense, the chief aim of the book, he contends, is to preserve an edifying story relative to the origins of the great King David. But he keenly challenges the view which has recently been popular, and which was first suggested over one hundred years ago, that the book is a polemic against the exclusive marriage legislation of the times of Ezra and Nehemiah, to whom the marriage of a Jew with a foreign woman was anathema. In the phrase *the Moabitess*, which is often applied to Ruth, he detects no polemic note except conceivably in 2^2, and even there not necessarily. He argues that the hypothesis of 'tendency' in the book presupposes that it is later than the marriage legislation of Ezra-Nehemiah—which is not proved; further, that this 'tendency,' had it been present, would probably have kept it out of the Palestinian canon; and again, that we should have expected it to crop up in the scene between Boaz and the kinsman—the latter expressing his unwillingness to marry Ruth because she was a foreigner.

The obscurity of the names Mahlon, Chilion, and Orpah, which might be interpreted allegorically, has been exploited to throw suspicion on the historicity of the book. This, argues Joüon, is not fair. The other names, Naomi, Ruth, and Boaz, are certainly historical, and there is no serious difficulty in believing that the names of the secondary

[1] *Ruth, Commentaire philologique et exégétique*, par le P. Paul Joüon, S.J., Professeur à l'Institut Biblique (Rome: Institut Biblique Pontifical, Piazza della Pilotta, 35).

personages may have been preserved. The author, who did not take the liberty of inventing a name for the kinsman, is not likely to have invented the name of Orpah, who plays a less important part in the story.

The linguistic facts of the book point to a time after the age of Jeremiah, and its spirit and contents place it after the Exile, more probably near the beginning of the post-exilic period than later. In an interesting Note, the Editor challenges this opinion of Joüon's, and argues for a pre-exilic date, with which he thinks the serene and happy tone of the story is more congruous than with the difficult and troubled period that followed the return; nor, he contends, can the Aramaisms be fairly exploited in favour of the later date.

The Notes abound in delicate appreciation of grammatical subtleties and in careful discussions of the text and suggestions for its emendation. A few of these may be singled out. For the difficult clause at the end of 2^7 rendered by R.V., 'save that she tarried a little in the house,' he suggests לֹא שָׁבְתָה שַׁבָּת מְעָט, 'she did not give herself (even) a little rest.' For 2^{16} שֹׁל־תִּשְׁלוּ, which presupposes a very unusual, if not impossible, meaning for שׁלל, he proposes שַׁבְּלִים תְּשִׁלוּ, 'ye shall let the ears fall' (from נשל). In 2^{19} אנה עשית rendered 'where hast thou wrought?' (but אנה never means *where?* always *whither?* and this question would just be an idle repetition of the preceding one) he suggests וְאֶת־מִי עָשִׂית, 'and with whom hast thou had to do?' In 3^{14} he reads ויקם ('and he arose') rather than ותקם ('and she arose'); it is for Boaz to take the initiative and to guard alike his own reputation and Ruth's. In 3^{15} he prefers, with many MSS, ותבא, 'and she went into the city,' to ויבא, 'he entered'; it is only later, in 4^1, that Boaz goes to the city—he cannot leave the threshing-floor till some one arrives to watch it. In 4^3 he has an excellent grammatical note on the pf. מָכְרָה to express the present of instantaneous action—'she is putting up . . . for sale'; the word is not to be emended to the ptc. מֹכֶרֶת or מֹכֵרָה, for which, besides, the more usual form would be מֹכֶרֶת. In 4^7 the curious pf. שָׁלַף, followed by waw consec. with the pf. ונתן (which is very appropriate in describing a custom), he alters to the much more probable frequentative impf. ישלף and points out that the ו has textual support in the Greek καί (= וְ). Finally he suggests that for קרא־שֵׁם in 4^{11}, which can hardly mean 'be famous,' we ought to read קְנֵה־שֵׁם (or קְנֵא) 'acquire renown'; קנה שם, he thinks, was used in place of the usual phrase עשׂה שם in order to avoid the repetition of עשׂה which had appeared immediately before in the phrase עשׂה־חיל, 'do worthily.' These illustrations are sufficient to justify Professor Joüon in his hope that he has in his Commentary made 'a modest contribution to the criticism of the Massoretic text.'

Sellin has contributed to the great Old Testament Commentary which he is so ably editing the volume on the Minor Prophets.[1] On this area the problems—textual, metrical, historical, and exegetical—are legion. Sellin has attacked them all with his wonted ingenuity and independence; and, in accordance with one of the ideas which he proposed should govern this whole series, he has done remarkable justice, too rarely to be met with in commentaries, to the religious element in these perplexing books, or rather in the prophetic personalities reflected in these books. No task of Old Testament science is more important than to recover its great personalities, and, most of all, the prophets. In this task Sellin has been singularly successful. In his commentary we are made to feel, as we are seldom made to feel in commentaries, that we are dealing with religious literature. It is further full of clever and interesting textual conjectures, and of fresh exegetical suggestions. Hosea, *e.g.*, is regarded as originally belonging to the ranks of the ecstatic prophets, and his call came in the form of a command to marry a harlot—an act which is the more conceivable in view of his 'ecstatic' quality. The happy outlook of many passages in this and other prophets is original and not due to later interpolation. Nahum is not, as many maintain, a 'false' nationalistic prophet, but he, like Jeremiah, stands in the service of the world-God. Habakkuk, including chap. 3, is a unity, coming from the beginning of the Greek period. The famous passage Mal 1^{11} refers neither to the diaspora nor to proselytes, but to the contemporary heathen and their worship of the 'Most High God.' The elusive reference to the 'law' in Hos 8^{12}, by reading דִּבְרִי for רבו, he explains as the words of Jahweh's law *proclaimed by Hosea himself*: this, if correct, would be a simple solution of an ancient controversy. He admits his

[1] *Das Zwölfprophetenbuch*, übersetzt und erklärt von D. Ernst Sellin (Deichertsche Verlagsbuchhandlung: geh. Mk. 12.60; geb. Mk. 15).

debt to Klostermann's notes, one sample of which is the brilliant emendation of Am 8^4, which for לַשָּׁבִית gives לְכִבְשֵׁי (suggested by LXX), and after השאפים adds לַבָּקָר (from LXX εἰς τὸ πρωί = לַבֹּקֶר): the verse then reads 'ye who long for the *oxen* of the poor and the *lambs* of the needy.' There are few pages without similar striking comments on text or exegesis.

A remarkably sympathetic study of Jeremiah, full of delicate psychological insight, has been written by H. W. Hertzberg. The book[1] is an attempt to understand the personality of Jeremiah on its religious side, and to show how he differs from and advances upon his great predecessors Amos, Hosea, and Isaiah. The contrast is very strikingly worked out. Hertzberg argues that the earlier prophets were, in a sense, passive—the organs and instruments of God: powerful personalities in relation to their fellows, but passive in their relation to the Divine word, which they obediently proclaimed as it came to them. Jeremiah, on the other hand, is not merely an organ, he is a relatively independent personality, reflecting, challenging, clearly distinguishing between his own thoughts and God's revelation, and more than once attesting his exquisite integrity of soul by waiting until he was sure beyond peradventure of the Divine word. The earlier prophets had summoned men to *do* good, Jeremiah to *be* good—here, as in many another direction, deepening the religion of Israel. The broadly human in him emerges as the more distinctly prophetic recedes: it is no accident that he shows so fine an appreciation of the religious capacity of the heathen. His certainty of God rests on his intensely personal experience of Him; and though he never ceases to be a loyal son of Israel, he confronts God rather as man than as Israelite, and thus travels far on the way to universalism. Reflective as well as emotional, we 'find in him for the first time a real communion of the soul with God.' Hertzberg's discriminating study is a real enrichment of our knowledge of Old Testament religion.

An admirably complete Hebrew Grammar[2] (including Syntax) has been written by Paul Joüon, S.J. The book is not so exhaustive as König's *Lehrgebäude*, but both in bulk and in excellence it bears comparison with even the latest edition of Gesenius. The arrangement of the material is very lucid: illustrations, usually translated, abound; and while there is much that is familiar, there is also much that is fresh. Particularly full and interesting are the discussion of the tenses, and the suggested explanation of waw consecutive—that the imperfect had once two opposite meanings, according as it was accented on the first or second syllable: thus, *yaqúm*, he will arise; *yáqom*, he arose. Unlike Sievers, he believes in the 'medial' *shᵉwa*: thus he transliterates מַלְכֵּי, *malᵉkē*, remarking that 'this word has two syllables, though the syllabic division is impossible,' as it can be neither *ma-lᵉkē* nor *mal-ᵉkē*. Despite the philological penetration of Joüon, many unsolved problems yet remain. More than once he confesses candidly that certain phenomena are difficult or impossible to explain satisfactorily. Among such problems are these—the vocalization of certain words as jussive where the sense calls for the indicative (Dt 28^{21} יִדְבַּק); the *i* (if correct) in such a form as וַיּוֹצֵא; the plur. of בַּיִת; the *i* in בִּסְרוֹ (from בָּסַר); the choice of the tenses in poetry (sometimes possibly determined by metrical considerations); the virtual reduplication of the guttural in some forms, and its absence from others, within the same verb, *e.g.*, impf. Pi. יְבַעֵר, inf. Pi. בְּעֵר; the forms דְּבֵר, כְּפֶר, and כִּבֶּס with the *sᵉghol*; the failure to retract the tone (וַיִּיטַב) or to throw it forward (וְקִטַּלְנוּ) contrary to the expectation raised by the general phonetic laws; etc. Of many grammatical phenomena in Hebrew we are still obliged to say what Joüon says of the *nun energicum*, that no fixed laws seem to govern them, and all we can do is to note the usages. Without solving every problem, Joüon has written a really attractive Grammar, well calculated to give students a thorough insight into the fundamental principles of the language.

A knowledge of Christian-Palestinian Aramaic throws much light on the language of Jesus and of the Gospels generally, but hitherto it has been hard to come by. It was represented by badly mutilated palimpsest fragments, and only in

[1] *Prophet und Gott*, eine Studie zur Religiosität des vorexilischen Prophetentums, von Lic. H. W. Hertzberg (Verlag von Bertelsmann, Gütersloh: Mk. 5.50).

[2] *Grammaire de l'Hébreu Biblique*, par le P. Paul Joüon, S.J. (Institut Biblique Pontifical, Rome; 75 lire).

recent years have longer and better preserved palimpsests been discovered. These have been very carefully examined by F. Schulthess, who from them constructed a Grammar of that important dialect.[1] He died before the work was published, and it has been prepared for the press from the author's MS by Enno Littmann. The Grammar, which presupposes a knowledge of Syriac and Biblical Aramaic, is very complete, and marked throughout by the elaborate care which was to be expected from Schulthess, whom Littmann describes as beyond challenge our foremost authority. The Grammar is followed by extracts from the literature, both Biblical and extra-Biblical, for example, the homilies of Cyril; and this again is followed by a vocabulary, so that the book furnishes a complete apparatus for the mastery of the dialect. An excellent feature of the Grammar is that throughout the whole book all the Aramaic words are transcribed—a feature peculiarly welcome in a script without vowels.

A new volume on the Apostolic Fathers,[2] resting on the work of Funk, of which the second edition appeared in 1906, has just been issued by Professor Bihlmeyer. It contains the Didache, Barnabas, I. and II. Clement, Ignatius, Polycarp, Papias, Quadratus, and the Letter to Diognetus: the Shepherd of Hermas is reserved for a second volume. A beautifully printed Greek text, with all the more important variants relegated to the foot of the page, is preceded by succinct but pointed introductions, which discuss the place, time, purpose, and occasionally the style of the various compositions. The up-to-dateness of the discussion is shown by the fact that Dr. Bihlmeyer has made use of the recently discovered Coptic fragment of the Didache, which was only published in the spring of last year. These writings, which broadly aim at the instruction and edification of believers, whether through pastoral letters, apologetic, homily, or church manual, are second only to the New Testament as sources for our knowledge of the life and thought of the early Church, and they could not be studied to better advantage than in this highly convenient edition, the value of which is enhanced by the addition of a Bibliography to each chapter.

A very valuable service is being rendered to students of Latin Christianity by Diehl's publication of ancient Latin Christian Inscriptions,[3] three numbers of which have just appeared. The Inscriptions, which will number 4700, have been gathered from an immense material scattered throughout many volumes: they cover the period up to the beginning of the seventh century; they are drawn from the entire Roman world; and they have been selected with a view to their importance, considered from the point of view of their contents or language. There is rich material here, both in prose and in verse, for the student of ecclesiastical and secular history, but no less for the student of archæology and philology. The Inscriptions, though each has its own importance, are of varying value: some are conventional, some rhetorical, many are touching, many reflect a simple and often passionate faith. In the subjects of these Inscriptions the whole official and unofficial life—civil and ecclesiastical—of the Empire passes before us—magistrates of the highest ranks and workers from the lowliest walks of society. In the poetical inscriptions there is many an echo of classical poetry; the brief Latin notes appended to each inscription call attention to these parallels. Much of the terse and epigrammatic vigour of classical Latin reappears here: *e.g.* in inscription 748 'felix vita viri, felicior exitus ipse,' or inscription 1195 'pauperibus dives, sed sibi pauper erat.' This undertaking can only be continued if a sufficient number of subscribers comes forward: it is earnestly to be hoped that so praiseworthy a scheme will receive the support which it deserves.

Two more numbers of the *Sammlung gemeinverständlicher Vorträge* are to hand.

Tillich[4] deals with 'Church and Culture.' The Church and Society are ideally one; above and behind both is God, the ground of all reality. The Church must learn to express the truth committed

[1] *Grammatik des Christlich-Palästinischen Aramäisch*, von Friedrich Schulthess (Verlag von J. C. B. Mohr, Tübingen: geh. Mk. 9; geb. Mk. 11).

[2] *Die Apostolischen Väter*, von Karl Bihlmeyer (Verlag von J. C. B. Mohr, Tübingen: geh. Mk. 4.50; geb. Mk. 5.50).

[3] *Inscriptiones Latinæ Christianæ Veteres*, edidit Ernestus Diehl (Weidmannsche Buchhandlung, Berlin, S.W. 68; each number Mk. 3.75).

[4] *Kirche und Kultur*, von Paul Tillich (Verlag von J. C. B. Mohr, Tübingen; Mk. 1).

to her through the symbols of art and culture, and in the expression of her distinctive life her deepest debt is to her great prophetic personalities.

Lenz[1] emphasizes the importance of recognizing the power of religion as a factor in social life, and, in particular, the close connexion of religious dogmas with political ideas—a connexion which was much more clearly recognized in the period of the Reformation than to-day; and he summons Protestantism to a better appreciation of its task and of its potential influence.

JOHN E. MCFADYEN.

Glasgow.

[1] *Die Bedeutung des Protestantismus für den Aufbau einer allgemeinen Staatslehre*, von Dr Georg Lenz (Verlag von J. C. B. Mohr, Tübingen; Mk. 1).

Contributions and Comments.

Colossians ii. 23.

THERE is a passage in the Epistle to the Colossians (2^{23}), which has been a constant difficulty to the translators, and which Professor Rendel Harris considerably relieved by an article in your issue of January 1923, pointing out that it contained a reference to the 'Clouds' of Aristophanes and to Socratic teaching. It curiously happens that the 'Clouds' supplies another key. St. Paul has been deprecating Socratic asceticism—'Touch not, taste not,' etc., and in the last words of the sentence writes that these things are οὐκ ἐν τιμῇ τινὶ πρὸς πλησμονὴν τῆς σαρκός. Reading the 'clouds' again, the keyword suggests itself irresistibly. Strepsiades has it much on his mind, and his repeated ἐπιλήσμων fits exactly into St. Paul's thought. He himself uses the the word as a verb, '*forgetting* the things that are behind'; and now he urges that asceticism 'is of no value to the *forgetting* of the flesh.' Maybe it is no chance that the 'Clouds' suggests the word. If St. Paul was thinking at all of this play he must have had before him poor Strepsiades and his 'forgetfulness.' This may also count as supporting Professor Rendel Harris's original argument that he had this play in his mind.

BERNARD G. HALL.

Knutsford.

Romans ii. 18.

Thou 'approvest the things that are more excellent.'—A.V.

Thou 'provest the things that differ.'—R.V. margin.

IN this passage the R.V. simply omits the 'more' of the A.V., but as the marginal reading shows there is no reason to translate δοκιμάζεις as 'approvest' rather than 'provest.' The word is used in both senses elsewhere, and the same phrase recurs in the infinitive in Ph 1^{10}. As Sanday and Headlam and Denney point out, there is a double ambiguity in the Greek, as δοκιμάζειν may mean (1) to distinguish, or (2) to approve after testing, while τὰ διαφέροντα may mean (1) things which differ, or (2) things which being proved are found to excel. It is pretty obvious that St. Paul does not mean to exclude either meaning of either word. He means both 'weighing' and 'deciding,' and 'things really different,' some better than others.

Dr. Moffatt paraphrases 'with a sense of what is vital in religion,' but this loses the sense of deliberation in δοκιμάζεις. Fortunately we have in English a word with a similar ambiguity, to 'appreciate,' which means both to distinguish and to approve or value after due deliberation. I suggest, therefore, as an exact translation: 'Thou dost appreciate real differences of value.'

W. R. FORRESTER.

Roslin.

Entre Nous.

The Speaker's Bible.

FIVE volumes have now been issued, and the sixth volume on *Job and Psalms* is ready (Speaker's Bible Office, Aberdeen; 10s. 6d. net). It would not be easy to select any of the reviews when all have been so favourable, so we will quote the last two which have come to our hand. One of these happens to be a review of the fourth volume from the *Watchman Examiner* of New York:

'The fourth volume of this series of matchless

commentaries, edited by the world's famous Biblical and theological encyclopædist, covers the books of Deuteronomy, Joshua, Judges, and Ruth. The three preceding volumes dealt with Hebrews (one volume), and the Gospel of Luke (two volumes). The name "Hastings" has been one with which to conjure. Its mention brings before our minds the picture of one of the most stimulating and suggestive periodicals in the English language; presents to us the greatest dictionary of the Bible, the greatest dictionary of Christ and the Gospels, the greatest dictionary of the Apostolic Church, the greatest encyclopædia of religion and ethics, as well as the choice volumes on the *Great Texts of the Bible, The Greater Men and Women of the Bible, The Children's Great Texts of the Bible,* and *The Great Christian Doctrines.* Surely these volumes were enough to make the name of any one man forever famous, but not content with these contributions, Dr Hastings sought to bring his life to a glorious climax by editing *The Speaker's Bible.* The minister who uses these volumes of *The Speaker's Bible* will find a new charm creeping into his pulpit messages, as all the best sermons, essays and other literature of all the ages will be made to contribute to the message in hand. We marvel at the inclusion of the cream of the latest books in these pages. We prize the latest volume so highly that it is scarcely ever on the shelf, being almost continually on our working table. We eagerly and anxiously await the coming of the other volumes of the set.'

The *Scottish Congregationalist* commends the fifth volume in this way:

'The Speaker's Bible. Edited by James Hastings, D.D. First and Second Peter, and Epistle of Jude. It will be many years before anything will be published that will take the place of these volumes of the Speaker's Bible. For scholarship, insight, and suggestion there is nothing to equal them. It is an encyclopædia of thought and ideas on the leading texts of the books dealt with, and enriched by telling illustrations drawn from many fields, and illuminated by the poets. It is an amazing piece of work. But Dr. Hastings was an amazing worker. For the ordinary work of the pulpit the average preacher would be well advised to spend his money on these volumes rather than on Commentaries. The introduction discusses the authorship of the Epistle, where it was written, and to whom, and when and why it was written. The introduction to Jude deals with the characteristics of the letter, who were the heretics against whom the writer warns, and who the writer was.'

Bound volumes may be had either direct from the Speaker's Bible Office, Aberdeen, or through the booksellers. There is also a serial issue at 2s. per month, or 11s. for a half-yearly subscription.

The Peace of Self-Control.

Those who have not read Stopford Brooke's Sermons should certainly get his daughter's selections from them. She gives the volume the title *Die to Live* (Hodder & Stoughton; 5s. net). Her husband, Dr. L. P. Jacks, has written a foreword. Towards the end of it he speaks of those who knew Stopford Brooke as 'now a diminishing band.' Stopford Brooke's message is such a living one for to-day, it is hard to realize how many years it is since his human voice was stilled. Here, on the 'Peace of Self-Control,' he might well be speaking to the restlessness of 1925:

'In how many of our lives is there any temperance at all? Or any desire to work for it? Who among us realizes, before we plunge into some excitement, or into any unbridled thinking of ourselves, the meaning of that image of Giotto—where the noble Virtue of Temperance stands binding the hilt of her sword to the scabbard, lest she should draw it too quickly, even when she is righteously distempered? Who, when a wild desire cries for satisfaction, has the habit of turning it out of doors? Who, when life is dull, and a fresh pleasure offers itself, restrains himself until clear answers are given to these questions—"Is this right in the eyes of Love? Will it sow sorrow in some soul, or disturb some life?" It is wise, even at the risk of checking noble impulse, to ask these questions now, when self-indulgence is so much the mistress of society, or the mistress of our own lonely, self-devouring heart. It is wiser now, in this life of doing or thinking our own pleasure, to make self-control, for love's sake, the governor of the soul. For the want of this temperance is the curse of modern life. Men and women cry for peace, but they will take no trouble for it. They will renounce nothing. Peace will only be ours when we have mastered self-desires for the sake of love; when in temperate government of the soul by One Law of Love, we have won the self-forgetfulness of Jesus Christ. Then the soul, having unity in its diversity, having passion subdued to whiteness by self-control, having power because all its qualities radiate to one point where

burns the Love of God for man His child—has Peace within, deep as the seas of eternity.'

NEW POETRY.

In November Mr. A. A. Milne's volume of delightful children's poems was first issued in book form. The same month a second edition was required, and in December there appeared the third, fourth, and fifth editions—*When We were Very Young* (Methuen; 7s. 6d. net). The illustrations are by Mr. Ernest H. Shepard, and they are as delightful as the poems:

VESPERS

Little Boy *kneels at the foot of the bed,*
Droops on the little hands, little gold head.
Hush! Hush! Whisper who dares!
Christopher Robin is saying his prayers.

God bless Mummy. I know that's right.
Wasn't it fun in the bath to-night?
The cold's so cold, and the hot's so hot.
Oh! *God bless Daddy*—I quite forgot.

If I open my fingers a little bit more,
I can see Nanny's dressing-gown on the door.
It's a beautiful blue, but it hasn't a hood.
Oh! *God bless Nanny, and make her good.*

Mine has a hood, and I lie in bed,
And pull the hood right over my head,
And I shut my eyes, and I curl up small,
And nobody knows that I'm there at all.

Oh! *Thank you, God, for a lovely day,*
And what was the other I had to say?
I said, "Bless Daddy," so what can it be?
Oh! Now I remember it. *God bless Me.*

Little Boy kneels at the foot of the bed,
Droops on the little hands, little gold head.
Hush! Hush! Whisper who dares!
Christopher Robin is saying his prayers.

Orde Ward.

Out of the very large number of poems written by the Rev. F. W. Orde Ward, a number have been selected by his daughter, and published by the Swarthmore Press (5s. net).

The title of the volume is simply *Selected Poems of F. W. Orde Ward.* The volume contains also a short account of Mr. Ward's life from the time when he became Vicar of Pishill in 1883 until his death in 1922. The poems are very varied in subject. We quote one of the religious poems:

THE FOOLISHNESS OF GOD IS WISER THAN MEN (1 Cor. i. 25).

Dear Father, all the wisdoms vain
Of all the ages are but dross,
And idle work and weary pain,
Before the Wisdom of the Cross;
For now even death is made Divine,
And wonderful it is to see—
That this sweet Foolishness of Thine
Doth win so many hearts to Thee.

We build great arguments on high,
Babels of thought like lofty towers,
To bring Eternity more nigh
And mimic thus Thy God-like Powers:
But as in empty pride they stand,
They pass like breath upon the breeze
And perish—for, O Lord, Thy grand
Simplicity is more than these.

Ah, teach me then the better lore,
And let me thus unlearn the old,
Till with the instructions in Thy store
I shall be very wise and bold;
And may the Knowledge that is Life
Show me the Cross alone can bless,
And he who loses in the strife
Is Conqueror in Thy Foolishness.

Carey Bonner.

It is not easy to select either prose or poetry. The Rev. Carey Bonner has shown a nice and assured discrimination in the Devotional Meditations and Poems in his new volume for use in the 'Quiet Hour.' The title of the volume is *Up to the Hills* (Hodder & Stoughton; 6s. net). The passages are undated, but the book is planned in weekly sections. This is the selection for one day:

'How manifest is this kinship of life in the time of spring! Brother Lawrence—the seventeenth-century saint of Lorraine—received this "singular favour" of God, in that he was converted, at the age of eighteen, by seeing a tree in winter, and considering that, in the closely approaching spring, it would be bursting into new life. The *fact* of God flashed upon his soul, and remained clear and vivid throughout his life. "My God," he cried, "Thou canst make me also to live."

'Why should that be "singular"? Is not this the marvel, that there are so few such cases! What are the trees but Evangelists of God? 'Tis only

the blindness and deafness of the congregation that accounts for the lack of conversions.

'I would crave the insight of the Wiltshire peasant in Miss Bunston's poem:

UNDER A WILTSHIRE APPLE-TREE.

Some folks as can afford,
So I've heard say,
Sets up a sort of cross
Right in the garden way
To mind 'em of the Lord.

But I, when I do see
Thik apple tree
An' stoopin' limb
All spread wi' moss,
I think of Him
And how He talks wi' me.

I think of God
And how He trod
That garden long ago;
He walked, I reckon, to and fro
And then sat down
Upon the groun'
Or some low limb
What suited Him.
Such as you see
On many a tree,
And on thik very one
Where I at set o' sun
Do sit and talk wi' He.

And, mornings too, I rise and come
An' sit down where the branch be low;
A bird do sing, a bee do hum,
The flowers in the border blow.
And all my heart's so glad and clear
As pools when mists do disappear:
As pools a-laughing in the light
When morning air is swep' an' bright,
As pools what got all Heaven in sight,
So's my heart's Cheer
When He be near.

He never pushes the garden door,
He left no footmark on the floor;
I never heard 'Un stir nor tread
And yet His hand do bless my head,
And when 'tis time for work to start
I takes Him with me in my heart.

And when I die, pray God I see
At very last thik apple-tree
An' stooping limb,
And think of Him
And all He been to me.'

ANNA BUNSTON.

A TEXT.

Mark x. 32.

What is the supreme moment of our Lord's ministry? The Rev. James Black, D.D., says that it took place outside Jericho, 'And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him.'

Some amazing thing happened. As Jesus strode out in front, these disciples, for the only time in their lives, were stricken with sudden panic.

'What accounts for it? It must have been something in Jesus—some sign of agony, some mark of uncontrollable emotion, some drawn look—that startled these loving hearts. I have no doubt that His face became fixed and drawn. I have no doubt that He evidenced emotion. . . . After a moment or two, having relaxed from His overmastering feelings, He turned back to His astonished disciples, and said quietly: "Behold, we go up to Jerusalem." Here, on this bit of white road outside Jericho, He had finally decided to go to Jerusalem, knowing what it meant.

'When you think of it, a man's greatest agony always lies in his deciding. Just to know what to do, amid the balancing of "Pros" and "Cons," in the wrangle of possibilities, with the fear of false decision, with the haunting horror of a fatal foolish step, just to make your mind up finally to face some dreadful thing, that is always a soul's greatest agony.

'Any of us who has been faced with some momentous decision knows the agony of this moment. When one's whole life hangs on a single act, the decision is compressed passion. There may be people who jest about their decisions, or who can shut their eyes and leap; but these are not people who look at life seriously. Where there is a soul like Jesus, faced with issues like Jesus, the decision is an agony of perplexity.

'On the other hand, once the mind is bent and the die is finally cast, a man may quietly face anything.'

This incident Dr. Black calls the 'Dilemma of the Cross-Roads.' At the morning service at St. George's, Edinburgh, he has been dealing with the Dilemmas of Jesus, and he finds that they were twelve in number. His treatment in every case is suggestive. The sermons have now been published by Messrs. Hodder & Stoughton—*The Dilemmas of Jesus* (7s. 6d. net).

Printed by MORRISON & GIBB LIMITED, Tanfield Works, and published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, Kings Gate, Aberdeen, Scotland.

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

In a difficult sentence at the end of Acts 18 we read that Apollos had been instructed in the way of the Lord, and that he was an enthusiastic and accurate teacher of the things concerning Jesus, though he knew no baptism but that of John. In the next chapter we are told of disciples in Ephesus, who were in some sense believers, but who had been baptized only with John's baptism. Again, in Jn 1^{20}, the reiterated denial by John that he was the Messiah, suggests that the claim of Messiahship had been made for him. From all this it seems a natural inference that the Baptist movement was far more widespread and long-continued, perhaps even a more serious rival of Christianity, than we would gather from the Synoptic Gospels.

We are accustomed to accept as a matter of course the choice by John of the river Jordan as the scene of his baptisms. Yet historically the Jordan did not play that part in Jewish purificatory ceremonial which the Ganges has played in the religious life of the Hindus. Sir George Adam Smith describes the river as a groove at the bottom of an old sea-bed, flanked by ugly mud-banks, with dead driftwood everywhere in sight, sweeping its way to the Dead Sea through unhealthy jungle, relieved only by poisonous soil. We are not surprised, then, to be told in *The Gnostic John the Baptizer*, by Mr. G. R. S. Mead (Watkins ; 5s.)—Mr. Mead at this point is following Dr. Robert Eisler—that in those days the brackish waters of the sluggish Jordan were by theologians and ritualists deemed unfit for purificatory purposes.

Why, then, did John baptize in the Jordan? Mr. Mead finds the answer in the vision of Ezk 47^{1-8}. 'In the longed-for time of the Messianic deliverance a mighty stream of holy water from the temple-hill of Zion was to flow down and heal the waters of the unclean Jordan-land, the Arabah or Desert.' Surely a much more obvious explanation is that of Sir George Adam Smith, that the Baptist had in mind the closing scene in the life of Elijah, his great prototype, and the message of Elisha to Naaman.

In the former scene 'the river that had drawn back at a nation's feet, parted at the stroke of one man,' and Elijah handed on the torch to his successor, as John recognized in Jesus his successor and supplanter. Even more relevant is the story of Elisha, who, so far as the Scripture records go, was the first to use the Jordan for sacramental purposes ; just as, so far as we know, he was the last to do so till the Baptist arose.

But this precedent sheds a new light on the meaning of the Baptist's mission. Naaman was not merely a leper, but a Gentile. Moreover, Jewish baptism was for proselytes from the Gentile world. When, then, John called on Israelites to repent and

be baptized, he was in effect asking them to recognize that as a nation they had lost their birthright, and were no longer a privileged people. God was able of these stones (Aram. *'abʿnayya*) to raise (or wake) up children (Aram. *bʿnayya*) for Abraham.

Besides the Gospels, another source of information about the Baptist is the famous passage in the *Antiquities* of Josephus, in which he is represented as a great preacher of righteousness, whose sayings (*logoi*) made him the idol of the people, and who used the rite of baptism, not 'as a begging-off in respect to certain sins, but for purity of body, in as much as indeed the soul had already been purified by righteousness.' According to Josephus, Herod put John to death to forestall any revolutionary tendencies that might develop.

Dr. Eisler's view, then, is that John was a Torah man, a profound student of the Law and the Prophets, that his movement was a characteristic movement of Jewish reform, founded on absolute faith in the present fulfilment of prior prophecy. Herod, on the other hand, thought of John as a potential politician. The Mandæan tradition has a third view of John, that he was a Gnostic, expelled from the Jewish community by men who failed to understand him.

The word Manda means 'gnosis,' and the Mandæans of the lower Euphrates, a community still said to number about ten thousand souls, are the only surviving representatives of the ancient Gnosis or mystic knowledge. In his article on the subject in the *Encyclopædia of Religion and Ethics*, the late W. Brandt tells us that this interesting people was first made known to Europe byPortuguese monks, and that their language is the form of Aramaic that developed in Lower Babylonia. This language is now practically reserved for their sacred books, their spoken language being Arabic, or in some cases Persian.

One of these sacred books, known as the Book of John, deals largely with the life and teachings of John the Baptizer. The tractate seems to have been for a time largely ignored by the community, but in later times they turned to the figure of the Baptist with intense interest. In the extracts here translated into English from the German translation of Professor Lidzbarski (who is continuing his work on the Mandæan literature), John, the exponent of a mystic Gnosticism, seems very far away from the simple downright prophet of the Gospels.

Portents attended the child John's birth, and the priests saw dreams. The birth was miraculous in another sense than that of the gospel story, for the heavenly messengers took 'the child out of the basin of Jordan and laid him in the womb of Enishbai.' In all this we hear echoes of the gospel story; and his self-conscious demand: 'Who makes proclamations equal to my proclamations, and who doth discourse with my wondrous voice?' may be a reminiscence of the testimony of Jesus to the Baptist.

The Gnostic John was an ascetic. Not only wine and women, but even sweet savours and scents were powerless to make him forget his Lord; and the birds assured him: 'Thou hast set thyself free, and won thy release, and set up thy throne for thee in life's House.' He was invulnerable, too, to fire and sword.

In one scene Jesus Christ is represented as asking baptism from John as a pupil of his. John refuses, and accuses Jesus of lying to the Jews, deceiving the priests, and relaxing the Mosaic Sabbath legislation. Jesus replies lengthily in true Gnostic style; and finally, in obedience to a Letter from the House of Abathur, John baptizes 'the Deceiver' in the Jordan. Then Ruha (the This-World-Mother) makes herself like a dove and throws a cross over the Jordan. In all this the connexion with the gospel story is obvious; it is equally obvious that the Mandæans were in no sense Christians, though they may at times have pretended to be Christians in order to escape Muhammadan persecution.

Further extracts tell of the breach between the Mandæans and the Jews, of the exiled community settling on the Euphrates, of the persecution of the Mandæans by the Jews and their attempts to make them return. It may well be, as Mr. MEAD claims, that the literature of this interesting people, especially when fuller translations are available, as they will soon be, will throw valuable light on Christian origins. One illustration which the author gives is not very convincing.

It is well known that in early times the fish was used as a symbol of Christianity. The explanation usually given is that the letters of the Greek word for fish form the initial letters of the Greek words for 'Jesus Christ, Son of God, Saviour.' The author thinks it has been established that 'fish' was quite a common Rabbinic symbol for the righteous man in Israel, 'who lived all his life in the waters of the Torah.' One of the Mandæan passages quoted in the John-Book is a saga of 'The Fisher of Souls.' But even if we grant that Rabbis and Gnostics had a fish symbolism, independently of Jesus, surely the author of the Gospel parables needed no help from such a traditional symbolism in the coining of His memorable phrase 'fishers of men.'

It has been truly said that every man is born either a Platonist or an Aristotelian. And as it is in philosophy, so it is in politics: every child—as a famous couplet reminds us—is born either a Liberal or a Conservative. The recent emergence of a political party with another name does not alter this fundamental cleavage, for its actuating principle is just an emphatic extension of Liberalism. And as it is in philosophy and politics, so it is in religion and theology: for here, too, we have our conservatives and our liberals—those who look back to the past and who tend to rest in it, if not to worship it, and those who press on to the future.

More or less is this true of all religions. It is notoriously true of Christianity: the fierce battle at present being waged in America between Fundamentalism and theological progress is the pathetic witness to the cleavage to-day. But it is no less true of Judaism. Orthodox Judaism has been confronted and challenged for over a hundred years by Reform Judaism. Indeed, the challenge is older still, it is as old as the Old Testament, where priest and prophet stood as often face to face as back to back—the priest conserving the past with its institutionalism, the prophet challenging the present in the name of the kingdom of the spirit, and by his fearless criticism laying the foundations of a future in which the mind of man could move untrammelled and free.

In a pamphlet noticed elsewhere in this number, Rabbi H. G. ENELOW defines the distinction, so far as it concerns Judaism, in these terms: 'Orthodoxy regards Judaism as fixed, immutable in every particle, settled once for all. Reform regards Judaism as mobile, subject to change and adaptation, correlated with the diverse conditions of successive ages.' To Maimonides, the Torah is an everlasting commandment, without change, deduction, or addition; to Geiger, Judaism is the result of a process of development. Can any one who knows anything of the history of Old Testament thought doubt that Geiger is right?

Reform Judaism maintains, as the Rabbi reminds us, that 'there has been no such thing as a uniform, stationary, unalterable Judaism, whether in point of belief or practice.' Between the primitive Judaism of pre-Canaanite times and the Judaism, say, of the period of Ezra, though there is doubtless a real continuity, it is surely obvious that there is a whole world of difference. Deborah would hardly have been at home among the thoughts that breathe through Is 53, and the wildest imagination could hardly permit itself to conceive of David as having penned Ps 139. Everywhere there is movement, and the thought moves *pari passu* with the history. Only the most impossible and outrageous harmonistic would attempt to combine, as of equal validity, thoughts so essentially diverse

and even conflicting as meet us everywhere in the historical books, the law, and the prophets.

It has even been maintained that the name of Israel's God, 'Jahweh,' suggests by its very etymology the necessity of a progressive conception of religion. 'I will be what I will be' has been taken to imply not a static but a dynamic idea—the idea that Jahweh will always be found to be equal to every emergency which the future may throw up, whether on the field of thought or of history. Or, as Sir George Adam Smith has well put it, 'Jahweh was never discredited by any new conception of truth or by any strange experience in their history. Every fresh moral ideal is confessed by the people as the impression of His character and will; and for each new problem raised by their contact with the world their faith in Him is found sufficient.'

Theology, then, if it is to be true to the Bible, must fear any conservatism which involves rigidity, and it must boldly recapture its right to liberty and movement. 'Christ has made us completely free'—as Weymouth translates Gal 5^{1}—'stand fast, then, and do not again be hampered with the yoke of slavery.' How often does the Bible admonish us to *walk* in His ways! Advance is not possible without movement. It is hardly straining a point to notice that this very word 'walk' is used of God Himself. The suggestive promise of Lv 26^{12} runs, 'I will *walk* among you, and will be your God, and ye shall be my people.' Where God and His servants walk, there is movement and life, alike in thought and action: immobility is death.

The claim made by Reform Judaism for liberty of movement and adaptation must be made with equal strenuousness by all intelligent Protestants who take their Protestantism seriously. It is, strictly speaking, a mistake to identify Protestantism with a particular belief or set of beliefs or institutions; rather is it an attitude, a spirit. 'One might say,' remarks Frederic Myers, 'that the characteristics of Protestantism lie rather in the maintenance of the spirit of freedom, than in the profession of any definite peculiarities, either doctrinal or ecclesiastical.' Protestantism is the spirit that is ever ready to challenge all that obscures the truth, whether that be the teaching and traditions of an ancient church, the solemn decisions of ecclesiastical councils, the authoritative decrees of Popes, or even the traditions which in its own name have been established.

The true man is both conservative and liberal: he gladly conserves from the past whatever has proved its worth, whatever has in the olden time sustained the souls of men; and he freely accords a generous welcome to any new truth that can show its right to be believed and that can commend itself to his unfettered reason. Of course both tendencies have their dangers as well as their excellences: conservatism may degenerate into rigidity and liberty into licence.

It is hard to say which is the more perilous. But we cannot forget that it was conservatism that nailed our Lord to His cross; and the history of theological thought furnishes only too abundant proof that conservatism has often made men ungenerous and unjust to other men who loved truth as they loved their lives. Reverence for the past should not and need not blind us to the obligation to express truth in terms of the thought of our own day, nor should it be permitted to cast a blight upon the spirit of adventure: for where the spirit of the Lord is, there is liberty.

For some time there has been proceeding in the Church of England a welcome revival of a liberal evangelical spirit. More than six hundred clergy are said to belong to the movement. The aim of its leaders is to 'formulate the evangelical message anew for the age in which they live.' To this end more than fifty pamphlets have been issued, dealing with the Christian faith in relation to Theology, Sociology, and Science. A more sustained ex-

position of 'Liberal Evangelicalism' appeared two years ago and has passed through four editions. Now a second volume of essays is published, under the title of *The Inner Life* (Hodder & Stoughton; 6s. net).

The volume consists of fourteen essays by well-known teachers of the Church of England. It is no miscellaneous collection, but a well-considered and well-compacted whole. It would not be easy to name a more satisfactory statement of the liberal evangelical position. It may be that the centrality of the Cross is not emphasized as Evangelicals have been wont to emphasize it, but the passionate devotion of the writers to Jesus Christ, as God Incarnate and the Saviour of the world, is manifest. One of the most striking of the essays is by the Rev. E. S. Woods, M.A., well known for his masterly book on 'Everyday Religion.' It deals with Christ our Example, and a slight outline of it may be given.

It is the peculiar glory of Christianity not merely to set up a lofty ethical ideal but to provide the means to its attainment, 'to say, not simply you *must*, but you *can*, and to show how that "can" may become an accomplished fact. And Christianity achieves this by laying emphasis not so much on a standard to be reached or an example to be copied, as on a life to be shared.' In approaching this life two points are emphasized. First we are on firm ground historically. 'The battle of the documents has by now been fought out to what is, from the Christian point of view, a victorious conclusion.' Second, it was a real human life. In accepting Him as God Incarnate we at the same time affirm that Jesus was genuinely and really man. Otherwise it is meaningless to speak of Him as our example.

In seeking to penetrate to the inner springs of His life we must not be content with a study of His virtues one by one. We must go deeper, for the most arresting thing about Him is the spiritual climate in which He lived, the sort of ultimate attitude of soul, the quality of spirit, which made not only possible but inevitable the words which He spake and the things which He did. 'When Jairus' servants met Him with the news that the little girl was dead and that therefore it was useless for Him to go any farther, what strikes one is less the bare record of what He proceeded to do, amazing though that is, than the implied state of His own mind—the utter buoyant certainty that death itself was conquerable and would be conquered.'

This spiritual climate was the result of unclouded communion with God. 'To Jesus God was everything. For Him, in every circumstance, God came first; not as one of the factors in the situation, but as the supreme factor which determined the nature of every thought, every motive, every decision, every relationship.' This was not intellectual certainty but genuine faith, not ready made but won and held in the face of unbelieving men and of blackest circumstance. It was a faith active and infinitely daring. 'Once He saw clearly that a certain course of action, or a certain needed benefit, was really good, that is, was completely in line with what His Father willed, He did not stay to consider whether or no it was, as we should say, possible (that is, "intelligibly attested by previous experience"), but straight away made His claim upon God, and God *responded*.'

The other great secret of His inner life was His attitude towards men. It is difficult for us in any adequate way to appraise what He felt towards other people. 'Think of love as we know it at its very best and highest: the tender, protecting love of a mother for her child, the wise and understanding love of a father for his grown-up son, the happy, easy, taken-for-granted love of brothers and sisters, the rich comradeship of friends, the glorious, selfless, if need be forgiving, love of man and woman, the redeeming love of him who goes to spend his life with and for the outcasts and the poor—take all this, and blend it and see it filling the heart of, and ever pouring forth from, a single human personality, and then we shall perhaps

realize something of the way in which Jesus regarded His fellow-men.' This love did not come easily; He won it as He won His faith in God. What He felt about God naturally and inevitably determined what He felt about men, for He always saw them in God. And He learnt to love them in the same way as He knew that His Father loved them. 'Perhaps this is the greatest thing about Him, that He went on loving them even when they thought Him a fool or a madman; yes, even when they betrayed Him and spat on Him and crucified Him.'

One thing remains to be said. It is that Jesus Christ evidently entertained a deep-rooted conviction that what He felt about God and about man should be and could be the normal way of thinking for ordinary men. So He set out on the task of helping men to share His certainty of God and to treat one another in a way that befits members of the great family of a Father-God. Thus there is imported a rich and wonderful meaning into the phrase 'Christ our Example.' 'That phrase ceases to be, what many phrases heard in church actually are, touched with unreality. It is just sheer truth to say that there is no reason in the nature of things why the writer and the readers of these lines, and any other quite ordinary people, should not be "made like unto Jesus," provided, of course, that the one condition be fulfilled, that of humble, continued, conscious personal contact between Him and us.'

Religious Education in the Day School.

By the Reverend Frederick J. Rae, M.A., Director of Religious Education, Training Centre, Aberdeen.

In any treatment of this subject there are two points that obviously call for discussion. One is the place of the religious element in the school curriculum. The other is the training of those who are to be responsible for this particular task.

1. *The Place of Religious Education in the School.*—There are special reasons to-day why this question should be faced. There are all kinds of influences militating against the religious factor in education. It is not a grant-earning subject in the 'public' elementary school. The day is already so crowded with compulsory subjects that there is a great temptation to push the Scripture lesson aside. And teachers have, in addition, one reasonable excuse for this. They have been trained for their job generally, but this is the one thing in their job they have not been specially trained to do. There are other reasons. But the ones mentioned are sufficiently serious. And the fact that they have not really displaced the Bible lesson, and that (at least in Scotland) it is given on the whole with great faithfulness and care, only goes to show how loyal our teachers are to the best ideals of their calling. All the same, the current running against us is so strong that a brief statement on the point may be excused, more especially as some practical considerations follow from our conviction.

The fundamental place of religion in the day school is clear, first of all, from the nature of education itself. Education is not instruction. It is the development of personality. It is the discipline under which a child grows to be what (and all) he is capable of being. But this means the growth of the whole personality; not one element in it. To develop the body at the expense of the mind and to develop the mind at the expense of the body are equally serious errors educationally. Now the place of religion in this discipline depends on your view of what man is naturally. If he is a 'child of wrath,' wholly inclined to evil and wholly incapable of good, no amount of 'developing' will make him a religious being. But if (as I believe) he is naturally religious, if there is a Divine element in him, a spark of the Infinite, if, in short, we are made in the image of God and are therefore naturally children of God, at least in the sense of being 'His offspring,' then education is the developing of *this* as well as of mind and body. It is the process

in which the soul grows up to the stature of a full faith and a knowledge of God. I know that the 'new Psychology' denies the existence of a religious instinct. But the denial is merely verbal. There are few religious minds that do not acknowledge that we are born with a 'religious nature.' Man is inherently and incurably religious. He has been so all over the world and in all ages. And that seems to show that the religious element in man is not only persistent but profound. It is fundamental in his being. And if this is so it must be clear that the same place must be occupied by religion in the discipline that enables man to grow to his full capacity. My point is that, fundamentally, man is a religious being, and that to neglect, or give a second place to, the religious factor in his education is to do him a real injury. A mere secular training has no right to the name of education if man has a religious nature.

There is another reason for the basal place of religion in general education. It is that religious belief is the necessary and the only foundation of ethics. It is sometimes unreflectingly said that it does not matter what a man believes, it is his life that matters. But a little thought shows that what a man believes is the *only* thing that matters. Because we all live for what we believe in. If I live for money, it is because I believe it is the best thing in the world. If I am a 'worldling,' it is because I believe pleasure is the best thing. A man's conduct *always* follows his real belief. But, apart from that, men, speaking generally, need a sufficient sanction for moral conduct. Why should I be good? There is a final reason if goodness is in the nature of things, that is, in God. But if we cannot appeal to any such sanction, what constraining reason can be found for goodness? My excuse for this brief excursion into elementary philosophy is that it is the reason why so many of the best and most experienced educationists object to lessons on morals in the school, apart from religion. They hold rightly that religion is the necessary background and basis of all moral teaching.

If, then, it be conceded on these two grounds alone, that religion must have not only a place but a fundamental place in the school curriculum, it seems to me there are one or two practical results of this conclusion. One is that the religious lesson ought to be given by the class teacher and not by a specialist. The idea of training specialists is a very attractive one at first sight. And (unless my memory deceives me) the C.O.P.E.C. Report on education advocates this measure. That, however, would be not only a mistake but a disaster. If religion is the foundation of any true education, why take it out of the hands of the person who gives that education? This teacher is here to train the child and help him to grow to a true manhood. Yet we propose to remove from him the part of the discipline which is most important. Moreover, it is during the religious lesson, if at any time, that the teacher has the best opportunity of establishing that relation of affectionate trust on which his whole influence depends. He has then his greatest chance of influencing the child's nature and of letting what is best in himself find expression. It may be urged that, on the one hand, the ordinary teacher is not fitted by training to give the religious lesson, especially in view of modern science and criticism. To which the complete answer is: 'Fit him. You are not training your teacher for his business if you leave this out.' On the other hand, it may be said that some teachers cannot conscientiously give the religious lesson because they are without religious faith. 'It is much better to give this business into the hands of a specialist than to have it done by a man without faith.' Of course that is true. I have heard of a teacher who, after a Bible lesson, said to his class, 'That is what the ministers teach. But I don't believe a word of it.' A situation which allows of such an outburst is intolerable. But there are not many teachers without a religious faith. And there would be fewer still if in their training was included a term of Christian apologetics during which the students in training were allowed to discuss freely with the lecturer any religious difficulties that were troubling them. But if a teacher could not conscientiously give this lesson he ought to be excused from it without in any way being penalized for his disability. At the same time it ought to be recognized as a misfortune debarring him from his greatest privilege and his most precious opportunity as a teacher.

Another point of some importance is that if religious education is the development of the 'soul' or religious nature, then it is truth and not facts which the teacher has to impart. Probably the most serious defect in the teaching of this subject in the day school at the present time is that we have so much instruction and so little

education. The Scripture narrative is taught excellently. That is to say, the history and biography in it are well taught. The *facts* are imparted faithfully. But that is not religious education. It is only at that point religious education begins. The facts are the instruments the teacher uses. At the risk of misunderstanding I would say the facts are of secondary importance. It is the truth of a narrative that matters. Take an example of what is meant from the New Testament. The teacher's task, from one point of view, is to send good citizens out of the school. Well, among the truths the New Testament insists on are two which are the necessary condition of good citizenship, namely, brotherhood, and service, instead of gain, as a motive in life. These are not 'natural' truths. We are not naturally brothers, nor do we live instinctively to serve instead of to gain. These are truths that come from Christianity. But a teacher who uses the New Testament rightly will impress them on his pupils. It is these truths and not merely the 'facts' of a story, or even of the life of Jesus, that the teacher has to impart. His aim is to help the child to grow to his best—as a citizen, but not only as a citizen—as a man also; and as a child of God. This is why religious education in the day school is so important, and why it differs so radically from religious instruction. It may be important for a child to know the names of the kings of Israel and Judah. I do not know them, and never did. But it is far more important for the child to know how God revealed Himself during that period of history. It may, or may not, be important for a child to be able to trace the course of St. Paul's journeys. But it is vital that in studying St. Paul's life he should be enabled to see what utter devotion to Christ is, and how great a service to humanity such a life renders.

If I may refer to one other application of the same point before passing on, I may suggest that there is some comfort in it for teachers who have serious difficulty about the teaching of Old Testament miracles. The teacher is repeatedly faced by the question, when handling a narrative, 'Is this true?' I venture to suggest that the question is not so urgent as it sounds. We have to remember that the view of history which prevailed in ancient times was not that which is dominant to-day. Our age has seen the birth of the scientific view of history, according to which meticulous accuracy is one essential qualification of a historian. That was not the ancient view. The ancient aim was homiletic. The Bible historian was more concerned with the meaning of events than with the details of their happening. I do not mean that accuracy was of no account, but that it was secondary. His concern was to show how God was in the event. God taught by words and by deeds. History shows the unfolding of His will and purpose. And the main significance of history is what it reveals of God's dealings with men. A certain event may happen (like the death of Uzzah). To the Bible historian it is not an event merely, it is a judgment of God. This view dominates the whole Old Testament. And it is a relief to the teacher to realize that the miraculous in an event is often the interpretation which the writer places upon it. My point is that in actual teaching this is a real help. It is the truth in an event, the permanent significance of it, the moral or spiritual lesson in it, that we have to convey to the child. We are only following the ancient historian when we thus deal with his narratives. Because the main medium of religious education is truth, not fact, or rather truth through the fact and in the fact, therein our task is rendered easier.

I may, greatly daring, venture to add one other conclusion. Real religious education can never be 'examined' or inspected. You can examine instruction, you can test the child's knowledge of facts, of Bible history and geography, but you cannot examine or test the development of 'the soul,' which is the one proper objective of religious education. The more successful a teacher is in this high task, the less his work can be measured. Some sort of supervision is, I suppose, essential, as human nature goes. But how happy we should be if we had teachers with the real objective ever before their eyes and left to themselves to carry it out!

2. *The Training of Teachers.*—It is obvious that, if the aim of religious education be what I have described, we must prepare the teachers for this high task. There are two reasons of special importance, and I will glance at them in turn.

(1) One is the influence of the teacher's personality. 'It *all* depends on the Teacher,' writes Professor Burkitt. 'No regulations, no schedule, no prescribed methods will make Bible teaching profitable if the Teacher is not good enough.' And he adds of his own experience at Harrow under Bowen: 'Perhaps, after all, it was not

because the Scripture lesson was taught by the Form-master, but because the Form-master was Bowen, that the lesson was so good.' What is true of all teaching is, above all, true of religious teaching, that it is personality that tells. It is personality that propagates itself. What gets over to the child is what the teacher is and has in himself—his faith, his character, his affection. I remember the two teachers who influenced me most at school. One spent his Saturday forenoons teaching us to swim. The other, a reserved kind of man, asked me to stay behind one hour for a talk, and told me that the masters had been talking about me and had concluded I could do better if I tried! That was all, but it was enough to turn me into a worker. I indulge in these personal reminiscences to point my representation that, in a subject where especially personality gets its opportunity more than in any other, the teacher's own spiritual possessions are what matter. This is clear enough in the matter of character. A bad-tempered teacher will have little influence in the religious lesson. A sarcastic teacher will have even less. A master whose habits are known to the children to be bad may leave a very dark stain on the life of the school. But what I am thinking of is more the teacher's own personal religion. This is a vital point. If a teacher is without this, how can he train the soul of the child in the knowledge of God? This is so vital that it should be made an integral part of the teacher's preparation. But how? The only definite suggestion I have to offer is one that is the result of personal experience. In the Scottish 'Training Centres,' where all the teachers for the schools in Scotland (except Roman Catholic and Episcopalian schools) are trained, there are Directors of Religious Instruction, whose task it is to give students in training a complete course of instruction in religious essentials. Part of this course is what may be called Introduction to the Bible, and deals with questions like Inspiration, and all that a teacher should know about the Bible, its authority, and its general contents. Another part deals with Methods, the right way to teach the Bible, the difficulties met with, and so on. A third part consists of Christian Apologetic, and in this part the students are encouraged to suggest the questions to be discussed. They, for the most part, take full advantage of this, and the points submitted are discussed freely and frankly on the floor of the class, questions and interruptions being invited and frequently offered. This is perhaps one of the most valuable features of the students' preparation, for it secures that no student need leave a training centre without the opportunity of having his religious difficulties faced in open discussion. So far as this goes, then, some help may be given to teachers in the attainment of a religious point of view.

(2) Another reason for the careful preparation of teachers is the serious difficulties that face them in the task of religious education. One of these is the uncertainty that is widespread at the present time in regard to the authority of Holy Scripture. There is everywhere a vague uneasiness. 'Can we trust the Bible any longer? Has not Science demolished much of it? And has not Criticism rendered the foundations of our old belief insecure?' That is the kind of feeling that is in the air. And even if teachers have no first-hand knowledge of criticism, they feel in handling the Bible like a man fighting with one hand tied behind his back. Are the Fundamentalists right? Or are the critics right? Where do we stand? It is clear that teachers in our schools who have to use the Bible ought to have this whole question of the nature of the Bible and of its inspiration and authority frankly faced. They ought to be familiar with the real facts so that they may see that the authority of the Bible is of such a kind that no discoveries of science or conclusions of criticism can affect it one whit. The teacher ought to be able to go to his work with complete confidence in the Bible. Otherwise he cannot use it effectively. I have referred to the Bible view of history and how the knowledge of this may help the teacher. Another example of the same kind is the importance to be attached to the fact that Revelation is a growth. I say 'importance,' and I mean 'all-importance,' for the truth of the Progressiveness of Revelation is the key to most of the difficulties of the Biblical narrative. A teacher has to deal with the story of the destruction of Jericho. He reads that God ordered the complete extermination of the inhabitants—men, women, and children. Having just read the Parable of the Prodigal Son, he revolts against the suggestion that God could give such a command. He is certain God never did give it. How is he, then, to explain the clear statement of the narrative, and how did it come about that the narrator imagined God to have given it? Clearly because his conception of God was imper-

fect, and because at that time the total destruction of enemies was regarded as a right measure to take, and, if right, then divinely sponsored. The earlier parts of the Old Testament are full of stories which reveal a crude morality and a very primitive idea of God's character. There is no difficulty whatever about all this to a teacher who has grasped the truth of the Progressiveness of Revelation, and also the fact that the Bible is the record of this progressive revelation. Dr. Percival, a former headmaster of Clifton College, used to teach his boys this truth plainly and steadily. The result of his teaching was rather surprising. At the English Universities it was noticed that the only boys who never had any difficulties about the Bible were the Clifton College boys. The difficulties did not arise. They did not exist. For the simple reason that the boys had a conception of revelation to which the fact of crude morality and imperfect ideas of God presented no difficulty at all. But those who are going to be teachers must receive thorough instruction in all this. In a Scottish school last year a lesson was given which included the death of Uzzah. At the end of the lesson a child said to the teacher: 'Did God really do that to Uzzah for touching the Ark? Wasn't it cruel of Him?' To which natural question the teacher replied: 'We must just accept it because it is in the Bible.' With the best intentions that teacher was doing what she could to create a sceptic. How very simply such a story is explained by the truth of the Progressiveness of Revelation. And scores of other incidents in the same way. Our task to-day is to reveal the infinite treasure we have in the Bible, and to help the children to see in the Bible the Word of God. But we dare not teach the children anything which is contradicted by actual knowledge outside the Bible. And we cannot teach on the basis of a theory of Biblical inspiration which is outworn. We have to take the Bible as it is. Its history is not the mere happening of events but the web of God's purpose, and to the Bible historian the meaning in the history is more than the happening. The 'science' of the Bible is the science of the day. Here again the tradition is simply a medium of the revelation of truth. The old traditions are sometimes legends, sometimes myths, sometimes poetry. There is a great deal of sound accurate history in the Old Testament. But there is also a good deal of tradition of which the detail cannot be accurate. And the record is the record of a process through which God is progressively known in His nature and His will. We can only preserve the Bible as the Word of God when we see that a word is a channel by means of which truth is conveyed. This channel is what it is. We might wish it to be different. The Fundamentalist insists that it *is* different, that it is inerrant and perfect in its statements of fact. Demonstrably, this view is erroneous. But it is this view that creates all the difficulties. There are no difficulties if you take the Bible as it is. There is no difficulty in accepting it as the Word of God if you take it as it is.

I do not urge that teachers should be turned into experts in criticism. But they should have a general knowledge of the broad, sound conclusions of a sane criticism. The 'Higher Criticism' in the hands of some of its representatives sometimes goes to absurd lengths. It splits up narratives and assigns phrases to this and the other imaginary 'redactor' until we read in bewilderment that about six writers were concerned in putting a story into shape, all of them identifiable. This is criticism run to seed. But there are sound, general facts which criticism has brought out, which are often a help to a teacher. It is a fact that there are parallel narratives of the same event in the historical books. And the plain contradictions in the story can often be very simply explained when you see that the discrepant statements come from narratives which were written at very different times. In this way a general training in the principles and simple results of criticism is of immense help to the teacher.

Finally, in view of possible misunderstanding, let me explain that I do not suggest the impartation of these mental processes to the children, at least to children of immature years. What I am aiming at is the giving to the teacher a *point of view*. He must see what the Bible is and on what ground its authority rests before he can teach it effectively. He must know all about it before he can love it, and he must love it before he can teach it. When the teacher has reached a satisfying view of the Bible he will share this unconsciously with his pupils without saying anything at all about inspiration or authority. The standpoint from which he teaches will insensibly communicate itself to his pupils, and they will grow up with a reasonable view of the Bible implied in all they think about it.

In this article I have dealt with what, I am convinced, are the two most important points in connection with religious education in the day school. But I should like to pay a tribute to the help afforded to teachers by the two writers of the articles which have preceded mine. *Old Testament Stories and How to Teach Them*, by Mr. Basil Redlich, should be in every teacher's library. I hope the second part of it, which is eagerly awaited, will not be long delayed. *The Child's Knowledge of God*, by Mr. Grigg-Smith, though more general, is of immense value, and contains a great deal of help in the matters on which I have touched in the foregoing pages. Both books are full of the kind of enlightening inspiration which makes the Bible a new and wonderful book.

Literature.

JESUS AND THE GREEKS.

One of the most keenly debated questions connected with the early Church is the extent to which Christianity almost from the outset was transformed by Greek influences. In *Jesus and the Greeks; or, Early Christianity in the Tideway of Hellenism*, we have a discussion of the whole subject, under the competent guidance of the Rev. William Fairweather, M.A., D.D., of Kirkcaldy (T. & T. Clark; 12s.). As Dr. Fairweather says, times have changed since the days when Dean Prideaux could speak of Zoroaster as 'this famous impostor,' and could say of him and Muhammad, 'Both of them were very crafty knaves,' while similar epithets were applied to the Buddha and to Confucius. The pendulum has swung to the other extreme, and it is necessary now for the apologete to prove that Christianity was not simply an adaptation of ideas of the Mystery religions made by fitting the figure of Jesus into popular schemes of thought. The discussion centres largely round the question of the independence of Paul's thinking, or rather of his indebtedness to Jesus rather than to the Mystery religions.

The first section deals with the world-wide diffusion of Hellenistic culture during and after the time of Alexander the Great; a second section treats of Philo; while the concluding part discusses the whole question of the relation of Hellenism to early Christianity and the New Testament. Dr. Fairweather analyses Hellenism and finds it in certain important respects a preparation for Christianity. He thinks Greek philosophy paved the way for the gospel by demonstrating the inadequacy of the human reason to formulate a satisfactory doctrine of God and of salvation; in his estimate of Stoicism he differs from Dr. Glover, who claims that at least the later Stoicism was a religion and even a gospel. In the important discussion of Philo, the author points out that Philo's conception of the Logos is really an amalgam of the Stoic thought of the Divine reason actively operating in the world, the Platonic doctrine of Ideas, Alexandrian Wisdom, the Wisdom of the Old Testament, and the Memra of Palestinian Judaism. That it is such a composite explains both our difficulty in giving a systematic account of it and the extraordinary influence it had on later doctrinal systems. It is a mistake to make the Logos idea of the Fourth Gospel depend wholly on the Old Testament or wholly on Philo. Philo had popularized a certain conception of the Logos which was largely influenced by the Jewish Wisdom Literature. 'John' took over the term and transformed it; for example, the doctrine that 'the Word became flesh' would have been repugnant to him. The influence of Philo on the Epistle to the Hebrews is well known; the author finds also many Philonic parallels in Paul's writings and some in James.

Dr. Fairweather recognizes that Paul was acquainted with Stoicism, not only with its phraseology, but probably also with its main doctrines.

The fact, however, that Paul employed the Stoic ethical vocabulary does not mean that it was from the Stoics he derived his ethics or his philosophy. On the whole subject of Hellenic influence Dr. Fairweather adopts a conservative attitude. Early Christianity was essentially independent. Hellenism was polytheistic; to the Christian God is one. In Hellenism man seeks God; in Christianity God

seeks man. Stoicism was materialistic, pantheistic, determinist; for the Christian, 'Your heavenly Father knoweth what things ye have need of before ye ask him.' Seneca approached the Christian position as to a future life, though, speaking generally, the Stoic attitude was ambiguous. Stoicism, with no consistent view of moral evil, thinks it can be purified by physical means. To Christianity sin is not a necessity of the world's constitution, but an element of disorder which must be dealt with by a Redeemer.

This thoughtful and scholarly book by one who writes with such authority as Dr. Fairweather is a timely contribution to the study of Christian origins.

ETHICS OF INDIA.

Professor E. Washburn Hopkins is unhappy, not without cause. He has devoted his life to teaching us Westerners with rare skill about the other faiths, and is still forced to see that 'apart from some erroneous familiarity with India's religions there is little known in this country of what the Hindus have thought and said,' and nothing at all about their ethics. And in truth he is not the only one who has sat 'dejectedly' listening to much confident nonsense from the pulpit. Yet Professor Hopkins must admit that the fault lies not a little with the scholars. Does he not acknowledge that when he started out to write his *Ethics of India* (Milford; 14s. net) he believed that he was the first in an untrodden field, though he discovered that Professor M'Kenzie was ahead of him by a few months? Of that work he speaks always with respect, but with a certain genial criticism of its tone and outlook. His own book carries one away by its sheer interest. And it is over great waters that one voyages, and at rich lands that one touches, and a vessel laden with a royal cargo that puts into port at last. This is a full book, written in the right spirit, never fulsome, always sane and balanced, openly critical at places (is there not a shrewd chapter upon Ethical Aberrations?), yet by one who is frankly happy to discover how far his fellow-men have seen, and how high some of them have climbed, and what a wealth of stars shone down on them even in what we take to have been dark and chilly nights. Indeed, in a last chapter, in which he compares the Hindu Ethics with our own, he is quite clear that in some ways they have a wider sweep than ours, and there at least in no way lag behind.

Perhaps as illuminating a little study as one can meet upon the Upanishads is to be found here. Again, a fascinating section of the work is that upon Buddhist Ethics, though there one has the feeling he is less friendly than usual, and rather blackening the shadows. Everywhere as one reads it is borne in on the mind, half pathetically and half proudly, how very long it is since men defined human duty loftily; saw that life is meant to be a straight road, that old, old, ever-recurring metaphor, 'a knife edge of a path to heaven,' how difficult to keep; dreamed of a 'going home' at last, where, says the great Epic, 'there is neither hunger, nor thirst, nor weariness, nor age, nor sin'; and strained to that, some of them, with all their strength and soul. And their difficulties were our difficulties, and their problems were our problems; and to them too, thank God, light enough struggled through to let them see the way, a way how steep and far and hard; yes, but a way that climbed and lured men up.

MANCHESTER, 1925.

The World Task of the Christian Church (S.C.M.; 2s. 6d. net) contains, with two notable exceptions mentioned below, the principal addresses delivered at the Conference on International and Missionary Questions held at Manchester in January of this year. The addresses are the work of recognized leaders of Christian thought and authorities on missionary and social problems. The aim of these quadrennial conferences is to present to each student generation the world-situation in the light of the Christian gospel. This high aim 'Manchester' admirably fulfilled. The speakers were no easy optimists. They do not minimize the immensity and complexity of the problems awaiting solution. In some respects they give an appalling view of the present outlook, but they do not fail to point out the path of hope. If the present troubles are due to the intensity of group consciousness, leading to the creation of hostile groups—industrial, national, racial—the only hope of salvation for the world lies in the emergence of another group which shall unite the members of all the hostile groups, shall bridge the gulfs between them and conserve the values for which each is standing. This redeeming group must be united

by religious faith, for all our human problems are at bottom spiritual and moral. It must find its rallying centre in Jesus Christ and draw its power from His living Spirit. He must be the Alpha and Omega, for it is the Divine purpose to sum up all things in Him. Therefore the aim of His people must be the assertion of His Lordship over the whole life of man.

At the Conference two remarkable sets of addresses were given by Christian leaders of distinction, whose work might well have been published in one volume, as setting forth man's spiritual need and the answer to that need which is given in Christ. The Student Christian Movement, however, has seen fit to publish them separately.

The first is entitled *The God Man Craves* (1s. net), and is a comparative study of some non-Christian conceptions of God, by Principal A. E. Garvie, M.A., D.D. In his three lectures Dr. Garvie deals successively with Confucian and Buddhist conceptions, Brahmanic and Hindu conceptions, and Islamic conceptions, showing how the best elements in these point beyond themselves and find their realization in Christ.

The second set of addresses was delivered by the Bishop of Manchester on *Christ's Revelation of God* (1s. 6d. net). The subjects treated are, What our Lord presupposed, What our Lord taught by speech, and What our Lord taught by action. No attempt is made to argue or to deal formally with difficulties. The addresses are rather of the nature of a manifesto—clear, orderly, compact, and illuminating. For any one in search of a brief reliable exposition of what Christ stands for nothing more satisfactory than these addresses could be suggested.

HERMES TRISMEGISTUS.

In these days when authors and publishers alike are tempted to decide their undertaking of a book by the question, will it sell? it is pleasant to find that a large work of pure scholarship which is unlikely to make a popular appeal, is still forthcoming. The number likely to be interested in Hermes Trismegistus is not large. Those who will purchase for private use four volumes on the subject at a price—if we may judge from the first—of 30s. net, is still smaller. All the more cordially do we congratulate Mr. Scott and his publishers on this very fine and courageous undertaking.

Who was Hermes Trismegistus? Well, there was 'no sich person.' A number of devout philosophical thinkers in Egypt on the one hand, and some writers on astrology, magic, and alchemy on the other, had their teachings issued pseudonymously under what was taken to be a venerable and authoritative name. For in the last resort Hermes Trismegistus was just the god Thoth, who taught Pythagoras, who taught Plato, who taught the anonymous lecturers whose discourses are preserved as *Hermetica*. It would not be worth while for any one to spend a long time in editing the pseudoscientific *Hermetica*. The religious and philosophical *libelli*, however, possess great interest, and to them Mr. Scott devotes himself.

He is engaged on a veritable *magnum opus*, of which only the first instalment is before us—*Hermetica: The Ancient Greek and Latin Writings which contain certain Religious or Philosophic Teachings ascribed to Hermes Trismegistus*, edited, with English Translation and Notes, by Mr. Walter Scott: volume i., Introduction, Texts and Translation (Clarendon Press; 30s. net). The three other volumes promised are to embrace a Commentary (two volumes) and Testimoniæ, Appendices, and Indices.

The writings here translated consist of 'Corpus Hermeticum,' the Latin 'Asclepius,' 'Stobæi Hermetica,' and 'Fragmenta' found quoted in ecclesiastical writers such as Lactantius. The translation is fluent and idiomatic, suggestive of Jowett's Plato. Where the text is corrupt or defective, Mr. Scott's emendations are most happy. The textual criticism reveals scholarship of the first water. So does the informative and most interesting Introduction.

It is quite clear that in the main the Hermetists were Platonists with a dash of Stoicism, touched with the heightened religious fervour which they drew from Egypt. In contrast to the adherents of the Mystery-cults they are not sacramentarians. In contrast to the Gnostics they have no authoritative 'Scripture.' Plato, especially in *Timæus*, is undoubtedly their great master. Traces of Jewish influence are slight, of indisputable Christian influence, non-existent. Yet, as Mr. Scott points out, they may have exercised considerable influence on the Christian Church. Their activity was at its height probably early in the third century A.D., and so their sons or grandsons, although they made no direct import of teaching into Christian doctrine,

did so indirectly by betaking *themselves* to the Church. Hence the *Hermetica* may not be without importance for the development of Alexandrine theology. 'In that sense,' says Mr. Scott, 'it may be said that in the Hermetica we get a glimpse into one of the many workshops in which Christianity was made.'

We shall look forward with eager interest to the appearing of the subsequent volumes of this great work.

BIBLICAL LEXICOGRAPHY.

It is often charged against the critics of the Old Testament that they show too little regard for the Massoretic Text, and are too ready with needless attempts to amend it. Those who cherish a secret respect for the Text as it stands will be strongly encouraged by the efforts of Dr. Israel Eitan, in his *Contribution to Biblical Lexicography* (Milford; 10s. 6d. net), to explain it without recourse to emendation. He discusses many difficult passages, especially from the Books of Job and Proverbs, and shows that the key to certain baffling words is to be found, occasionally in Ethiopic, but very frequently in Arabic. There can be no doubt that many of his suggestions are eminently worthy of consideration. He renders, for example, the perplexing clause in Ec 3^{18}, thus: 'truly God has created them (לְבָרֵם=ם+(א)בר+ל.ל=Arab. لَ, *la*, "truly") to show that they are stupid like beasts' (שׁהם in הם being *stupidity*, and connected with the Arabic *hāma*, 'to run about madly'). No real student of the Hebrew text should miss this book. It is a pity that the proof-reading has been rather inadequate: note on p. 6 linguisitical, occasoin; on p. 13 parrallel; on p. 15 Steinfdorff; on p. 23 isloated; on p. 39 adjedctive, wicknedness; on p. 60 atrificial.

CHRISTIAN APOLOGETIC.

An excellent piece of theological work has been done by the Dean of Divinity of St. Mary Magdalen College in Oxford. He was asked to give a course of four lectures at the General Theological Seminary, New York, and the result will be found in *The Place of Reason in Christian Apologetics*, by the Rev. Leonard Hodgson, M.A. (Blackwell; 5s. net). The author is a little long in getting into his stride, but when he does 'get going' there is no dubiety about his direction or the ground he covers. His general thesis may be said to be that there is no sufficient ground for apologetic, either generally religious or specifically Christian, except in reason. Subjective experience is not sufficient in either case. It is not enough because you cannot distinguish it from the subjective experience of other religions, at least in any final fashion. A religious experience is only validated if regarded in the light of a general religious belief arrived at on grounds of reason. And so with a Christian experience. The writer also considers the claims of Otto's own famous argument from the 'numinous' experience and comes to an unfavourable verdict. The last of the four lectures contains an application of these principles to one actual case, the Person of Christ. Mr. Hodgson shows how in regard to the Christian central affirmation reason and experience weave an argument which is satisfying to heart and mind alike. This is a book of considerable value and great interest. It is pleasant to hear that the writer intends to devote himself to the further development of his argument and to its application in other directions.

CAPITALISM.

A reasoned and detailed attack upon the present capitalistic system is made in *Absentee Ownership and Business Enterprise in Recent Times*, by Mr. Thorstein Veblen (Allen & Unwin; 10s. 6d. net). The title is peculiar, but the writer defines 'Absentee Ownership' as the ownership of means in excess of what the owner can make use of, personally and without help. The line of cleavage in society to-day runs not between those who own something and those who own nothing, but between those who own more than they can personally use and those who have urgent use for more than they own. The conventional contrast between Socialism and Anti-Socialism is obsolete in face of the new alignment of economic forces. The real question is about the use of national resources. The interest of the 'underlying population' (who are deprived by absentee ownership) lies in the maximum output at low cost, whereas the interest of the owners of industry is served by a moderate output at an enhanced price. The argument takes a wide sweep and includes a review of economic history, both here and in America, and an examination of the nature of business and industry. The book is a very able one. It is perhaps not so immediately

impressive as Mr. Sidney Webb's recent indictment of Capitalism. But so good a judge as Mr. J. A. Hobson pronounces it 'the most formidable attack upon Capitalism ever delivered.' This will at any rate help to secure for it a fair consideration.

THE BUSHONGO.

The administration of the vast region of the Belgian Congo has no longer the evil repute under the present King of the Belgians which it had during the later years of the reign of his predecessor. A more enlightened and civilizing system of government is gradually making headway against the century-old native customs of cannibalism, slavery, and heathen superstition. The Congo and its many tributaries have become the hunting ground not only of those in search of big game, but of the explorer and the anthropologist. Among the last named class Mr. E. Torday, a member of the Council of the Royal Anthropological Institute, has travelled over a vast area from the mouth of the Congo to its head waters in the Lualaba, discovered by Livingstone and later traversed by Stanley. Of the most important phases of his journeys Mr. Torday has now published a very full narrative entitled *On the Trail of the Bushongo* (Seeley, Service; 21s. net). This is a remarkable and hitherto unknown African tribe among whom the author lived for a considerable time, thus gaining an intimate knowledge of their early history, their religious beliefs, form of government, manners and mode of life. They believe in a Supreme Being, 'but consider Him an immaterial essence too high above all that is human to interfere with individuals.' This is Mr. Torday's interpretation of their belief. He describes the Bushongo as 'undoubtedly the greatest artists of black Africa; as weavers, embroiderers, carvers in wood and as workers of metal they have not their equals in the whole continent.' Great respect is paid to those who excel in their craft, and everybody without distinction of class strives for proficiency in one craft or another. Surely a native race of which civilization ought to make much in the immediate future.

Evangelism in the Australian Church, by the Rev. George Harvard Cranswick, D.D. (Angus & Robertson; 6s.), is the Moorhouse Lectures for 1923, delivered in St. Paul's Cathedral, Melbourne. The writer modestly describes his lectures as 'the work of a bishop of a rough country diocese, whose life is mostly spent in train, motor-car or buggy, and who is deeply conscious of their defects and of their indebtedness to the inspiration of others, They were written at odd times and in odd places, in railway stations, in trains and in the homes of many Gippsland hosts, rarely, indeed, amidst the conveniences of the study.' Thus criticism is effectually disarmed. None the less these lectures make exceedingly fresh and interesting reading. They are eminently practical, and rich with the experiences of a man who is in the work with heart and hand. The place of the evangelist in the Church, his ministry and his message, the duty of the Church itself as an evangelizing agency, and the presentation of the Evangel, are fully and adequately dealt with. Altogether this is a book which cannot fail to be useful and inspiring to any one who would 'do the work of an evangelist.'

To all who are interested in *What Jesus Read*, the Rev. Thomas Walker, D.D., has done a useful service by writing the book to which he has given that name (Allen & Unwin; 4s. 6d. net). It is essentially an abbreviated version of the book he published not long ago on 'The Teaching of Jesus and the Jewish Teaching of His Age,' of which it gives the substance without the learned apparatus which accompanies it. One part deals with the dependence of Jesus on the Jewish books and thought of His age, and this enables Dr. Walker, in the succeeding section, to bring into striking contrast with it the independence of Jesus. It is an ingenious way of doing justice both to Jesus and to Judaism. The great religious merits of Judaism, often grudgingly or inadequately admitted by Christian scholars, are fully recognized —there is no cheap or shallow attempt to depreciate them, and the originality of Jesus becomes all the more indubitable. It is an impartial discussion with interesting and fruitful results.

The Case for the Central Powers (Allen & Unwin; 10s. 6d. net) is an impeachment of the Versailles Verdict by Count Max Montgelas. As Count Montgelas was co-editor of the German documents relating to the outbreak of the War, his book may be regarded as authoritative from their point of view. It contains a carefully compiled account

of events leading up to the crisis of 1914, with a minutely detailed narrative of the diplomatic exchange of views immediately preceding the outbreak of war. It is highly important that the English student of history should have these documents and statements laid before him. The general reader, however, will be apt to find them somewhat wearisome, and public opinion is not likely to be greatly influenced by meticulous details of what passed in the fateful hours and minutes at the close of July 1914.

The Hundred and Twentieth Report of the British and Foreign Bible Society is a very bulky volume. It is a wonderful record calculated to have the best influence upon the pessimist. The Bible or some part of it has now been translated into five hundred and sixty-six languages spoken by our fellow-subjects of the British Empire. The Society's issues for the year ended 31st March 1924 were eight and a half million copies. Only in five previous years during the Society's existence has it circulated more Bibles. Over 100,000 more English Bibles and 6000 more Welsh Bibles were issued. The Rev. Dr. Kilgour, Editorial Superintendent, states that the outstanding feature in the editorial department has been the issue of complete New Testaments for the first time in no fewer than nine languages.

Those who desire to see the work of the Society treated in a more attractive and popular form than in a statistical Report will find it in a pamphlet of less than a hundred pages entitled *Like Unto Leaven*.

The authorship of Dr. Burkitt is ample guarantee of the quality and value of a book. *The Religion of the Manichees* (Donnellan Lectures for 1924), by the Rev. F. C. Burkitt, Hon. D.D. (Cambridge University Press; 6s. net), is admirably done. The reader may be assured that here he is put in possession of all that is at present known concerning that syncretism which for a time claimed the adherence of the great St. Augustine, and exercised for long a wide influence.

Immigrants and their Influence in the Lake Region of Central Africa, by the Rev. John Roscoe, M.A. (Cambridge University Press; 2s. net), is the second Fraser Lecture in Social Anthropology, delivered in 1923. The lecturer, who has special knowledge of the Uganda Protectorate, gives a brief but interesting account of the social and religious customs of the successive races which have occupied the country.

We have received a new cheap edition, revised and enlarged, of *The Purpose of Education*, by Mr. St. George Lane Fox Pitt (Cambridge University Press; 4s. net). The last two editions appeared with an appendix. The substance of this appendix, together with some further additions, is now embodied in the text.

Much in the spirit of Mr. Montefiore, Rabbi H. G. Enelow offers a fine discussion of *The Theoretical Foundation of Reform Judaism* (reprinted from Yearbook, vol. xxxiv., Central Conference of American Rabbis, 1924). He shows that Reform Judaism has a genuine theoretical basis, and that basis is the religious teaching of the prophets. It is the sworn foe of an immobile and stagnant tradition, it correlates itself with the changing conditions of successive ages, but through all changes its permanent and essential element lies in certain great ethical and spiritual affirmations enunciated by the prophets—affirmations concerning the righteousness of God and His demand for righteousness on the part of men.

In *The Significance of the Agada* (reprinted from Yearbook, vol. xxiv., Central Conference of American Rabbis, 1914) the same Rabbi presents a sympathetic and attractive picture of the Agada (or Haggada) which will be as welcome to Christian as to Jewish readers. Its aims, he tells us, are the spiritual enlightenment, the ethical education, and the moral fortification of the people; and its methods and forms are of infinite variety—legend, fable, parable, proverb, saws; nothing human is alien to it. The Rabbi conclusively shows that the Agadists are the true successors of the prophets and the poets of the Old Testament. There is much that is quaint, even perhaps puerile, in their exegesis, but much also that is profound and original, as when, to illustrate the fellow-suffering of the Holy One with Israel, Is 40[1] is made to suggest that, when the Sanctuary was destroyed, the Lord Himself needed to be comforted. 'Comfort *Me*, comfort *Me*, O My people.' Several interesting excerpts are quoted at considerable length, which let the uninitiated see what the Agada

really is, and how genial, human, and attractive it can be.

Questions at the Cross, by Mr. E. Middleton Weaver (Epworth Press; 1s. net), is an admirable treatment of a great theme. The questions treated are, Why is the Cross central? Why was the Cross necessary? How does the Cross save? and Is the Cross true to experience? The writer's aim is to 'meet actual difficulties presented by Christian people, and especially young people, who know that they have been redeemed, and are experiencing real fellowship with God through Jesus Christ, but who cannot think helpfully of Calvary through the symbols of Hebrew ritual or in the terms of Roman jurisprudence.' The treatment is simple and free from the technical terms of theology. It should prove most helpful to earnest young people in the churches who desire wise guidance in their thinking about the Cross.

Dr. Frank Ballard has long been recognized as a Christian apologist of the highest standing. Many, therefore, will welcome a booklet from his pen on *Christian Truth concerning the Lord's Supper* (Epworth Press; 1s. net). It is written in the interest of Christian union, and deals mainly with the valid observance of the Supper, especially in regard to the ministrant. Needless to say, Dr. Ballard repudiates High Church theories, and argues for the simple practice of the Apostolic Church as revealed in the New Testament.

The Reunion of Christendom (Griffiths; 2s. net) is the second of a series of booklets edited by the Rev. J. H. Burn and entitled 'Addresses on Great Subjects.' Nine short sermons are included in the present booklet—good average sermons, but giving no sustained and adequate treatment of the important subject with which they deal. No doubt the cost of printing has greatly increased, but the price charged here for forty-eight pages loosely bound in paper is apt to strike the reader as alarmingly high.

Messrs. Hodder & Stoughton have published a popular edition of *The Fact of Christ* (3s. 6d. net), by the Rev. P. Carnegie Simpson, D.D., Professor of Church History in Westminster College, Cambridge.

The Inner Circle, by the Rev. Trevor H. Davies, D.D. (Hodder & Stoughton; 8s. 6d. net), is a series of studies of some of the first disciples and associates of Jesus. These were delivered in substance as sermons to the writer's congregation in Toronto, and they are in effect a volume of popular sermons. As such they are excellent. If somewhat discursive they are interesting, scriptural, and full of sound Christian teaching. The writer has a fine gift of imagination and a considerable skill in character painting, and he draws his illustrations from a wide knowledge of modern literature. The general reader will find the book charming, and the hard-pressed preacher will be sure to discover something in it to replenish his store.

Science and Creation, by the Right Rev. C. F. D'Arcy, D.D. (Longmans; 3s. 6d. net), is a little book of quite exceptional freshness and value. It is the writer's conviction that 'the modern scientific way of viewing the history of the world, instead of creating difficulties for Christian thought, not only gets rid of problems which were found insoluble by the theologians of the past, but affords fresh reason for the essential doctrines of the Christian Faith.' This thesis he maintains with great power and attractiveness of statement. His chapters on the Epic of Creation and the Mystery of Life present the most recent findings of science in a nobly imaginative way, and the writer builds on them an impressive argument for the truth of the Christian faith. This is a book that will bear re-reading, for the reasoning is closely knit and every page is packed with good things.

The Psychological Approach to Religion, by the Rev. W. R. Matthews, D.D. (Longmans; 3s. net), contains three lectures dealing with the relation of Psychology to the great subjects of Belief in God, Conversion, and Immortality. The lectures, though brief, are clear and informing; the statements made are careful and well weighed; and the relation of Christian belief to recent psychological investigation is lucidly set forth.

Reviews and Studies, by the Rev. F. J. Badcock, D.D. (Longmans; 7s. 6d. net), consists of a number of papers, most of which have appeared in various theological magazines. They have rightly been deemed worthy of being preserved in more permanent form. The subjects treated are biblical

and doctrinal, such as, to name a few, the Trinity, Modernism, the Transfiguration, the Gospel Miracles, the Cult of the Reserved Sacrament. There is a remarkably full and valuable study of Christ as Seer. In spite of the diversity of matter there is a unity of view-point and harmony of treatment which make the collection an organized whole. And the matter is of the very highest quality.

Outlines of Meditations and Sermons for every day of the month, two from the Morning and two from the Evening Psalms, will be found in *Outlines on the Book of Psalms*, by the Rev. Alfred G. Mortimer, D.D. (Longmans; 9s. net). The aim of the book is to facilitate the use of the Psalms in private devotions, and to aid the clergy in their preparation of sermons on the Psalms. There are in it not a few allusions to patristic literature, but there is practically no recognition of the important critical work which has for long been lavished on the Psalter. The latter part of Ps 19, *e.g.*, is believed to be by David, Pss 42 f. were written by him when he was fleeing from Absalom, and Ps 23 when he was a shepherd boy. From such an unhistorical approach to the Psalter we shall not look for much exegetical light. Dr. Mortimer's standpoint is sufficiently indicated by his remark that the king's daughter in Ps 45 is the Church. As meditations the book may serve a useful enough purpose for those who have no interest in scientific exegesis.

The Rev. J. Russell Howden, B.D., is an admirable exponent of the Keswick school of doctrine. *A Man's Foes* (Marshall Brothers; 2s. 6d.) gives a careful and Scriptural analysis of that trinity of evil, the World, the Flesh, and the Devil, and points the way to spiritual victory. Perhaps the writer tends at times to bring more doctrine out of a text than it really contains, but his expositions are sound and helpful in the highest degree.

The Scottish Church and University Almanac (Macniven & Wallace; 2s. 6d. net) for the present year contains all the usual information taken from the official records of the Church of Scotland, the United Free and the Free Churches of Scotland, the Presbyterian Church of England, the Episcopal, Congregational, Baptist and Wesleyan Churches in Scotland, the provincial Training Colleges for Teachers and the four Scottish Universities.

A second edition, revised and enlarged, has been issued of *Baptism*, by the Rev. Robert Middleton (Marshall Brothers; 2s. 6d. net). It is an answer to the contentions of the Baptists in regard to Immersion and Pædobaptism. The style is popular, and the argument is none the less effective for being spiced with a certain amount of gentle raillery.

In spite of all our modern scholarship, it is amazing how much of the world's classics has never been translated into English. How little of Attār, the great Sufi poet, whom his mighty successor Jalal-ud-din called 'the Soul itself,' is yet in our hands. His Colloquy of the Birds has been available in French for sixty years, but even yet it is not to be had in English. Here, however, is an abridged version—*The Conference of the Birds*, by Mr. R. P. Masani, M.A. (Milford; 6s. net)—of the famous Sufi allegory. There is an introduction of forty-six pages upon Persian Mysticism, which is no doubt necessary for the general reader, and as appendix a brief sketch of Attār's life. But this leaves only seventy pages for extracts from the poem itself, a disappointingly meagre allowance. It is, of course, another picture of the long hard road that lies before a soul that dares to set out on the great adventure, a road that winds its slow way through the seven dreary terrifying valleys. And here again is the old warning. For, of the millions that set out, only thirty, and these worn and spent, attain the goal, to find that they have solved 'the enigma of I and Thou' and have themselves become Him whom they sought. This is a fine introduction to a great Mystic classic.

The Methodist Year Book, 1925, of the Methodist Episcopal Church, contains the official record of all the activities of that most influential religious organization. There is information in it for every pastor, Sunday school teacher, and for every man who is just a plain layman. It contains in its earlier pages portraits of 'Methodism's New Bishops.' They are all notably young men. They wear no distinctive garb, not so much as the clerical collar familiar in this country. There is an uncompromising declaration adopted by the General Conference entitled 'Methodism's Crusade for Peace.' 'War is not inevitable,' it says. 'It is the supreme enemy of mankind. Its futility is

beyond question. Its continuance is the suicide of civilization. We are determined to outlaw the whole war system.'

As part of a plan to write an encyclopædia of Mediæval Jewish Philosophy, Dr. Israel Efros presents, in the form of a vocabulary, the *Philosophical Terms in the Moreh Nebukim* (Milford; 12s. 6d. net). The terms are translated, and sometimes more or less elaborately explained, with occasional allusions to their Arabic or Greek equivalents. To students who are working on this difficult and unfamiliar field the material here provided will be invaluable.

A most delightful and valuable work is *An Episode in the Struggle for Religious Freedom—the Sectaries of Nuremberg, 1524–1528*, by Mr. Austin Patterson Evans, Ph.D., Assistant Professor of History, Columbia University (Milford; 12s. 6d. net). The author unfolds the problem which speedily emerged on the principles of the Reformation, the perplexity occasioned to Luther by the unexpected discovery that every one did not find in Scripture exactly what he himself did. How the question worked itself out in Germany in the sixteenth century is a very instructive study, and Dr. Evans is a most capable exponent.

An admirable paper on *The Philosophy of History*, written for the British Academy by Professor A. S. Pringle-Pattison, is published by Mr. Humphrey Milford (1s. net). It is quite what we should expect from its distinguished writer.

A second edition of *The Theory of Good and Evil*, by Dr. Hastings Rashdall (Milford; 2 vols., 18s. net), has been published. The first edition was published in 1907. The second edition is practically a reprint of the first, but certain corrections, mostly verbal, are incorporated from a copy marked by the author.

Palm Sunday to Pentecost (S.P.C.K.; 5s. net) is a reprint with but few alterations of the concluding part of 'A Gospel Monogram,' by Sir William J. Herschel, Bt., M.A., first published in 1911. It contains the gospel records of the Passion, Death, and Resurrection of our Lord. On the left hand page the texts of the four Gospels are arranged in parallel columns, on the right hand page is the 'Monogram,' a skilful dovetailing together of the various narratives.

Texts illustrating Ancient Ruler-Worship, edited by Professor C. Lattey, S.J., M.A. (S.P.C.K.; 6d. net), is in size a mere pamphlet of two dozen pages. Yet it is an interesting little work of reference, being the Greek and Latin texts on the subject from Homer and Æschylus downwards, thus marking the impetus which such worship received in the days of Alexander the Great; and so on through Republican Rome, the Roman Emperors, the Jews and their Rulers, and ending with the famous passages in the Martyrdom of Polycarp and Pliny's Letter to Trajan. A handy little book.

Professor E. Allison Peers, M.A., is rapidly heaping up benefits upon us. It is only a few months since we were given a fine book on Spanish Mysticism; and not much more since he translated into English for the first time Ramón Lull's 'Book of the Lover and the Beloved.' On that occasion he promised us some more of that fascinating figure's writings. And here already we have his *The Art of Contemplation* (S.P.C.K.; 3s. 6d. net). It is a more difficult book than the other, and Professor Peers plainly ranks it lower. Yet all may not agree in that. This is 'a practical manual, a text-book of method'; its aim is 'to *teach* men to love, to *teach* men to pray.' In its rapt musings on such central matters as the Divine Essence it wades in so far that great tides sweep us off our feet, and the dark grows very dark for some of us at times. Yet there are passages that dimly recall great pages in the Confessions; and others in which will and understanding and memory prompt each other by question and answer to yet more intense devotion, that have a queer thrill in them. Though it is true that here and there throughout the book there is a sense of strain, and that a thin impalpable mist lies over most of it.

The importance of historical fact for the validity of Christian beliefs is the theme of *Christianity and History*, by the Rev. F. W. Butler, Vicar of Brizenorton (S.P.C.K.; 5s. net). It is a closely reasoned essay which is not afraid of very deep waters. We feel that the preliminaries rather dwarf the main point, so that the cogency of the

conclusion is not apparent at the first glance. But it is not a book to glance through.

Mexico in Revolution, by Mrs. Charlotte Cameron, O.B.E., F.R.G.S. (Seeley, Service; 21s. net) is a vivid account of an Englishwoman's experiences and adventures in the land of revolution, with a description of the people, the beauties of the country and the highly interesting remains of Aztec civilization. Mrs. Cameron is an experienced traveller, and she has the true story-teller's gift. Without any pretensions to fine style she contrives to present a living picture of the things she sees and the people she meets. She has also a measure of the historic imagination which makes the past live again, and so her narrative is touched with the ancient glamour of Cortez and Montezuma. In contrast to that we find ourselves amid the grim horrors of present-day revolution of which the writer had her daily share. Altogether this is a most readable book.

The Old Religion in the New Age, by the Rev. G. P. Symonds, B.A. (Skeffington; 3s. 6d. net), contains some score of addresses by one who was a chaplain during the War. They make pleasant reading and are most Christian in intention, if not strong intellectually. They belong to a type of sermon frequently delivered during wartime, but now little heard. Germany is still the dragon, and the cause of the Allies is without qualification identified with the Kingdom of God. This gives the book a somewhat antiquated flavour, and one feels that the world's malady needs a deeper probing and a more radical cure than is here presented. The book would have profited here and there by more careful editing. 'People do not go to Church and Chapel to-day like they went when you and I were boys and girls,' seems a curious sentence to address to ex-service men, and the announcement that 'there is still a debt of £60 on the memorial' cannot possibly be of interest to the reader who does not know what memorial is referred to.

Silent unto the Lord (S.P.C.K.; 2s. 6d. net) contains a series of meditations arranged by Constance M. Whishaw. These meditations consist wholly of brief extracts from religious writers arranged under appropriate headings. The selection is made with taste and care and shows wide reading.

Man and God, by Louisa C. Poore (Stock; 4s. 6d. net), first published in 1920, now appears in a second edition. There are four additional chapters.

Christ the Carpenter and His Trade in His Teaching, by the Rev. Ira Boseley (Stockwell; 3s. net), is sufficiently described in its title. The author has gathered with devout care into this little book all references to carpentry in the teaching of Jesus. The number of these is surprisingly large, though some may seem somewhat far-fetched. The subject is treated in a direct and simple fashion and illuminated with many touches of imagination.

The Path of Discipleship, by Muriel G. E. Harris (S.C.M.; 4s. net), is cast in the form of letters to a young girl friend. The letters have the right ring about them and read as if they were part of a real correspondence. They are affectionate, interesting, vivid, and to the point. They treat of such subjects as Courage, Patience, Temptation, and the like. All are brought to the touchstone of the Cross, and the writer emphasizes the reality of the companionship and help of the living Christ. The counsels given are most wise and good, and are eminently fitted to reveal the joy and brightness of the Christian life. No better book could be placed in the hands of a young girl.

Highways of the Spirit, ii. Prayers (S.C.M.; 2s. net), is an anthology of Bible prayers. It is intended to be a companion to a larger book previously published and bearing the same title, and it follows the same general sequence of subjects. The larger contains readings for meditation, this for prayer. Both are entirely Biblical.

The Theology of the Real, by Mr. R. Gordon Milburn (Williams & Norgate; 10s. 6d. net), is a book of the gad-fly order—provocative in the best sense. Mr. Milburn tries to get down to bed-rock, eschewing all '-isms' and doctrines until a real situation has been studied. We do not expect that he will command general assent. In such a chapter as that dealing with sex problems we should be sorry if he did. At least, however, he always makes us see what are the real problems to which too often we are apt to shut our eyes. The book, we must add, is written throughout in a most charming and interesting style.

The Son of Man: Origin and Uses of the Title.

By the Reverend J. Courtenay James, M.A., B.D., Bournemouth.

The word בֵּן, 'son,' is used in many relations in the Hebrew of the O.T. This subject is itself full of interest, and merits detailed study. The only term to which attention is called here is בֶּן־אָדָם, בֶּן־אֱנוֹשׁ (poetical), בַּר אֱנָשׁ (Aram.), 'son of man.' It may be remarked that בַּר, Ps 2^{12}, should not be rendered 'son.' This word did not belong to the classical language and is found only in late Hebrew. It is true that the loftier poetical dialect of Hebrew had some phases in common with Aramaic. This partly explains why the higher style of O.T. composition exhibits archaic words, which were no longer in general use. No doubt some non-Hebrew terms and idioms were handed down from those primitive times when Hebrew clans stood in closer relation to some Aramæan tribes. It is possible that both בֵּן and בַּר are from the same root בָּנָה, 'to build,' and that it is a case of the liquids נ and ר simply interchanging. The form בַּר in the second Psalm is best regarded as the Hebrew for 'purity,' as in the phrase בַּר לֵבָב, 'pure of heart' (Ps 73^{1}). The verb נָשַׁק has other meanings besides 'to kiss' (*e.g.* Gn 41^{40}, Ezk 3^{13}), hence the Targum rendering 'receive instruction,' the LXX δραξάσθε παιδείας, and the Vulgate *apprehendite disciplinam* (with these the Arabic and Ethiopic Versions agree). A further preliminary remark may be added on the distinction between אָדָם and אֱנוֹשׁ. The former probably means 'blood-coloured,' and is related to אֲדָמָה, 'ground,' hence 'earth-born'; the latter is from the root אָנַשׁ, 'weak,' 'sick,' hence 'frail man'; this word is mostly poetical.

The appellation 'Son of man' in the case of our Lord Jesus Christ is unique and suggestive. The literature on the subject is considerable, often inconclusive and sometimes obscure. Holtzmann's study (*N.T. Theol.* i. 246 ff.), though invaluable in some respects, is open to this criticism. One of the best, most independent, erudite, and lucid works is that of Fiebig (*Der Menschensohn*), who gives much attention to the Aramaic phase of the problem. A summary re-setting of the subject, with perhaps one or two fresh suggestions, may be opportune. The data are so scanty that no definite conclusion can be based on a study of a supposed original Aramaic. The phrase ὁ υἱὸς τοῦ ἀνθρώπου is not found in Greek authors, and would mislead a pure Grecian. The term υἱὸς Θεοῦ is found in inscriptions of the Græco-Roman period as a title of Augustus, and is equal to the *divi filius* in Latin inscriptions (cf. Deissmann, *B.S.*^{2} 166 f.). But υἱὸς ἀνθρώπου is never so found as a title. These facts indicate that, while some appellative and technical expressions of the Imperial age may have been transferred to Christ, the title 'Son of man' did not come from this source. The title, no doubt, had its origin in Semitic literature. It has been said that בַּר אֱנָשׁ was not in use in the Jewish Palestinian Aramaic (Dalman, *Words*, 237; but cf. Dalman, *Dialektproben*, 28). On the other hand, Fiebig (*loc. cit.*) thinks the term was a current Messianic title, which Jesus adopted, expanded, and ennobled. In a general way it may be said that אֱנָשָׁא meant the *individual*, while בַּר אֱנָשָׁא meant the *class* or *community*. This is suggested in the passage 'the remnant of Jacob . . . that tarried not for man (לֶאֱנָשָׁא), nor waited for the son of man' (לִבַר אֱנָשָׁא, Mic 5^{7} (Heb. 6) Targ.). Ezekiel is called 'son of man' (בֶּן־אָדָם) as representative of the people; he is so called more than ninety times.

Historically the term 'Son of man' in the Gospels is chiefly due to Daniel and the pre-Christian apocalyptic literature, especially the Enoch Books. The passage in Daniel, כְּבַר אֱנָשׁ, 'like a son of man' (7^{13}), has been the pivot of much discussion. In the intention of the Danielic author the expression was probably a symbolization of the kingdom of Israel. The Semitic idiom 'son of man' is synonymous with man or an individual of mankind, and in Daniel pictures one in human appearance typifying the ascendancy of Israel. The Jewish apocalyptic writers sometimes read a Messianic meaning into this passage. Israel was the 'son of God,' and the faithful remnant became the representative of the nation. Is this representative of the people 'the Son of man'? It is

not easy to say whether in apocalyptic literature the term means the representative Head of the chosen race, or the whole race of the faithful people. In Enoch ברנשא (chs. 37–71) is applied to the Messiah. Some passages in Enoch may be Christian interpolations, but the term was undoubtedly used Messianically before Christ. As a Messianic title it continued in the expositions of the Rabbis, and is attested by a passage in the Jerusalem Talmud (*Taanith*, ii. 1; cf. *Sanh.* 98, col. 1). It may be said, broadly, that the term 'Son of man' was understood Messianically at the time of Christ's advent, but it was not a current and generally recognized title of the Messiah.

The term seems to have been taken from the apocalyptic literature by our Lord and used by Him as a distinctive, yet non-committal, title. Except in the language of Christ, the phrase is not used as a title in the Synoptic records. In what sense was the term used by our Lord? Probably His hearers concluded that He was that 'son of man' spoken of by Daniel. This idea was no doubt also present in the mind of Jesus; He was 'the son of man' promised by the prophet and expected by the nation. Sometimes, apparently, the phrase on the lips of Jesus meant 'man' in a general sense. The Aramaic בְּנֵי אֱנָשָׁא has often the same meaning as the simple אֱנָשָׁא, 'mankind.' [In Bibl. Heb. and Aram., in the Targ. and Mishna, בֶּן אָדָם, בַּר אֱנָשׁ, and the pl. בְּנֵי־אָדָם, בְּנֵי אֱנָשׁ(א), are generic terms and stand for 'man,' 'men,' or 'mankind' in general; cf. Dn 2^{38} 5^{21}.] The Galilæan ברנש (or בר אנש) is used in the sense of 'man.' Did our Lord so employ the term? Compare the parallel: Mk 3^{28}, *τοῖς υἱοῖς τῶν ἀνθρώπων* and Mt 12^{31}, *τοῖς ἀνθρώποις*. The Aramaic idiom in Mk. ('sons of men' = 'men') is found only here in the Synoptics. Mark is evidently closely reproducing the dialect of Peter, and he keeps to the Aramaic form. Matthew borrows the passage from Mk., but substitutes the usual Greek form. Even in Mt. the Old Syriac (Sin.) retains the idiom, ܒܪ̈ܢܫ ܐܢܫ. The most suggestive passage is in Mk.: Mk 2^{27}, *Τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο*; v.^{28}, *ὥστε κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου*. What is the distinction (if any) between *τὸν ἄνθρωπον* and *ὁ υἱὸς τοῦ ἀνθρώπου*? In the original Aramaic there may have been no verbal distinction. The change of reference, if it existed, may have been assumed by the translator. If our Lord intended to mark a distinction, He could have done so by accent or gesture. This is a case in which for dogmatic reasons, according to many scholars, the title 'son of man' was introduced in the second instance; hence *ὁ υἱὸς τοῦ ἀνθρώπου* = 'man.' The distinction, however, in the Greek text, if not primitive, is in thorough harmony with the general gospel tradition. The Old Syriac (Sin.) rather suggests an original distinction. The reading is curious, yet idiomatic: ܒܪ ܐܢܫ (v.^{27}), ܒܪܗ ܕܐܢܫ ܗܘ (v.^{28}), lit. 'his son he is who is man' = 'is the son of man.' If this distinction did characterize our Lord's utterance, the Greek text very well preserves the original. In this case 'the Son of man' means 'the Man,' that is, our Lord Himself (cf. Swete, *in loc.*). Many modern expositors conclude that 'man' must be understood in both phrases; this view is perhaps the most satisfactory (cf. McNeile, *Mt.* 170). In any attempt to turn the passage into Aramaic, it would not be easy to decide on the original for *κύριος*. The Hebrew would no doubt be אָדוֹן, but what would be the Aramaic? Three terms are found used in the sense required, בַּעַל, מָרֵי, רַבּוֹן (cf. Onk. Gn 49^{23} 37^{19} 42^{30}). For the second see מָרֵי דְבֵיתָא (Jg 19^{22}, Targ.), and for the third, which on the whole is to be preferred, see גַּבְרָא רַבּוֹנָא דְאַרְעָא, 'the man, the lord of the land' (Gn 42^{30}, Targ.). A simple Aramaic rendering of the passage would be something like this: שַׁבְּתָא אִתְיְהִיבַת בְּדִיל בַּר אֱנָשָׁא וְלָא בַּר אֱנָשָׁא בְּדִיל שַׁבְּתָא בְּכֵן רַבּוֹנָא בַּר אֱנָשָׁא הוּא אַף דְּשַׁבְּתָא.

The phrase *ὁ υἱὸς τοῦ ἀνθρώπου* may have been used occasionally by our Lord instead of the personal pronoun. Before illustrating this it may be noticed that a paraphrase may represent our title:

Mt 16^{28}, *ἕως ἂν ἴδωσι τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ*.

Mk 9^{1}, *ἕως ἂν ἴδωσι τὴν βασιλείαν τοῦ Θεοῦ ἐληλυθυῖαν ἐν δυνάμει* (cf. Lk 9^{27}).

To say that *τὸν υἱὸν τοῦ ἀνθρώπου* is a synonym for *τὴν βασιλείαν τοῦ Θεοῦ* is not a sufficient statement. Mk.'s language represents a more primitive conception, in which Jesus was not yet fully recognized as 'the Son of Man' who would come on the clouds of heaven. The form in Mt. indicates a more definitely eschatological outlook, when the coming of the Kingdom of God was synonymous

with the return of 'the Son of Man.' Our immediate point, however, is that, just as *τὸν υἱὸν τοῦ ἀνθρώπου* stands for *τὴν βασιλείαν τοῦ Θεοῦ*, so it apparently stands for the personal pronoun.

Mk 8^{27}, *Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι;*

Mt 16^{13}, *Τίνα λέγουσιν οἱ ἄνθρωποι εἶναι τὸν υἱὸν τοῦ ἀνθρώπου;* (cf. Lk 9^{18}).

From the simplicity and directness of our Lord's speech it is quite likely that He usually spoke in the first person. In the passage quoted Mk. no doubt shows the primitive form of the question. Matthew's introduction of *τὸν υἱὸν τοῦ ἀνθρώπου*, for Mark's *με*, is editorial and Messianic. [It is almost certain that the Christian society interpolated into the early tradition the phrase 'the son of man' where originally the first personal pronoun stood alone. It is doubtful, therefore, whether Jesus did apply to Himself the title 'the Son of Man' as frequently as He is represented to have done in the Gospels. Lietzmann certainly goes too far when he concludes that 'Jesus never applied to Himself the title "Son of Man" at all, because it does not exist in Aramaic, and upon linguistic grounds cannot exist' (*Der Menschensohn*, 85). It is true that the regular translation of בַּר אֱנָשָׁא (בַּר אֱנָשׁ or בַּר נָשׁ) would be 'the man' ('man' or 'a man'), yet 'the son of man' would be a possible rendering. If the Aramæans wished to say 'the son of man,' they surely could have expressed it. Though בַּר אֱנָשָׁא does not appear in the older Jewish Aramaic literature, it is probably sufficient for the N.T. idiom to find בַּר אֱנָשׁ in the Jewish Galilæan and the Christian Palestinian. Though definite data are wanting, it may be assumed that this form = 'a man' was known in the vernacular of Jesus. The unusual Greek *ὁ υἱὸς τοῦ ἀνθρώπου* may have been an over-literal translation of the Aramaic by our Lord Himself (see below). [*Note.*—The Syriac employed ܒܪ in phrases where the idiom would hardly be expected, *e.g.* ܒܪ ܫܢܬܗ, 'son of his day' = 'same day' (Dt 24^{15}, Onk. יוֹמֵיהּ); ܒܪ ܫܥܬܗ, 'son of his hour' = 'straightway' (Mt 5^{13}); ܒܪ ܓܒ ܐܪܟܐ, 'son of the back' = 'backward' (Gn 9^{23}). This suggests the idiom which may have produced the form *ὁ υἱὸς τοῦ ἀνθρώπου*, namely, בְּרֵהּ דְּאֱנָשָׁא, 'his son (who is) of man.' Compare: ܫܘܡܥܗ ܕܝܫܘܥ, 'the fame of him, (which is) of Jesus' (Mt 4^{24}); ܒܪܬܗ ܕܗܪܘܕܝܐܣ, 'her daughter (who is) of Herodias' (Mk 6^{22}). Even the Greek of this passage suggests the idiom: *τῆς θυγατρὸς αὐτῆς τῆς Ἡρωδιάδος.*]

But to return to *ὁ υἱὸς τοῦ ἀνθρώπου* as a paraphrase for the personal pronoun. The old Syriac (Sin.) of the passage quoted above (Mk 8^{27}) may indicate the form of the original: ܡܢܐ ܐܡܪܝܢ ܒܪܢܫܐ ܕܐܢܐ ܗܘ, 'concerning what do men speak about me, who I am?' In Palestinian Targumic Aramaic this may be rendered: מָא אָמְרִין בְּנֵי אֱנָשָׁא עֲלַי מַן אֲנָא. Another passage in which the title 'son of man' was substituted for an original personal pronoun is the following:

Mt 5^{11} . . . *ἕνεκεν ἐμοῦ.*

Lk 6^{22} . . . *ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου.*

The Lucan form can scarcely be genuine, it is not quite suitable to the context. It represents some development of the Christian conception in harmony with the eschatological doctrine.

Our Lord sometimes spoke of Himself as *ὁ υἱός*, and not *ὁ υἱὸς τοῦ ἀνθρώπου*. Thus He spoke when His relation to the Father was in His thoughts. This is characteristic of the Fourth Gospel, but finds expression also in the Synoptics. For example: Mk 13^{32}, *περὶ δὲ τῆς ἡμέρας ἐκείνης . . . οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι . . . οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατήρ.* [Cf. Mt 24^{36}, the plural *τῶν οὐρανῶν*, and the addition of *μόνος*.] Logically the passage should read: 'Concerning that day . . . no one knows, except the Father, not even the angels . . . nor the Son.' Why *ὁ υἱός* and not *ὁ υἱὸς τοῦ ἀνθρώπου* in this instance? 'Not *ὁ υἱὸς τοῦ ἀνθρώπου* but *ὁ υἱός* absolutely, as contrasted with *ὁ πατήρ*' (Swete, *in loc.*). This absolute use of *ὁ υἱός* (found in Mt 11^{27} = Lk 10^{22}; cf. Mt $21^{37f.}$) is rare in the Synoptics. In styling Himself *ὁ υἱός* our Lord may have been influenced by בְּנִי אַתְּה, God's adopted Israel, His representative of world-dominion—an idea focussed in a personal Messiah (Ps 2^{7}). The explanation that *ὁ υἱός* is here employed absolutely of our Lord Himself as contrasted with the Father is no doubt sound theologically, but is there a philological reason lurking in the Aramaic record? In Aramaic *οὐδείς* was probably לָא אֱנָשׁ, 'no man,' 'no one'; hence an expression like לָא בַּר אֱנָשׁ . . . לָא אֱנָשׁ might be read 'not a man . . . not a son of man,' or 'not any one . . . not the son of any one.' This would appear not only tautologous, but quite misleading. [For the construction *οὐδείς*

= לָא אֱנָשׁ, see Dt 34[6] Onk. For אֱנָשׁ = 'any one,' cf. לְאֱנָשׁ דִּילִי, 'any one belonging to me'; לְאֱנָשׁ דִּילָךְ, 'to any one belonging to thee' (*Assuan Pap.* K. 8. 10). *Babl. Tal.* uses אֱנָשׁ in a similar way.]

To attempt to turn the passage before us (Mk 13[32]) into Aramaic can be little more than an interesting speculation. We can never be sure of the idioms employed by our Lord. For οὐδέ . . . οὐδέ = לָא . . . לָא, we may compare לא ישבקינך ולא יחבלינך ולא, 'not will he fail thee, neither (and not) destroy thee, nor (and not) . . .' (Dt 4[31], Onk.; cf. ולא דין ולא דבב, 'and neither suit nor process,' *Assuan Pap.* D. 21. 22). The exact equivalent of εἰ μή is not certain; the common Hebrew is כִּי־אִם. [In our passage Delitzsch gives מִבַּלְעָדַי, a rare compound.] For כִּי־אִם the Targums sometimes employ אֱלָהֵן (cf. Gn 15[4] 42[15], Nu 35[33]), and this is perhaps the most suitable word. [We find also בַּר מִן, *e.g.* לית אלהא בר מנך (2 S 7[22], Targ. Talmud, *ibid.*). The Syriac has ܐܠܐ ܐܢ ܠܐ = אֱלָא אִן = אֱלָהֵן]. For οἶδα the usual Aramaic verb is יְדַע, and the form required to express the sense of our passage is probably יְהוֹדַע (aphel impf., cf. Dn 2[25]). A Judæan rendering of the whole passage would be something like this: בְּרַם עַל־יוֹמָא הָהוּא וְשַׁעְתָּא הָהִיא לֵית אֱנָשׁ יְהוֹדַע וְאַף־לָא מַלְאָכַיָּא דִּשְׁמַיָּא אַף־לָא בַּר אֱלָהֵן אַבָּא (אֲבִי =).

That Jesus employed the phrase ὁ υἱὸς τοῦ ἀνθρώπου as indicative of a present Messiahship must be granted. There were progressive stages in the content of the title to the disciples and probably to our Lord Himself, though doubtless He realized the Messianic reality of His life long before He declared it to His followers. Until the secret of Jesus was revealed to the disciples, they did not clearly connect Him with the 'Son of Man' of whom He spoke. After they understood the secret, they accepted the term as indicating our Lord's exaltation in the 'Coming Age.' We do not know at what period in His life our Lord realized His Messianic office. This was the first stage in a spiritual evolution veiled behind the paradoxical title 'Son of Man.' The revelation of this fact to the disciples—through the announcement of death, resurrection, and exaltation—was the second stage. Though this fact was disclosed to the disciples—the initiated—other hearers still supposed that the 'Son of Man,' to whom He referred, was other than Himself. It is evident that the Messiahship of Jesus is bound up in the use and connotation of this title. The historical problem has really been solved linguistically, and Dalman has shown the linguistic possibility of the title 'Son of Man' in the native dialect of Jesus. It is clear from the records that after Peter's confession our Lord freely used the title to indicate the manner of His coming again. The title is complex and unique, and no single interpretative theory can exhaust its significance. We may summarize these specific lines of connotation and outlook, and say that our Lord used this title (*a*) to indicate a Divine mission—prophetic, (*b*) to suggest a representative character—Messianic, (*c*) to intimate a future ascendancy—eschatological.

In admitting the eschatological use of the title 'Son of Man,' we must not fall into an extreme interpretation. We easily escape the purely historical theory of Strauss, but we may be misguided by the purely eschatological theory of Weiss. Both theories empty many Gospel passages of their true content. That Jesus did use the title in a transcendental sense, in harmony with some apocalyptic anticipations, seems quite evident. 'As the sequel to His death and resurrection He will return to the world again as a superhuman Personality.' We have already intimated that the disciples did not always clearly understand whether Jesus in using this title referred to Himself or to another, whose coming He simply heralded. Some scholars affirm that uncertainty must exist whether Jesus did actually identify Himself with the 'Coming Son of man,' who according to apocalyptic hope would appear 'with clouds of the heavens' (cf. Dn 7[13], Enoch 62[3], *Sib. Orac.* 3[49. 50], *et al.*). It is further affirmed that the early Christian tradition accepted the identification, and this became embodied in the Gospel records. This procedure is simply to play fast and loose with N.T. documents. The modern method of accepting or rejecting as valid utterances of Jesus those which support or discredit personal theories of expositors, is thoroughly unscientific and valueless. Sayings of Jesus, which are sustained by the best textual authorities, are to be accepted even when to modern scholars they may in some instances seem to contradict other utterances of our Lord. No phase of our Lord's life is recorded with so much detail as His trial. It is clear from the narrative that Jesus identified

Himself with the 'Coming Son of Man,' and that He was so understood by His hearers: Mk 14^{62-64} *καὶ ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως . . . ἠκούσατε τῆς βλασφημίας* (cf. Mt $26^{64.65}$; Lk 22^{69}). This utterance clearly referred to the prophecy of Daniel (7^{13}), and probably to the words of the Psalm (110^{1}). Our Lord, therefore, definitely identified Himself with the prophetic Messiah, and it was this identification that settled His condemnation. The historical fact of condemnation for blasphemy is strong proof of the genuineness of this utterance and claim of Jesus. The prefatory words of Lk., *ἀπὸ τοῦ νῦν*, are absent from Mk., and probably due to the Evangelist, who read the humiliation in the light of the resurrection. In any case this Lucan phrase, and Mt.'s *ἀπ' ἄρτι*, must not be pressed literally. The meaning can only be 'shortly'; the 'sitting on the right hand' could not be supposed to begin before the ascension. The *δύναμις* in this passage is apparently synonymous with the *μεγαλειότης* elsewhere referred to (Lk 9^{43}; cf. He 1^{3}). The word *δύναμις* is the correct rendering of גְּבוּרְתָא. Is there any Aramaic connexion between the use of this word in the ministry of Jesus and the cry from the Cross (*ἡ δύναμίς μου, ἡ δύναμις, κατέλειψάς με*) as found in the Gospel of Peter? That the original of our passage was Aramaic is further suggested by Luke's addition of *τοῦ Θεοῦ*, an explanation for Gentile readers. The original may be suggested, but there is no certainty of the exact form: תְּחֵזוֹן בַּר־אֱנָשָׁא יָתִיב לִימִינָא דִּגְבוּרְתָא וְאָתֵי עִם־עֲנָנֵי שְׁמַיָּא.

The 'Coming' of the Son of Man is expressed by the technical term *παρουσία* (Mt $24^{3.27.37.39}$). Perhaps in the Gospels the word was used by our Lord alone. In Mt 24^{3} the term was perhaps put into the question of the disciples by a redactor in the light of Christ's teaching which immediately follows. It is possible that our Lord employed the Greek word, which already had a definite regal significance in the Empire. In the Greek authors the word means 'being present,' rather than 'becoming' or 'arrival' (cf. Herodian, i. 3. 13; Demosth. 674. 24; Diod. Sic. i. 29; Polyb. 23. 10, 14). Its use for the visit of a king is established in the papyri as early as the second century B.C., for instance: *καθ' ἃς ἐποεῖσθ' ἐν Μέμφει παρουσίας*, 'on the occasion of your [King Ptolemy and Queen Cleopatra] visits to Memphis' (Paris Pap. 26^{18}). With this compare: *οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου* (Mt 24^{27}). There is perhaps no known Aramaic substantive corresponding exactly with the Greek *παρουσία*, hence our suggestion that our Lord may have employed the Greek term itself. The Syriac Versions use ܐܬܐ = Hebrew בוא. The Aramaic קרב is not so suitable, though it is employed in the sense of 'arrival' (cf. Ps 110^{1}, Targ.; Dn 6^{21}). If we read the passage idiomatically—'so shall be his coming who is Son of man'—it will suggest the translation with אתא (in the infinitive with suffix) thus: כֵּן יְהֵי מֵתְיֵהּ דְּבַר דְּאֱנָשָׁא.

It must be confessed that no consistent theory has yet been advanced to account for the origin and connotation of the expression *ὁ υἱὸς τοῦ ἀνθρώπου*. To say, on the one hand, that it was simply borrowed from the O.T. and apocalyptic literature, or, on the other, to affirm that it was purely eschatological, is to leave much unexplained. To maintain that Jesus did not use the phrase at all, and that it was the invention of the later Christian society, is to wreck textual authority and empty many Synoptic passages of all significance. The problem is not solved by any knowledge of Aramaic, though valuable suggestions have been made in this field. We learn that the form בַּר אֱנָשׁ became current in Galilee in the second century A.D. This is testified by passages in the Jerusalem Talmud. It is probable, though definite proof is wanting, that it was current much earlier (cf. Fiebig, *Der Menschensohn*, 33–36, 59 f.). It is to be presumed that there was some Aramaic expression having the precise meaning 'the son of man' [cf. Hilgenfeld, *Z. f. Wiss. Theol.* 1897, p. 475]. Just as בַּר יוֹנָא is 'son of Jonas' in Aramaic, so בַּר נָשָׁא is 'son of man.' Our Lord needed a personal appellation which would sum up His relation to God and to man, to the present and the future. Here was at hand a phrase in Aramaic which already involved certain vague Messianic conceptions. There is perhaps no better solution of the problem than the direct affirmation that Jesus intentionally translated the elastic בַּר נָשָׁא in a rather over-literal fashion, and Himself introduced into the Gospel tradition the somewhat mystic, yet very suggestive, Greek expression *ὁ υἱὸς τοῦ ἀνθρώπου*.

It is possible that the title 'Son of Man' veiled some inexpressible knowledge and experience of

our Lord. It was the Messianic self-consciousness of Jesus that created the events of the ministry. But this Messianic self-consciousness of Jesus was probably a secret into which the disciples never truly entered. And since the life of Jesus must be reconstructed on the ground of the character and momentum of His self-consciousness, it follows that this reconstruction is impossible from the tradition of men, who never fully realized the nature and purpose of that self-consciousness. No re-arrangement of Mk. or of all the Gospels could produce a consecutive history of the life of Jesus. Mere critical questions, therefore, have little value in gaining for us a clear view and outline of the real progress of Jesus in the fulfilment of His mission. The vital problem has its centre in the conception which Jesus had of His own Messiahship, and with this is bound up His conception of the Kingdom of God. We are not chiefly anxious to get an answer to the question, 'Who do *men* say that I, the Son of man, am?' nor to the question, 'Who do *ye* say that I, the Son of man, am?' But the question to which most of all we desire an answer (if we may put a new question into the lips of Jesus) is this: 'Who do *I* say that I, the Son of man, am?'

In the Study.

Virginibus Puerisque.

What a Pity![1]

'Know you not that you are the temple of God.'—1 Co 3^{16}.

You've been hearing about St. Paul's, haven't you, and the fuss they are making about it up in London? And no wonder they are all so scared! For St. Paul's is such a wonderful place. It's so huge, for one thing. Why, your church would only make a kind of porch for it. And such great men are buried in it—Nelson and Wellington among them. And there's the Whispering Gallery, that eerie kind of place, and the great splendid dome, and above all the gold cross glistening in the sunshine. London is proud of many things. But there are very few of which she is prouder than her glorious cathedral. Little wonder when they buried Wren in it, the man who had thought it all out and built it, they cut those words above his grave, 'If you want to see my monument, look round you.' For it was a marvellous thing he did.

And now it is in danger. Something must be done, or else, not at once, and not in a few years, but some time soon, it may all crash and rumble down with a long roar into ruins. Something must be done! But they are not just sure what it should be! One thinks this, and another that, and yet another urges something else would be far better. And the people are getting fidgety. You know how you felt that day Mother was taking you to something dreadfully exciting, and on the way she met a friend, and they talked, and they talked, and they talked. 'She's coming now,' you thought. But no! they began all over again. And you couldn't keep still, were just itching to get on; pulled at her hand, but she didn't notice; spoke, but she paid no heed. Well, the people are like that. 'Oh, don't waste time talking, but do something,' they keep saying, 'or by and by St. Paul's may tumble down.' But, after all, what is it all about? And what's gone wrong? Such a wee thing, you and I would think.

That vast dome is very, very heavy. Wren knew it would be so, and that the ground beneath is soft. And so he had great pillars built to hold it up. You remember when Dad took you to the football match, or was it to see the Prince of Wales pass? Anyway, there was a crowd, and you were too small to see over. And so Dad swung you up on his shoulder, where you could see splendidly. But every now and then you asked him if you were not getting heavy. And he laughed, and said he could carry you all day.

So the pillars should have been able to hold up the dome quite easily. But some one scamped his work. They look quite solid, these huge pillars, as if made of solid stone as they were meant to be. But they are not! The outside is quite solid. But within there is only a mass of soft rubbly stuff that is crumbling a little. And that is what is

[1] By the Reverend A. J. Gossip, M.A., Aberdeen.

causing all the bother. Isn't that a pity? And doesn't it seem stupid. They took such pains to build a glorious thing, and, just for the lack of a very little more pains, it may all be spoilt. The Cathedral is splendid, the dome is splendid, everything is splendid. But because the pillars were scamped, everything may be lost. That is what often happens.

Suppose you were playing a football match against an older and heavier team. And suppose you played up well, even scored indeed; and then during the last five minutes tired and let them score and score again, and win after all. That would be a pity, to play so well, and lose for lack of such a little more.

Or you remember that night you couldn't get a sum to work out right, tried and tried, got all inky and smudged and mixed up. And then at last you got it. But you were so tired and sleepy by then, with your eyes half-shut, that you wrote it out in a hurry, didn't take it down right, and got no marks after all. What a pity, to lose all your pains for lack of such a little more!

But there is worse than that! Long, long ago God thought of something splendid, of just about the nicest thing even He ever thought about. It was to be a boy (or was it a girl?). Anyway it was to be a splendid girl, or a splendid boy, just the nicest even God could make. And He planned a strong little body for him. Or perhaps it wasn't very strong. She was to be a cuddly wee kind of girl. And He thought out such a merry laugh for him (or was it her?) and such happy sunny ways. Every one was to like her (or was it him?). I am so stupid I can't ever remember though you have told me twice already. And God worked and worked and worked for, oh, so long! And at last it all came true! And there was—*You*. For you were the boy or you were the girl. But oh, what a pity, something surely has gone wrong! Are you as nice as you were meant to be? Aren't you a wee bit tempery, and cross and sulky? Aren't you a little grabby and selfish now and then? Here was a Temple that was to be so lovely; and God took such pains in the making of it. And is it all going to be spoiled because the little bit of work left for you to do is being bungled? What a huge pity that would be!

Oh well, you say, it's only temper, only a little thing that doesn't matter, a flash and it's over. I know. But think of this. One wise man tells us this about St. Paul's. You know what an inch is? From the tip of your finger up to the first joint, or even the second, isn't very far. Well, that's an inch. And, if you could make that into a thousand pieces, none of them would be very big. Even three of these wee bits would be quite small, all three of them together. Well, this man tells us—and I suppose he knows—that all that is the matter with St. Paul's is really that the pillars have given three-thousandths of an inch. And all this fuss has started over that! I know that it's a flash of temper, and it's over. I know that it's a case of sulks, and then the sun comes out. A wee thing, yes, but it's spoiling the whole Temple. And we must put it right at once, or it may all rumble down.

The wise men aren't quite sure what is best to do about St. Paul's, and who could mend it best. But we know where to go, and are quite certain who can help us most. We'll go to Jesus Christ, with those clever hands of His that could straighten what had bent crooked, and heal whatever had gone wrong. And we'll tell Him we have made a mess of things, that we are cross and tempery and selfish, that the bit of the Temple we were left to do is all quite spoiled. And He will put it right for us. But—we must lose no time.

Entertaining Angels.[1]

'Be not forgetful to entertain strangers; for thereby some have entertained angels unawares.'—He 13^2.

We all like to be visited by friends from time to time. We look forward to seeing them because we know their ways and they know ours, and when they arrive it is such fine fun recounting to each other all that has happened to us since last we met.

But our friends were not always friends. At one time they were strangers to us. So it is that now and again we meet people whom we know perhaps only by name. But, having met them, we seem to like them. We are glad to have them with us in our homes, and we do our best to make them happy. Little by little we win each other's confidence as we come to know each other better. Perhaps we are drawn to them because we admire their conversation; or perhaps we like the way in which they always play the game. Soon we know that our world is better just because they

[1] Rev. James Nicol, Tealing.

have a place in it. We feel that it has been good for us to have met them and made friends of them. It would seem as if they have come into our lives as messengers bringing us good things—surely, that is to say, we have been entertaining angels unawares.

One day a man was sitting at the door of his house, which happened to be a tent. It was very hot, for it was noon in an eastern land, and, besides, he was an old man—so he was resting. Suddenly he saw three men, strangers to him, approaching him. They had fine faces, open, bright, and frank, and they carried no weapons of war. The old man rose to meet them and give them a welcome. He bade them be seated, he refreshed them, and advised them to rest. And then, later on, this kindly host, whose name—of course you knew it right away—was Abraham, discovered to his great surprise and to his great joy that the men were angels. That was a fine discovery to make—Abraham had been entertaining angels unawares.

Again, one of the old Latin poets tells us a similar story. In a little humble cottage lived an old couple, who, had they been modern folks, would have been called, I am sure, Darby and Joan, but whose Latin names were Philemon and Baucis. They lived very good lives, and their home was always so neat and clean, that they were never ashamed to welcome any visitor. One day they had a stranger at their door, whom they entertained as well as their humble lot would allow. Then they learned that their visitor was no less a person than one of the gods. Unknown to them, they had been entertaining not an angel, but a god.

The usual guests whom we welcome to our homes are common, ordinary people. But now I want you to think of other guests whom we receive into another kind of home—the home of our minds. Into our minds each one of us often asks certain guests to enter, and these guests are our thoughts. Now, when Abraham and that old couple of whom I told you welcomed their visitors to their homes, they were pretty certain that they would do neither their homes nor themselves any harm. Had the strangers been wicked-looking men, they would have let them pass. So, before we invite any thoughts to stay with us, we shall be very wise, first of all, to make certain that they will not do us any harm. A beautiful thought or idea we recognize at once, and we are glad to have him. We talk with him, we consider him, and we come to like him. He grows upon us. We like to think how good a guest he is. There once lived in Australia a Scots minister named John F. Ewing. His mind was a home where he entertained as guests many beautiful thoughts. As a result he so loved little children that, when he died, the little ragged urchins of Toorak could scarcely, for tears, lay upon his grave the wreath they had given their pennies to buy. And then it is told of another man who loved boys and girls, and who in return was loved by them, namely, of Henry Drummond, that 'his life was the home of fair visions and noble thoughts and courteous, kindly deeds.' These men, during their whole lives, were entertaining angels, although perhaps they did not know it, and so to others they became beautiful and lovable. So, when we entertain such visitors as these fair and good thoughts in the home of our minds, we are, even if we do not know it at the time, entertaining angels, for surely these are messengers from God.

Now I want you to think of the great difference these guests make to us. Visitors always leave some impression upon us. We feel that life is not just the same as it was, the difference being due to their presence with us. But when our guests leave us, they too are different. They have been talking with us, playing with us, learning from us, and, perhaps, copying us. So they must be different. Therefore, when these beautiful and noble thoughts leave us, they cannot but be different. They came to us as messengers of God, and it is our business to send them on their way to keep doing God's work. But how do we do this? A man called Watts, at one time when things must have been looking fairly black for him, welcomed to his mind the thought called Hope. He only knew that at that time it was a thought worth welcoming, and he found that the more he entertained it in the home of his mind, the brighter his outlook became. Then it occurred to him that that was a thought worth giving expression to that others might benefit from it, and so he took his brushes, for he was a great artist, and painted a famous picture which all the world knows and loves, the picture to which he gave the name of 'Hope.' The great thought, at first a stranger, had come to him as a messenger from God; it lived in the home of his mind for a time. Then, when his guest left him, Watts himself was a better man, and the guest went on still to do God's work in giving to the

world the great lesson the artist himself had learned.

So it is in other spheres. To the poet's mind there comes a beautiful thought which remains his guest for a while, and when that thought leaves the poet, it is not simply a thought, but a thought clothed in the finest of language. Thus, one poet, thinking of God's great goodness, wrote the 23rd Psalm, while others speak to us of the grandeur of the world around us.

It is to visitors such as these that I would ask you to open the door of your minds now. It was not all chance that Abraham's visitors turned out to be angels. Abraham knew at once that they were good and honourable men; nor was it all chance that the old Roman couple I told you of happened to entertain a god. They must have had an idea that he was a person of good intentions. We are always seeing certain visitors approaching the door of our minds—these thoughts and ideas which come to us from time to time. Yes, and we all judge fairly well the character of these visitors. If we open the door of our minds to the pure and noble thoughts, we shall find that they have come as messengers from God to do us good. Let our minds then be 'the home of fair visions and noble thoughts,' as Henry Drummond's was, and when our guests leave us they will not leave us poorer but richer. We shall know then that we have been entertaining angels unawares. And, more than that, although these guests of ours, when they leave us, may not take the form of a great picture or a beautiful poem, what does it matter if they are observed to be courteous words and kindly deeds—for that is what our thoughts are when they leave us, no longer thoughts but words and deeds.

The Christian Year.

Easter Day.

Joy.

'That my joy might remain in you.'—Jn 15^{11}.
'And your joy no man taketh from you.'—Jn 16^{22}.

1. *The Note of the Church's Festivals.*—The three great festivals of the Christian Church are those which celebrate the birth of the Son of God into the world, His victory over death, and the descent of the Holy Spirit. What was the significance of this choice of the three great days on which we are bidden by the Church to be joyous and thankful? What were the three great festivals of the Jewish year? They were the Passover, the Feast of Weeks, and the Feast of Tabernacles. The first of these fell at the vernal equinox; the second at the end of the early Eastern harvest; the third at the end of the vintage. They seem to be old agricultural festivals, made more sacred by being connected with great events in the national history. This is the history of most religious festivals all over the world; they are connected with the seasons of the year and with cherished memories in a nation's history. 'They joy before thee according to the joy in harvest,' says Isaiah, 'and as men rejoice when they divide the spoil.' We ourselves have felt the want of a day to celebrate the joy of harvest, and as our harvest falls in the Church's dead season we have established everywhere an unauthorized festival in the autumn, which, in the popular estimation, ranks with the great days of the Church's calendar.

Easter, too, is popularly regarded as a spring festival. We decorate our churches with spring flowers; while Christmas has a peculiar character as the feast of family affection, the festival of home—a word so dear to us all. But the Church was guided by other reasons in choosing her three great days. They commemorate the three stages in the redemption of mankind, and the foundation of Christ's Church. There are no more majestic passages in the New Testament than the opening verses of the Epistle to the Hebrews and the Prologue to the Gospel of St. John.

The glad tidings of great joy were of joy that sprang out of pain, loss, and disappointment. That is really the keynote of the Epistle to the Hebrews; the Fathers to whom God spake through their prophets in times past had all their dearest hopes disappointed. They saw Israel conquered and enslaved. They died in faith, not having received the promises, nor were the promises ever fulfilled as they hoped.

The Christian Church was born amid the death-throes of Jewish nationalism. All the hopes which the patriotic Jew associated with the name of David, and the hope of a Messiah, had to be surrendered before he could accept the true Son of David, the true Messiah, as his lord and king. He dreamed of a great conqueror. 'Gird thee with thy sword, and with thy thigh, O thou most mighty.' That was the dream; and the fulfilment was a

Babe lying in a manger. If we turn to Easter we find the same thing. Easter celebrates the victory of Christ over death. But was not this also a joy that sprang out of bitter sorrow, again following cruel loss and disappointment? The joy which the Mother of Jesus felt when she saw her Babe was a joy which had its roots in the pains of childbirth. The joy which she felt when she saw Him, or heard that others had seen Him after His resurrection, was a joy that had its root in a deeper pain. The sword had pierced through her very soul when she saw her Son dying on the cross.

Our third great festival has the same character. 'It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you.' Think of the desolation which the disciples felt when they had lost their Master for the second time. He had gone away, leaving them lonely. And then came the gift of the Holy Spirit to take His place, never again to leave them. That is what our Lord meant when He said, 'I will see you again, and your heart shall rejoice, and your joy no man taketh from you.' Now, it is no accident that all our great festivals should have this character. Not joy simply, not mere light-hearted rejoicing, like the joy of harvest, or as men rejoice when they divide the spoil. Each commemorates a joy that sprang out of the heart of a sorrow; a birth after travail pangs; a resurrection after a bitter death; a new kind of intimacy after a tragic parting. This is always the character of Christian joy. It is the deepest secret of Christianity.[1]

2. *Christ's Joy.*—But we know more about this joy. It is not only joy after pain. It is Christ's Joy. The world has never been able to understand the joy of Jesus Christ or even to believe in it. The general world and the Church alike have known Him as the Man of Sorrows, and it would surprise and shock many good Christians to hear Him spoken of as the joyous Saviour, as the Man of joy. In fact, that larger, deeper element has been overlooked because it was both too deep and too unearthly for the superficial eye.

The favours of fortune, the flatteries of ambition, the caresses of wealth had no place in His daily path. Externally it was such a life as the least favoured of mortals would not change for his own. Externally it was a rough, hard, bare, pinched life with no bright colours on its face, and no romance to paint its sky. And yet underneath all that was a very heavenful of what He called joy, as much deeper than pleasure as the ocean is deeper than a pool. His joy was the wonderful thing in Christ's life. A river of satisfaction clear as crystal, running to ceaseless music and never running low. His one wish was that all whom He loved might have it. 'That my joy might remain in you.'

Was Christ's joy part of the mystery of His divine nature and therefore beyond human comprehension? No: it could not be altogether that, or He would hardly have prayed that we might be sharers in it. Indeed, He Himself has told us in part what it was and whence it came. First He walked continually in heavenly places. This earth was to Him a part of the Father's house, and in the very presence of the Father He lived and moved and had His being.

No less certain is it that He had an inexhaustible source of joy in the grandeur, depth, and infinite fulness of His own sweet human love. His love for the disciples whom He trained. His love for the multitude whom He taught. His love for the sinners whom He pitied and forgave. His love for the diseased and sorrowful whom He healed and lightened of their woes, and for every child of man on whom His eyes rested. Men were all more or less dear to Him and lovable, and His heart was a fountain of pity, sympathy, and yearning affection.

3. *Our Joy.*—Christ longed above all things to give His joy to the men whom He had chosen, and, in fact, to all who should hereafter call Him Master. He regarded it as the highest attainment of the Christian, and a possible attainment of every Christian life.

There is everything in our Christian faith to make us glad if we truly hold it and do not merely think we hold it. It speaks to us through Christ's lips in uniformly cheerful tones. It asks the weary to come into its rest. It tells the anxious that all their cares are in God's heart. To the young it promises immortal youth, to the old renewal of hope and everlasting strength. To those who have failed it whispers of coming victory, to those who have been broken and bruised by sin it speaks of forgiveness and recovery. To all who are working to make the world better it sings infinite good cheer, and to those who are dejected because of the world's sadness and woes it sounds always the same clarion note of better things, and to all of us it keeps on affirming through every doubt that the world is God's world, and He loves it and never leaves it,

[1] W. R. Inge in *Christian World Pulpit*, cv. 1.

and all must be well in the end. That is the joy which Jesus gives, and no man can take it from us. There is nothing else of which that can be said. Most things are precarious enough. Happiness comes and goes and never stays long. Pleasures are the hobby of a day or the fashion of a season. Reputation and honour are at the mercy of every popular wind that blows. Wealth goes when death comes, if not before. But the joy which Christ gives is secure as heaven itself. No freaks of man or changes of fortune can touch that. It is hid with Christ in God beyond the reach of harm.[1]

FIRST SUNDAY AFTER EASTER.

The Potencies of Faith.

'For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.'—1 Jn 5[4].

This was the text which moved William Penn, Mr. Boreham says. When William Penn was managing his father's estate at Cork, the Quaker, Thomas Loe, came there, and Penn attended his meetings. 'It was in this way,' he tells us, 'that God, in His everlasting kindness, guided my feet in the flower of my youth, when about two-and-twenty years of age. He visited me with a certain testimony of His eternal Word through a Quaker named Thomas Loe.' The text at that memorable and historic service, like a nail in a sure place, fastened itself upon the mind of the young officer. Thomas Loe preached from the words: 'This is the victory that overcometh the world, even our faith.'

The victory that overcometh the world! What is the world? The Puritans talked much about the world; and Penn was the contemporary of the Puritans. Cromwell died just as the admiral, Penn's father, was preparing to send his son to Oxford. Whilst, at Cork, Penn sat listening to Thomas Loe's sermon on the faith that overcometh the world, John Milton was putting the finishing touches to *Paradise Lost*, and John Bunyan was languishing in Bedford Gaol. Each of the three had something to say about the world. To Cromwell it was, as he told his daughter, 'whatever cooleth thine affection after Christ.' Bunyan gave his definition of the world in his picture of Vanity Fair. Milton likened the world to an obscuring mist—a fog that renders dim and indistinct the great realities and vitalities of life. It is an atmosphere that chills the finest delicacies and sensibilities of the soul. It is too subtle and too elusive to be judged by external appearances. In his fine treatment of the world, Bishop Alexander cites, by way of illustration, still another of the contemporaries of William Penn. He paints a pair of companion pictures. He depicts a gay scene at the frivolous and dissolute Court of Charles the Second; and, beside it, he describes a religious assembly of the same period. The first gathering appears to be altogether worldly: the second has nothing of the world about it. Yet, he says, Mary Godolphin lived her life at Court without being tainted by any shadow of worldliness, whilst many a man went up to those solemn assemblies with the world raging furiously within his soul![2]

To the spirit of evil there is always opposed, in unceasing conflict, 'whatsoever is born of God.' All spiritual aspiration, all moral passion, all endeavour after righteousness, all sacrifice for human well-being are born of God. The inspiration and strength of all these moral and spiritual energies is faith, which is the first-born of God within the soul. Faith, then, faces the world, and it overcomes. It has three potencies: first, the potency of vision; second, the potency of venture; third, the potency of victory.

1. *Faith as Vision.*—By vision is meant a perception of truths hidden from unenlightened eyes. Faith is contrasted with sight, which beholds the outward world of light and order and beauty. It is contrasted with knowledge, which is the mastery of the facts and laws of the visible world, and of the data of universal human experience. Faith is not to be contrasted with reason, for faith should be both reasoned and reasonable. But it rises above a mere intellectual apprehension of, an assent to, moral and spiritual truth. It has an environment of which multitudes are not aware, and a consciousness of a Personality whose shadow some men have never seen upon the path. Faith is an impassioned consent of the soul in its prospect of the spiritual world.

Now the strength and force of faith as vision depends upon the range of the horizon. Some men have faith only in righteousness. They believe that we live under the governance of immutable moral laws. They deny that victory lies with the big battalions. We have never lacked these believers in righteousness. In the autobiography of John

[1] J. G. Greenhough, *Sunset Thoughts: or, Aftermath*, 55.

[2] F. W. Boreham, *A Handful of Stars*, 9.

Stuart Mill, in the penetrating portraitures of George Meredith, in the high and serious writings of John Morley, we have the steadfast assertion of a faith in righteousness, solemn, austere, controlling. There are men who have attained to no other faith, but they stand among us clothed upon with integrity and fidelity.

There are others who believe in the unseen. Faith in righteousness is merely a conviction of the supremacy of moral law. Faith in the unseen is an assurance that the world is not only under a reign of law, but is a part of a spiritual order. It is a belief not merely in such things unseen as love and truth, but in forces invisible which bear in upon men's spirits and affect their destinies.

Among them there stand Emerson with his illuminating and inspiring aphorisms; Matthew Arnold with his pathetic poems, instinct with the awe of the eternal; and Browning who, as a believer in the revelation of God in Christ, strikes with a more steadfast constancy the note of certainty and of confidence in the unseen.

The highest reach of faith is to believe in a living God. That was the faith which distinguished the Hebrew from all other races, and gave him the spiritual leadership of the nations. That faith was consummated in the revelation of Jesus Christ. That disclosure of God in Christ may be realized if we think of a man moving within the darkened room of a man sunk in a deep slumber. When the sleeper awoke he was dimly conscious that another personality was not far from him, and he heard the coming and going of his breathing. As he arose, he listened intently as a soft footfall fell upon his ears. As he stood still in wonder a whisper seemed to vibrate softly upon the air. But he found the message of the whisper difficult to understand. Suddenly the shutters which darkened the room were flung back, the light streamed in, and he saw the face of one who looked upon him with infinite love and desire. It was he who had awakened him from his sleep, and was now eager to hold him in his embrace. 'He that hath seen me hath seen the Father.'

2. *Faith as Venture.*—Every man who has the vision passes on to make the venture. Even the man who believes in righteousness takes all its risks. He stakes his course and career on the certainty of the supremacy of righteousness in the world. The man who believes in the unseen makes the venture of resisting the coarse allurements of sense. He disdains the gratification of a callous greed or a sensual pleasure. But the man who has the vision of God makes more daring ventures. Like Abraham he goes out not knowing whither he goes.

In the simplest experience, and at every stage of life, the vision of faith passes into the venture. Principal Fairbairn, of Oxford, has described the venture of faith by recalling a reminiscence of his early childhood. 'As a little child I have trembled to cross at night the courtyard of a lonely country mill. Every little object that moonlight or starlight revealed to me in other than natural proportions was a source of fear, and seemed to hide shapes terrible to childish flesh and blood. But if my little hand was laid in the large hand of my father, I could cross the courtyard as gleefully and carelessly at night as at noonday.'

Many days of our life call for this venture. But there is one hour in which our vision passes on to its supreme and transforming experience. That is the hour on which a man, through faith in Christ Jesus, ventures his soul and its keeping, with his life, and its ordering, to Christ as Redeemer and Lord.

3. *Faith as Victory.*—The faith which is vision is not only venture in the critical choices of life, but it is victory throughout all the course of our years, and in the quiet level of every day's need. This does not mean that all our days will be a procession of triumph. It does not declare that the hopes of every loyal heart will be openly realized, and his testimony vindicated. There are times when 'the world' and its defiant powers of evil have their 'hour' and seem to prevail. That is the meaning of 'the trial of faith,' and to live in the world is a constant trial to every man who believes. But when faith endures the trial, it not only gains the victory, but it is the victory. Esther goes into the king's presence saying, 'If I perish, I perish.' She might have perished in her loyalty to God, but as she went in her faith was victory. The three Hebrew children went into the furnace of their affliction. Their victory was not achieved in the hour of their deliverance, but in the moment when they refused to bow the knee and accepted the penalty. The early martyrs who were slain in the arena seemed to have trusted God in vain. But even dull Roman consciences began to understand that these trembling men and women, who stood with uplifted eyes as they awaited the onset of the lions, were more than conquerors through their faith. The only peril of the believer is that which

Jesus anticipated when He said, 'I have prayed for thee that thy faith fail not.'[1]

SECOND SUNDAY AFTER EASTER.

Discouragement.

'He shall not fail nor be discouraged.'—Is 42^4.

In a hundred different ways discouragement of one kind or another thrusts its gloomy shadow across our path and chills our brightest days. Yet discouragement is about the hardest thing in the world to explain. Difficulty meets you squarely in the face, but discouragement haunts you. It is a kind of mental malaria, an insidious disease of the mind, sometimes chronic, sometimes acute, which poisons the will and paralyses its energies. That is what makes discouragement so often the vestibule of temptation. The discouraged man is ready to accept any relief, to take advantage of any open door that will deliver him from the intolerable pressure upon his soul.

In the old monasteries of Europe there was a species of mental or spiritual disease prevalent among the monks which was known by the name of *accidie*. In the Middle Ages this sin of *accidie* was so common that one of the fathers, Cassian, wrote an elaborate treatise upon it. What is accidie? Cassian defines it as disgust of soul or weariness of life.

There is no doubt a good deal of discouragement which is temperamental. Some people are born into the world at an angle at which they see everything under sable clouds. While they do no doubt serve a good purpose in restraining the unbalanced enthusiasm of sanguine people, at the same time they have a good deal to answer for in the way of adding to the depression of the world. But the sanguine temperament brings its discouragements. It is also true that a good many of our discouragements are dyspeptic in their origin. A little open-air exercise will do more than a religious service to chase away the blues for a good many of us. But the trouble with all this type of discouragement is that it is a contagious disease.

On the other hand, we must not forget—as indeed who can?—that there are a great many real discouragements in life which tax the faith and endurance of the bravest soul. They tax a man's grit and grace. There is no more striking example of a business discouragement which was so overcome that it became a positive blessing than that of Sir Walter Scott. When at the age of fifty-five he found himself a ruined man, through the failure of his publishers, he wrote, 'I feel neither dishonoured nor broken down by the news I have received. I have walked my last in the domain which I have planted, sat for the last time in the halls which I have built; but death would have taken them from me if misfortune had spared me.' We know how that spirit conquered. From the magic pen of the great writer flowed that marvellous series of works the profits of which not only bought back Abbotsford and enabled him to pay his creditors to the last penny, but created for him a deathless name in literature.

This reminds us of the *hidden blessings of discouragement*. It is a good thing for a man or woman to be thoroughly discouraged once in a while; and that for several reasons. First of all because discouragement is an excellent discipline in *humility*. Discouragement is the great antiseptic of all conceit.

Discouragements not only train us in humility, they test and develop the will. It is not enough to say that discouragements are inevitable. The truest view is that which sees them as a necessity as well. Some men are like drums, you never hear of them until they are beaten. The greatest things in life—the great thoughts, the great discoveries, the great philanthropies—have been nurtured in sorrow, wrought out through discouragement, and finally established with smiles. Yet in order that this may be so we must remember that it is one thing to have discouragements, but quite another thing to be discouraged. How, then, are we to overcome our discouragements in life?

1. Remember that *discouragement can never be to the man of faith a permanent condition*. A distinguished man of science once said that whenever in the course of his researches he encountered an apparently insuperable obstacle he invariably found himself upon the brink of some new discovery. For every soul beset with discouragements there is the Psalmist's words, 'Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God.'

2. *Remember* in hours of discouragement the *things that encourage*. Learn to see the things we can credit ourselves with before the mercy-seat of God. Learn, before all else, that while our dis-

[1] W. M. Clow, *The Evangel of the Strait Gate*, 163.

courageements can be counted on the fingers of one hand, our blessings are unnumbered. And often discouragements stand at the parting of the ways in life, pointing out a new path of duty.

3. Lastly, remember *the blessed power that comes through prayer.* Nothing so quickens the spirit of prayer as this feeling of discouragement. Prayer links us to Him in whose bright lexicon of duty there is no such word as fail. 'He shall not fail, nor be discouraged.'

What a triumphant note of hope these words are! From the human standpoint Christ did fail. In the world's judgment the Cross was the seal of His failure. Yet out of that symbol of defeat has proceeded the conquering spirit of mankind.[1]

THIRD SUNDAY AFTER EASTER.

The Almond Blossom.

'Moreover, the word of the Lord came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond-tree. Then said the Lord unto me, Thou hast well seen: for I will hasten my word to perform it.'—Jer $1^{11.12}$.

Shakespeare tells us that we may find 'tongues in trees, books in the running brooks, sermons in stones, and good in everything'; and in our text we may with Jeremiah find 'tongues in trees.' We are out in orchard and garden. 'The rod of an almond-tree' means a blossoming branch, a branch of the almond-tree covered with its lovely pink-white blossom. Such a sight is suggestive—it speaks—there are 'tongues in trees.'

Now what followed was possibly this, and thus the text comes in. Jeremiah was in the orchard at Anathoth that still summer evening when this call to be a prophet came upon him, when he had passed through such a spiritual experience as these earlier verses describe. Pausing entranced after the intense experience, the prophet realized that his eyes were turned steadily towards a blossoming almond-branch; and he realized too, as happens often at such times, that he had been looking at the thing before him unconsciously, with eyes that saw not. But when the strain passed, and the thing before his eyes was really seen, then there came a voice into his spirit—'Jeremiah, what seest thou? Jeremiah, what are you looking at?'—and like one in a dream he said, 'I am looking at the branch of an almond-tree.' Then said the Lord, 'Thou hast well seen, for I will hasten My word to perform it.'

[1] D. S. Mackay *The Religion of the Threshold*, 141.

The point of the passage is that there is a kind of play upon the word 'almond-tree' and the word 'watch,' for these two words are almost identical. An 'almond-tree' in Hebrew is *Shakĕd*, and it comes from the verb *Shakad*, which means 'to be sleepless' or 'to watch.' The tree is so called because it is the earliest blossoming tree in the East, the first to wake from its winter sleep.

'Jeremiah, what seest thou? And I said, I see the branch of a Waker; and Jehovah said to me, Thou hast well seen, for I am wakeful over my word to perform it.' Such is the parallel—'I see the branch of a Watcher; yes, for I watch over my word to perform it.'

So we can understand the prophet's vision. It is this habit of early wakefulness that is expressed by the Hebrew name of the tree, and when Jeremiah looked upon it that was the thought. If the tree, for this remarkable peculiarity, was a proverb of watching and waking, the sight of it, or a branch of it, with its white blossom, would be sufficient to suggest this idea. So thought Jeremiah, and God gave him the thought. Here is the emblem of wakefulness, and God says, 'I am wakeful, I keep watch over my word to perform it.'

This was the reassuring and inspiring thought which the blossoming almond-bough brought to Jeremiah. He was commanded to speak the word of One who slumbers not nor sleeps. In the end every word of His must be fulfilled to the last letter. Though the delay may be long like the winter sleep, and though the ears of men be dull of hearing, yet God will never speak in vain. 'I watch over my word to perform it.'

Is it not a lesson that comes to us every spring-time when the sleeping buds and seeds wake to life again? They have not been lost and buried and forgotten. God remembers them.

As we know very well, the ultimate value of any word must be determined by the character and intention of the person by whom it is spoken. We must take into account both the word and what lies behind the word. If a word is truth, then it lives; if it is spoken by a true man, if he who speaks it is sincere and sure and strong, then his word will be fulfilled.

Now it is in the direction of this thought that we find the teaching of the text. Jeremiah is brought to the conviction that he is commanded to speak a word which must be fulfilled, because it is God's word. The prophet's word might remain on the

earth seemingly as unproductive of any life as the twigs of an almond-tree in winter. But the breath of spring blows gently and genially upon it; and just as at the fit time the almond-tree burst into radiant life, covering itself with a snowy shower of lovely blossom, so in good time would the word sent forth from God prove its vitality and its power. It, too, would leap to life and blossom abundantly.

This is the message that encouraged the shrinking prophet at the beginning of his task—that his word is God's word, and therefore cannot fail—this truth that the will of God must be done and always is done, in the world that God has made and is making. He knows that, whatever be his own fortune, that word will go on conquering and to conquer till it has subdued all things to itself. So Jeremiah is strengthened at the beginning.

This, then, is the great thought of our text. We are here in the world, and the word of God is with us. It has come to us by His prophets and messengers. God's word is here in the world, and God is in the world with the word, watching over it to perform it. We may believe that what was said of the word of Jehovah by Jeremiah is true of every word that is a word of God.

'Heaven and earth shall pass away; my words shall not pass away.'

Where is there such a message as this in Christ? He tells of God the Father and His infinite mercy. He speaks of life and love, of sin and forgiveness, of rest. He tells of a way that leads to life, and a way whose end is death. What a word is here in Christ! Who will trust it, venture his life upon it, believing that this is the way of peace and blessedness and immortality? Do we really believe that, amid all the voices that assail our ears, there is one voice, that is the Voice Divine? 'God has spoken unto us by His Son.' [1]

[1] J. Rutherford, *The Seer's House*, 295.

Hinduism and Christianity: Some Points of Contact and Divergence.

By the Reverend Nicol Macnicol, M.A., D.Litt., Poona.

I.

The study of Hinduism is indeed a study not of one religion but of all the religions, as set in the Indian environment and influenced by the Indian atmosphere. Its history is a history of all the toil and struggle of the human spirit, seeking God. For that reason it is a study that should stir in us, the deeper we probe it, a profound emotion. The more clearly its outlines emerge before us from the dust and haze of the long centuries of its history, whether we perceive it as the thought-product of the minds of ancient sages brooding over the mysteries of life and death and God in their desert solitudes, or as the movement in the heart of an unlettered peasant bowing before a red-painted stone, the more we feel every instinct of easy criticism and contempt changed to sympathy and respect. From the same root of aspiration have sprung, not only gross and cruel superstition, but profound and passionate conjecture as to God. Hinduism is a strange, formidable, sometimes monstrous, thing, but it is never contemptible, as nothing is contemptible that is the product of deep feeling or deep thought. We must always endeavour to understand it even when it seems to us most fantastic. Sir Alfred Lyall was a student of Hinduism who realized much of its breadth and variety and mystery. He compares it in one passage to 'a troubled sea, without shore or visible horizon, driven to and fro by the winds of boundless credulity and grotesque invention.' If we are to understand the sick heart of India, and are to be enabled, in the name and by the power of Christ, to heal it, we must mark its history and listen to its cries and its complaints as we have them written large for us in strange hieroglyphics in this religion.

If Hinduism, then, is a mosaic of almost all the types and stages of religious aspiration, Christianity should be able, as no other religion can, to furnish the key to its understanding in all its divers aspects,

and the standard by which their value can be judged. For Christianity is not a rival religion; it is, we believe, in its essentials the expression of that which Hinduism, 'with stammering lips and another tongue,' has been striving to utter, the realization of its incoherent dreams. For the Gospel of Christ, as Dean Inge reminds us, 'is not *a* religion, but religion itself in its most universal and deepest significance.' Just because that is what we believe Christianity to be, Hinduism can be compared with it, not as an alien and hostile system, but as a rich treasure-house of human hopes and fears and longings, by means of which we may test the capacity of the Christian faith to satisfy the heart of man. Hinduism is a great museum of human needs and searchings, and for that reason it must discover to us many places of desire where it reaches towards and so confirms the Christian revelation.

But it is not our concern here to seek for points of contact between Christianity and the vast continent of Hinduism. That is a task that is beyond our scope. There is another task that can be undertaken, and that is more practicable and more likely to prove fruitful. It is possible for us to discover and to examine some of the forms that the living Hinduism of to-day is taking, and to judge how far they are in agreement with Christian faith and practice, and what readjustments or more radical reformation may be needed to make that agreement more complete. It is impossible for Hindus or the adherents of any faith to come into contact continuously with Christians, even very imperfect Christians, and to breathe the atmosphere of a belief so significant and so widely prevailing, and not to have their own sentiments and convictions modified. This is bound to happen, and it has been happening in India by a continuous process that has gone on during the whole of the past century.

The process of change has been largely an unconscious one. But what was before instinctive and unaware of itself is to-day being more deliberately pursued. The transformation and readjustment of Hinduism under the stimulus of Christianity is becoming an acknowledged policy. Distinguished Indians who would not hesitate to describe themselves as Hindus are turning their attention to the task of reconciling, as far as that is possible, Hinduism and Christianity. Time was when, to any one who called himself with any sincerity of conviction a Hindu, Christianity was simply the enemy. No points of contact could be conceded. And if a change has come about in this matter on the part of many thoughtful Hindus, it has to be recognized that there has been a not dissimilar change on the part of Christians. Hinduism is being studied with a new sympathy and desire to understand. It is no longer merely 'of the devil,' as it was to our ancestors. There is thus a rapprochement between those who too often in the past occupied relations wholly of antagonism, and there is, at least, some attempt to come together in a common desire to find and follow truth. The Arya Samaj is still strongly hostile to Christianity, but it frankly admits that Christianity has compelled Hindus to endeavour to restate their faith. The attitude of others is more friendly. Few Christians, probably, would accept as correct a statement that recently appeared on this subject in the *Indian Social Reformer*, probably the most respected and the most worthy of respect of all the Indian journals, but it testifies to a new spirit of accommodation that is abroad to-day. 'To Hindus,' it says, 'in which term we include Indian Christians, Christ no longer stands out as a hostile and destructive influence. A Hindu-Christian synthesis is being worked out by men in different parts of India, which, we may hope, will become an abiding bond of sympathy between this country and the Christian world.' Again, Professor Radhakrishnan, an able Hindu student of philosophy, who has set himself the task of finding out and emphasizing some of the affinities between 'the fundamentals of the Hindu faith' and Christianity, affirms that 'Christian thinkers are engaged in a reconstruction of belief that brings Christianity nearer the Hindu religion, and promises to bridge the gulf that separates the Christian and the other religions.' To bridge the gulf may prove a more difficult engineering problem than these pioneers realize, but certainly it is good that they are taking measurements and preparing plans. The pontifex has taken the place of the fanatic.

It may be advisable, however, at the outset to indicate certain elements in Christianity which are essential to it as not a sectarian system, but 'religion itself in its most universal and deepest significance.' If that be a true account of what Christianity is, the Christian dare not sell the bridgehead of which he is the keeper, even if it be to bring

about so notable a reconciliation. One of the fundamentals which he dare not surrender is the requirement that religion shall be a way of life, and not merely an explanation of the meaning of the universe, that it shall, therefore, be a truth that is through and through ethical. Another principle that is inseparable from that first one is that the God at the centre of the religion must be a moral Being, one, in a word, such as the name 'Father' on the lips of Christ describes. There follows, accordingly, as a third fundamental, the moral supremacy and centrality of Christ Jesus, that indeed which is signified by the ascription to Him of the title Son of God. These conditions may seem to the Hindu to make the gulf unbridgeable, and, indeed, it may be that that is so. A leap may be necessary, a leap by one who, in doing so, takes his life in his hand. After all, Christianity, and indeed essential religion, means, as Donald Hankey put it, 'betting one's life that there is a God.' But while that is to be fully recognized, at the same time there certainly are points, which it is well to discover and emphasize, at which Hinduism touches Christianity or approaches it at least within stepping distance.

To clear the path of approach it may be well to recognize that the foreigner may frequently misinterpret Hinduism, deducing certain conclusions from its theory which may appear logical, and yet which the deeper logic of experience may have modified in actual Hindu belief and practice. This may be so, for example, in regard to the pantheism that is so often taken for granted as a fundamental rock of offence in Hinduism. No one, I suppose, not even the author of *The Dynasts*, has ever lived the life indifferent to consequences, indifferent to good or ill, that seems to follow from pantheism and a belief in the blind movements of the Immanent Will, 'An automatic sense, Unweeting why or whence.' In India there is a saying that is quite often heard on the lips even of plain people when they wish to put aside the pain of some untoward event or to justify a manifestly immoral way of living. They say, 'The doer and He who causes to do are one.' That seems the end of all responsibility and of all ethical values. The writer once had occasion to point out the moral perils that that attitude seemed to involve. An Indian friend, however, assured him—and his assurance must be taken as that of one who knew—that, as often used, the phrase means no more than what the Christian means when he resigns himself to suffering and says, 'God's will be done.' We may take it at least that an unmoral pantheism has never ruled the lives of Indian people—unless, it may be, of a few philosophers—that there, as everywhere, conscience will keep breaking in, and that the moralization of pantheistic thinking is proceeding at the present time, especially among the thoughtful classes. Fortunately for the world, life continually modifies our theory, and, as there have been few in India who have lived a lawless life because they were supposed to be the unconscious instruments of the sole-existent One or to have passed, while yet alive, beyond good and evil, so there have been few in the West whose Calvinism has raised them as high or cast them down as low as 'Johannes Agricola in Meditation.' The theory of Advaita may seem finally at strife with Christianity and, indeed, with the life of religion, and yet the living Hinduism of men and women who profess that doctrine may prove to be far less so in reality and may be steadily travelling towards agreement.

To the student, who approaches the religion of the Upaniṣads from a study of the documents, or who contemplates from without the law of *karma*, to all appearance so inexorable, it seems as though there was no place for worship to be found in the former, and no room for human freedom and the Divine grace and forgiveness in the case of the latter. And yet Professor Radhakrishnan and, no doubt, many others like him, refuse to accept these conclusions. Sir Ramkrishna Bhandarkar, for example, is known to be one of the noblest and most devout of Indian theists, and yet this sincere worshipper of a God of holiness finds much of his spiritual nourishment in what to some appear the pantheistic husks of Upaniṣad speculation. It is well if these things are possible, and if, just as the harsh anthropomorphism of Old Testament religion can be rejected by the Christian while he studies the prophets and psalmists and feeds his soul upon their inspired intuitions of the Divine character and purpose, so also the student to-day of the ancient Hindu scriptures may take the wheat and cast away the tares.

We see Hinduism setting its house in order and seeking to free itself from some elements at least in it that have been a reproach and a scandal in such a book as the courageous exposition of his religion recently issued by a learned scholar, Babu

Govinda Das.[1] His aim, as he describes it, is to assist in the house-cleaning of Hinduism that he sees to be so urgently necessary, and to get rid of 'all the degenerate tissue and toxic stuff that has gathered therein.' He agrees with Professor Radhakrishnan in retaining *karma* in reconstituted Hinduism, but, as in the case of the Professor so with this interpreter, it is to be a new law which is vaguely conceived, but which is alleged to leave room for moral growth and moral responsibility. It is united with a modified doctrine of rebirth which seems to signify little more than 'other heights in other worlds, God willing.' It is realized that a truly ethical life demands that there be room in it for repentance, and that an ethically exalted Deity who rules by the influences of His Spirit must be a God who can forgive and who finds out a way of forgiveness. The interest of these suggestions lies in the fact that their authors are labouring to moralize their religion, and so to bring it into line with such an ethical religion as Christianity. Unconsciously or half-consciously, Christianity is the standard by which they judge its tenets. This is well, and the further the process proceeds the more it will be possible to build a bridge between the two faiths.

If, indeed, Babu Govinda Das is right, Hinduism is not to be described as a faith at all. It is 'an attitude, a discipline, a philosophy of life,' and there is no reason why those who have that inheritance should not pass, bearing all that is worthy in their inheritance with them, into the obedience of Christ. A Western student of Hinduism has maintained that it has only two distinctive marks that apply to all its Protean forms, namely, worship of the cow and reverence for Brahmans. It is easy to prove that there are classes of Hindus to whom neither of these tests applies. Babu Govinda Das boldly affirms that Hinduism has no peculiar criteria by which it can be distinguished. Any one who calls himself a Hindu is a Hindu. Hinduism is, he says, 'an anthropological process rather than a religion,' and therefore it is 'free and untrammelled.'

This may seem to be the freedom of a drifting fog-bank, driven to and fro by every wind. It is hardly the freedom of a self-determining spirit, seeking the Highest and guided towards the Highest. Just because it is so vague a product of man's wavering desires and hopes and fears, and because it is so heterogeneous a thing, it is not possible to compare it as a whole with Christianity, or to forecast the process of its adjustment to a closer harmony with that faith. We can note, however, some aspects of its multifariousness by which it seeks to achieve that which it is the aim of religion to achieve, and which for that reason are the aspects of it that bring it nearest to Christianity.

[1] *Hinduism*, by Govinda Das, of the Benares Hindu University. Madras, Natesan & Co.

Recent Foreign Theology.

Theology at its Best.

To many it will be good news that Herrmann's Outline of Dogmatic has at last been published.[1] This slender booklet, containing the paragraphs which he was accustomed to dictate to his classes before expanding them freely day by day in lecture, is the quintessence of his lifelong thought. And it is a book of rare worth. It might be seriously questioned, I think, whether anywhere in the world a hundred pages (priced at half a crown) could be found which set before us so clearly the essential Christian convictions. Let us hope it will not have to wait long for a translator.

Herrmann, severe as his canons of thinking were, is really the theologian of the evangelist. He is perpetually saying to us that contact with Jesus Christ will give us all we need. Henry Drummond's meetings of thirty-five years ago and Herrmann's classroom at Marburg were different in a variety of ways, but the atmosphere was the same in both. It would have been quite natural for the lecturer to close, any given day, by announcing that an after-meeting would be held in a room upstairs. Conversions must often have taken place under his teaching.

[1] Wilhelm Herrmann, *Dogmatik* (F. A. Perthes, Stuttgart, 1925, pp. xxiv. 103. Mk. 2.50).

Dogmatic theology is here displayed as having two great functions. 'It has to show (1) how a man comes to be renewed inwardly by his experience of the power of Jesus, (2) how the faith expresses itself which is evoked and defined by this experience.' In accordance with this plan, which has all the simplicity of the master, Herrmann divides what he has to say into two parts. In Part I. he treats of Religion as such, in Part II. he expounds the believing convictions of evangelical Christianity.

It is fundamental with Herrmann that we cannot interpret moral life and the processes of nature by the same conceptions. In ethics an out-and-out Kantian, he holds that the practical certainty of freedom experienced by the morally mature man is beyond the jurisdiction of metaphysics; and the same is true of religion. Neither science, history, nor psychology can prove that religious faith is a *necessary* element of human life; if they could, it would be religion no longer. To be morally awake and in earnest is the vital pre-condition of understanding what the gospel is about. Acquaintance with good men and women, who call forth our trust, inevitably produces a sense of inability and guilt. All men lie under this painful weight of impotence—all, except those who have encountered in history a great fact which by its influence and meaning lifts us above the inward despair and gives victorious moral power. That fact is the fact of Jesus. For He, as a historic Person, comes to us as a revelation of the Power behind the moral law. He makes us sure of God as One who will not cast us out.

If it be asked precisely how Jesus reveals God, Herrmann replies that revelation is not an event in the remote past, but a personal experience now. Revelation is what happens when a man meets Christ and is changed by Him. The new certainty of God's forgiving love which springs up at the aspect of Jesus is the unveiling of the Father. In the Gospels, in the lives of redeemed men around us, we find ourselves face to face with Christ and know that in Him God is touching and saving us.

But how do I know that this Christ is real? No certainty that will bear the weight of our salvation can be gained, Herrmann never wearies of protesting, can be had by way of historical research. New Testament criticism is unable to furnish it. The truth is, we know Christ to be real because, and when, we are apprehended by the power of His inner life. Whatever may be uncertain in the Synoptic tradition, the inner life of Jesus, round which that tradition gathers and which it illustrates on every side, has the power of attesting itself to the awakened conscience as an indubitable fact. It is an inner spiritual life that both reveals and realizes goodness perfectly; it exhibits an absolute trust in God's holiness and almighty love; it manifests a love that lifts up and consoles the sinner whom its holiness had covered with shame. This personality of Jesus, as the Evangelists picture Him, carries with it the proof of its own reality. We do not have to elaborate it by hard thinking; we have only to receive its impression, and deal sincerely with the absolute reverence and submission which it compels from us. In Jesus, God draws near our soul. Not as though we merely argued from Christ to God, as if they were separate and the distance between them had to be bridged by an inference; in Christ we find God personally present for our salvation. In what a man experiences at the hands of this Jesus, he has not merely an idea of God; he has the Living God Himself, working upon him. The man who has attained that is a Christian.

All the great Christian convictions are involved in this life-giving experience—the unity and transcendence of God, the true religious conception of the world, immortality, the awful gravity of sin, the indispensableness of the Cross, the Resurrection, the Godhead of Christ, the redeeming presence of God in His Spirit. They all emerge for the man who is bent as a sinner on taking Christ seriously—Christ, not as a figment of his own mind, but as presented to faith in Scripture.

The quality of the book before us is perhaps best conveyed by one or two extracts. 'Everything depends on whether we come to know the New Testament picture of Jesus, and find in Him the Power to which we are consciously made utterly subject in reverence and trust' (p. 29). 'The faith of which Jesus was thinking is both things: God's gift to us and at the same time a movement of our own obedience' (p. 30). 'Unbelief and self-seeking, and nothing else, are sin' (p. 64). 'Redemption is first and foremost a new creation of the faith in God which sin has destroyed; it takes shape in a conscious communion between God and us, mediated through the Redeemer' (p. 73). 'When we have found the forgiveness of God in the fact that Christ was given up for us, we know in experience that God's love is stronger than our guilt-

burdened heart' (p. 81). 'Our faith is at full strength only as the confidence arises in our own heart that Jesus is not one of the dead, but alive in the power of God' (p. 83). 'Our faith reaches its completion in the certainty that the mind and will of the living Jesus is ruling throughout the infinite Reality all about us' (p. 85).

It is an open question, no doubt, whether we can stop the process of theological reflection precisely at the boundary line which Herrmann draws; but at least he is a wise disciple of Christ who begins where Herrmann begins, and declines to neutralize the triumphant certainties which Herrmann spreads before us by any metaphysical conclusions for which the philosophical imagination rather than faith is responsible. There is something calming and uplifting in the sure and concentrated trust of this prophetic man.

The Introduction to the book consists in a graphic and worthy sketch, from the pen of Professor Rade, of the theological career of his friend and colleague.

H. R. Mackintosh.

Edinburgh.

Deuteronomy and the Psalms.

To the *Handkommentar zum Alten Testament*, edited by Professor Sellin, Professor Eduard König has contributed the Commentary on Deuteronomy.[1] The Introduction discusses exhaustively questions of the text, origin, compositeness, unity, and spiritual value of Deuteronomy. Dr. König does not believe that metrical considerations ought to play any part in determining the text of such a book as this, nor does he think that the differences between the 'thou' and 'you' passages can be safely used as a criterion for the separation of the sources. The looseness or absence of connexion between contiguous passages shows that the book is composite, but just as certainly is there a real unity stamped upon it. The chief emphasis of Deuteronomy falls upon the unity of Jahweh, the centralization of the worship, the importance of the prophetic institution, the spiritual quality of true religion, and the religious duty of cultivating a humane spirit. The original Deuteronomy falls somewhere about 700 B.C.; it is connected in some way with Hezekiah's attempt (the historicity of which Dr. König accepts) to reform the cult by the abolition of the high-places—a step which was very intelligible after the fall of the idolatrous northern kingdom in 722. The blend of prophetic and priestly interests which characterizes Deuteronomy goes back to the friendship of Isaiah and Uriah (Is 8^2). The book represents the last step on the way from monolatry to monotheism. This commentary, while exhibiting on every page the finical scholarship to which Dr. König has long accustomed us, is also interested in the most lively way in the larger historical and literary problems, and, not least, in the religious value of the book.

In the same series appears Professor Volz's commentary on Jeremiah.[2] Its aim is not only to make a contribution to Old Testament science, but to be of genuine service to the religious life of the Church; and it is eminently fitted to be so, for its author writes with unfeigned enthusiasm for the character and achievement of the great prophet, whom he calls 'this glorious man,' and who exercised so profound an influence over the subsequent development of Hebrew religion, as expressed, *e.g.*, in Job 3 f., Ps 73, and Is 53. Every aspect of the work of Jeremiah receives the most intimate and sympathetic treatment, and there are special discussions at appropriate points dealing, for example, with the prophet's experience on the day of his call, his attitude to the cult and to Josiah's reformation, his imprecatory prayers, etc. To Volz, Jeremiah is not only the founder of personal religion, but perhaps the greatest poet of ancient Israel, and he confesses that the distress of the Great War and of the peace that followed it revealed to him the real power and significance of the prophet's words. He discusses with much lucidity the political significance of the Reformation of Josiah; its background is the waning power of Assyria, and its public demonstration of loyalty to Jahweh implied the tacit abandonment of Assyria and all her ways. Though Jeremiah did not directly participate in the reform, it embodied so many ideals that were dear to his heart that at first he must have welcomed it, especially as many of its supporters were among his own personal friends; but the later consequences of the reform led him to probe more deeply into the nature of true religion. The inner

[1] *Das Deuteronomium, eingeleitet, übersetzt, und erklärt von Eduard König* (Leipzig: Deichertsche Verlagsbuchhandlung; pp. 248; Geh. Mk. 7.50; Geb. Mk. 8.50).

[2] *Der Prophet Jeremia, übersetzt und erklärt von D. Paul Volz* (Leipzig: Deichertsche Verlagsbuchhandlung; pp. liii+445; Geh. Mk. 11; Geb. Mk. 13.50).

life of Jeremiah is strikingly portrayed—his ceaseless fight with his countrymen, with their religious leaders, with his God, and not least with himself. His literary activity was many-sided—he was orator, poet, diary-writer, and letter-writer; he is the connecting link between an orator like Amos and an author like Ezekiel or Deutero-Isaiah. One interesting feature of Volz's commentary is his sympathetic treatment of the later additions to the book: he makes us feel that they were added by men whose ambition was to apply the words of the prophet to the contemporary situation, and who conscientiously believed that their additions were also words of God. Introduction and commentary alike throw into vivid light the pathetic and heroic figure who was branded as a traitor, though he was the truest friend his country had.

Two highly original contributions to the study of the Psalter have been made by the Norwegian scholar, Sigmund Mowinckel, whose discussion of the 'Servant of Jahweh' songs was noticed in these columns some months ago. The first[1] is devoted to the consideration of the Psalms in which the word אָוֶן occurs. What is this 'iniquity,' and who are the 'workers of iniquity'? Many contexts describe them as men of lying tongues, who have the power to bring sickness upon other men, and to plunge them into ruin. An exhaustive examination of the relevant passages leads Mowinckel to the conclusion that אָוֶן is magic, and that the workers of אָוֶן are magicians. This would explain many things—the vagueness of the enemies so frequently referred to (unknown, in many cases, to the Psalmist himself) and the fact that the sick man frequently prays to be delivered from them rather than from his sickness (the one of course would involve the other). It would also explain the fierce temper of the imprecatory psalms; for the demons, or the magicians who were in league with them, were in fundamental opposition to the God of Israel—magic and all such practices being sternly proscribed by a resolutely uncompromising Jahwism. Mowinckel throws out the interesting suggestion that primarily אָוֶן may be the same as the differently pointed אוֹן (vigour, wealth): it was the mysterious *power* wielded by the magicians, and, as wielded by them, it worked for *evil*. He carries this interpretation into Psalms like 37, 49, and 73, which have usually been regarded as dealing with the problem of theodicy, and regards these psalms as prayers by sick men for deliverance from the godless, who are magicians. The 'whisperings' in Ps 41^7 are the incantations or spells by which such men seek to accomplish their nefarious ends. In a concluding chapter, Mowinckel argues that such an interpretation of these Psalms would be in no way derogatory to their religious value, as the enemies of the psalmists would be essentially spiritual enemies, and trust in Jahweh lifted them to triumph over the horrors of the demon-world. This trust receives its classic expression in Ps 91.

The second of Mowinckel's studies in the Psalter[2] deals with the Psalms which exalt Jahweh as King, or as entering upon His reign (47, 93, 95–100), but his elaborate discussion embraces practically the whole Psalter, and much of prophecy as well. It has been the custom to interpret these psalms either historically, as relating to some particular event, or eschatologically. Mowinckel thinks that these methods are both wrong; on the analogy of the Babylonian cult, he believes that they were written for the New Year's festival, the feast of tabernacles, to celebrate the (annual) accession of Jahweh to His throne. This suggestion throws a flood of light, *e.g.*, on Ps $47^{5f.}$: 'God is gone up with a shout; sing praise unto our King.' His kingship is founded on His power displayed in Creation, and in His victory over the primeval dragons: that accounts for the frequent allusion to these things in the relevant psalms, and many a passage in Deutero-Isaiah moves in the same circle of ideas (though in Deutero-Isaiah they are not organically connected), so that some at any rate of the psalms in question are certainly pre-exilic. In time the mythical enemy over whom Jahweh triumphed became first Egypt and then the nations generally, as in Ps 46. To ancient Israel the kingdom of God was not primarily an eschatological but a present magnitude. In Part II. it is very skilfully argued that the roots of Hebrew eschatology are to be found in this festival, celebrating the accession of Jahweh to His throne: Mowinckel was led to this highly important and suggestive conclusion by noting the extraordinary similarity between the features of the eschatological picture and those of the cult-myth underlying the accession

[1] *Psalmenstudien I. Āwān und die Individuellen Klegepsalmen* (Kristiania: Jacob Dybwad; pp. 181).

[2] *Psalmenstudien II. Das Thronbesteigungsfest Jahwās und der Ursprung der Eschatologie* (Kristiania: Jacob Dybwad; pp. 347).

psalms. The grim realities of experience gradually pushed the hopes kindled by the New Year's festival out upon the future. This is a volume which can hardly fail to exercise a profound influence on future discussion, whether of the Psalter or of Eschatology.

A number of Professor Gunkel's old pupils and friends commemorated his sixtieth birthday, by presenting him with a series of essays [1] on various O.T. and N.T. problems. Together they constitute a noble tribute to a scholar whose work has been fruitful and stimulating beyond most. Most of the essays are written by experts for experts. The first part (pp. 425) contains, among other things, discussions of the Joseph and Jacob stories, of Moses and the Decalogue, of the ark, of Hebrew narrative style, of the sources and redaction of the Book of Kings, of the Cyrus songs in Deutero-Isaiah, of the Holy Spirit in the Gathas, and of the dirge for the dead in modern Egypt (Arabic text with German translation and notes). The second part (pp. 240) deals with the Fourth Gospel (one essay with its style, another with the historical background of the Prologue): also with Acts, the later Christian Apocalyptic, and the place of the Gospels in the general history of literature (the last a singularly fresh and informing discussion). As it would be impossible to give in a few words even a faint idea of the rich fare provided by these scholarly papers, special attention may be called to two of more general interest—that of Emil Balla (in Part I.), on *The Problem of Suffering in the Religion of Israel and Judah*, and that of Bruno Violet (in Part II.), on *The 'Cursing' of the Fig-tree.*

For early Israel there was strictly no problem of suffering. Doubtless suffering could often be regarded as punishment for a breach of the moral or the ritual order, but often Jahweh seemed to act capriciously. It was the prophets who created the problem by insisting that He was always and absolutely just: this, too, is the conception that dominated Deuteronomy, and it had an enormous influence on later Judaism. Doubts are raised by the sufferings of the innocent, but it is frankly admitted in Job that in the last analysis God is incomprehensible. The noblest solution is in Ps 73—in the uninterrupted fellowship of the sufferer with his God. Violet argues that Mk 11^{14} (cf. Mt 21^{19}) originally ran, 'The son of man (*i.e.* Jesus Himself) will never eat thy fruit again' (cf. Mk 14^{25}). This would relieve Jesus of the charge of having cursed an innocent tree, and the commentators from the obligation to explain that curse away.

JOHN E. MCFADYEN.

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[1] Εὐχαριστήριον *Forschungen zur Religion und Literatur des Alten und Neuen Testaments, Hermann Gunkel zum 60. Geburtstage, dem 23 Mai 1922 dargebracht von seinen Schülern und Freunden*, 2 Teile (Göttingen: Vandenhoeck und Ruprecht; Geh. 30.18; Geb. 33.20).

Professor Strohl on Luther.[2]

A WRITER on the Reformation period who happens to be one of a small Protestant minority amid a large Romanist majority is exposed to one or other of two temptations, either of which, if yielded to, makes the value of his work matter of doubt. He may be so narrow-minded that he is a mere zealot, more interested in propaganda than in strict historical truth. Or he may be so broad-minded that he is no better than a mere trimmer, ready to cry 'Peace' where there is no peace. Professor Strohl is neither zealot nor trimmer. First and last he is fair-minded. He is not a controversialist primarily concerned with propaganda. He is a historian earnestly devoted to truth. Perfect impartiality in a historian is no doubt a *desideratum* unrealized and unrealizable; but our author gives the impression of having attained it as nearly as can be claimed for any.

In this work he continues that penetrating and brilliant study of Luther's thought of which we had an instalment in *L'Évolution religieuse de Luther jusqu'en 1515*. This is a larger volume although it deals with only some five years. For the development of Luther's mind the period 1515–1520 is all-important; just how important, a perusal of this book will make perfectly clear. By 1520 Lutheranism was full-grown, it had attained, in Professor Strohl's phrase, its apogee. The essential doctrines of Justification, of Church and of Sacrament, and the Manifesto of Reform which touched all human activities, had then received the best statements of them that Luther reached. Contradictions and hesitancies which are easily discernible up to 1515 have now all but

[2] *L'Epanouissement de la Pensée Religieuse de Luther de 1515 à 1520*, par Henri Strohl, Docteur en Théologie (Librairie Istra, Strasbourg; broch. pp. 424; 18 fr.).

disappeared. There is still some confusion in the concept of Faith; but, on the whole, contradictions, instead of staring us in the face, have now to be painfully searched for.

The richness of this scholarly masterpiece cannot be represented within our space-limits. It may simply be said that the conviction will be developed in the mind of the candid reader that in Professor Strohl we have, if not *the* authority upon Luther, certainly one of whose work no student of the achievement of the great reformer can afford to be ignorant.

The author impresses one, not only by his massive scholarship and his grasp and use of sound historical method, but by the shrewdness of his psychological insight. Luther possessed, if one may use the affected term, an 'intriguing' personality, which combined indisputable greatness and originality with a certain lack of logic, so that now and then he harked back for no very apparent reason to the very 'authority' and 'tradition' from which he was striving to vindicate his freedom. Why, for example, did he favour that consubstantiation which to many may well seem more unintelligible and untenable than the transubstantiation which he rejected? On this, as on not a few as difficult questions, Professor Strohl gives as satisfying an answer as can be hoped for.

The author makes it clear time and again, as he did in his former volume, that for the understanding of Luther we have often to go back a long way in the history of thought. Such resumés of previous opinion, for example, on penitence or indulgences, are masterly and most impressive. We all know that St. Paul was Luther's greatest teacher, and how profound was the influence of Augustine and of mystics like Tauler. Few, however, will not own themselves debtor to Professor Strohl for his exposition of the ways in which they combined to shape Luther's thought; and still more for his revelation of what is not so generally familiar, the influence on his mind of the Schoolmen.

It is much to be desired that this valuable work should be made widely useful in our own country and in America by being afforded an English translation.

W. D. Niven.

Aberdeen.

Contributions and Comments.

'The Sun standing still' (Joshua x. 6–14).

In offering an interpretation of this much-discussed passage, let me say that I myself have been over the ground and know what I am talking about, while my familiarity with the Arabic language, gained during a stay of nearly thirty-two years in Arabia, fits me for discussing the point; as Arabic, like Hebrew, is a triliteral language derived from the same stock; and, consequently, when there is any doubt about the meaning of a Hebrew word, light can often be obtained by discovering its root meaning in Syriac and Arabic.

Now the story goes that Joshua's army was lying at a place called Gilgal, nearly twenty miles east of Gibeon, when messengers came from that city to implore his aid in saving the town. Joshua appears to have acted at once, for we read that he went up from Gilgal all night. But surely no leader would take his army through those rocky defiles and along those dangerous steeps without reconnoitring the road and sending out scouts to make sure that the road was clear; but scouts are only of service when they have sufficient light for searching not only the road, but also its environments, as otherwise they may lead the whole army into an ambuscade. Consequently common sense would teach us, even though the narrative had said nothing about it, that the moon must have been nearly full when Joshua made his famous march to raise the siege of Gibeon. Secure in the thought that Joshua's army was twenty miles off, these five kings never dreamed of guarding the road to Gilgal; so we read that 'Joshua came upon them suddenly,' and that he chased the panic-stricken army of these five kings along the road to Beth-horon, which is, practically speaking, due west of Gibeon. But, while Joshua was following the foe, he saw that the moon, which had been of so much service to the Israelites in their march, was

beginning to set in Ajalon, due west of where Joshua was at the time, and that the sun was just about to rise over Gibeon in the east—and as he knew that even the most panic-stricken army, that has lost all reasoning power in the dark, will rally, when sufficient light is given to it to see the danger, and distinguish friend from foe; and knowing also that after their long and tiresome march of over twenty miles his men could not have the resisting power of the enemy that had been refreshed by a long night's rest, Joshua called upon the Lord to help the Israelites in such a way that neither the effects of the surprise attack would be lost on the foe, nor the superstitious fears of those Canaanites be removed, so he cried: 'Sun be silent (see margins of Bibles) over Gibeon (in the east), and thou moon in the valley of Ajalon (in the west).'

This is the only place in the Bible where the Hebrew word *dāmam* is translated 'stand still,' and it is a meaning which cannot be justified either in Hebrew or in any other triliteral language. Its real meaning is 'cease' or 'be silent' (see La 2^{18}, Job 29^{21}, and Am 5^{13}).

But, if one tells a light to cease or be silent, what other meaning can be attached to the phrase than 'Do not shine'? So we read, 'The sun was silent, and the moon set.' For the Hebrew word *ʿāmad*, which in the A.V. has been translated 'stayed,' means 'to sink *or* dip,' 'to set *or* decline.' Most lexicographers give this meaning to the word, although they add that, in this sense, it has become obsolete in Hebrew, though found in Arabic. None of these lexicographers tells us when this meaning for the word became obsolete, but most assuredly it was not before Ezekiel was written. In Arabic, however, the word means 'to dip,' 'to immerse,' 'to obscure,' and it is from this word that John the Baptist got the agnomen 'Baptist.'

The narrative, however, goes on to ask: 'Is it not written in the book of Jashar that the sun was silent in the midst of heaven, and hastened not to come out for the space of a whole day?' The verb *bō*, translated 'go down' in the A.V., is a verb that is used nearly three thousand times in the Bible, yet it is only twelve times translated 'go down' and even in three of these passages Jos 10^{13}, Jer 15^{9}, and Mic 3^{6}, it is evidently a mistranslation; for, though the sun could be covered or eclipsed, it could not 'go down' and let the day remain.

The real meaning of the word *bō* is 'to come *or* go,' in the widest sense of these words 'to come in *or* go in'; 'to come out *or* go out'; consequently I translate the passage: 'Sun, be silent over Gibeon; and thou, Moon, in the valley of Ajalon; so the sun was silent, and the moon set, while the people avenged themselves on their enemies. Is it not written in the book of Jashar: the sun was silent in the midst of heaven, and hastened not to come out for the space of a whole day,' *i.e.* till sunrise next morning.

When, however, we ask how this phenomenon was produced, we find the answer in the narrative itself; for we read (Jos 10^{11}): 'And it came to pass, as they fled from before Israel, and were in the going down to Beth-horon, that the Lord cast down great stones from heaven upon them unto Azekah, and they died: and they which died from the hailstones were more than they whom the children of Israel slew with the sword.'

Now, from what I have said, you will perceive that though the Lord did miraculously help the children of Israel by making the Canaanites' confusion worse confounded by means of a hailstorm, which both exacted a heavy toll from the enemy and increased their fears, there is no question of heaping miracle upon miracle or of upsetting the whole course of nature.

The meaning of the passage is clear, and I think that we most honour God who use our reasoning powers, and firmly believe that God spake truth when He said (Gn 8^{22}), that 'day and night shall not cease.'

JOHN C. YOUNG.

Aden.

כִּצְרוֹר אֶבֶן בְּמַרְגֵּמָה (Proverbs xxvi. 8).[1]

THE various renderings of the first hemistich of this proverb, none of which seems altogether satisfactory, appear to point to a defective or faulty MS. reading. R.V.'s rendering:

> As a bag of gems in a heap of stones,
> So is he that giveth honour to a fool,

may be compared with the proverbial expression (Mt 7^{6}) of 'casting pearls before swine,' but the correspondence is not very close, more especially

[1] This note was received before the Rev. W. G. Robertson's note on the same passage appeared in the June number.—EDITOR.

with the second hemistich, 'lest they (the swine) turn upon and rend you.' In the margin, R.V. agrees with A.V., 'As one that bindeth fast a stone in a sling,' which is also the rendering of the LXX.

Rather curious is that of Jerome, 'Like one who throws a stone on the back of Mercury,' as if he read מרדך or מרדוך (Merodach or Mardûk, the supreme Babylonian god whose symbol was Jupiter or Mercury) for מרגמה ('heap of stones,' or 'sling'). This latter word appears to be *ἅπαξ λεγόμενον*, the root being רָגַם ('to pile up' or 'cast stones'). Strange as may seem to us the cult of worshipping a god by throwing stones at him, the practice was not unusual among the Jews, as the Talmud testifies.

צְרוֹר may be taken as participial of צָרַר ('to wrap up'), or as a noun ('bundle' or 'bag') from the same root. Followed by בְּ, the verb is almost invariably translated, 'bind up,' 'wrap up in a cloth or bundle' (cf. Ex 12^{34}, Is 8^{16}, Pr 30^{4}). אֶבֶן, by itself, without qualification, does not appear to bear the meaning 'gem.' 'Stones of beryl' (Ex 28^{9}), 'stones of delight or preciousness,' 'hail stones' (Is 30^{30}), and similar combinations are frequently met with; but I am unable to find a passage where the word, standing alone, carries indisputably the meaning of precious stone or gem.

In the rendering of R.V. the two hemistichs do not quite correspond. After 'a bag of gems' (inanimate), we should expect the corresponding hemistich to be also of things inanimate, in accordance with the general rule of 'Proverbs.' As instances may be cited:

The heart of him that hath understanding seeketh knowledge
But the mouth of fools feedeth on folly,

and the oft quoted:

Better a dinner of herbs where love is,
Than a stalled ox and hatred therewith.

A.V.'s rendering (with the LXX) seems somewhat feeble. To 'bind fast a stone in a sling,' and to 'give honour to a fool,' are both senseless actions indeed, but there the comparison ends.

I would therefore venture to suggest for מַרְגֵּמָה of the text אַרְגָּמָן ('purple'):

As one wrapping (tricking out) a stone in purple,
So is he who doeth honour to a fool.

Purple (the robe of honour) would thus correspond with 'honour' in the second hemistich. Doing honour to a fool (כְּסִיל, often with the sense also of impiety) is like tricking out, as though worthy of honour, a senseless stone (fetish). Compare Is 57^{6}, 'In the smooth polished stones of the wady; yea, in these, even these, are your *portion* and lot: even to them do ye pour out drink-offerings and present meat-offerings.' Fetish stones, like trees, were sometimes draped with pieces of cloth.

Taking the Hebrew text as it stands, it might also be translated:

As one who wraps (places carefully) a stone in a heap of stones,
So is he who doeth honour to Orion.

W. D. Morris.

Kelso.

The Lord's Supper.

What was Christ's intention in partaking of the Last Supper with His disciples? Had it any relation to sacrifice in historic Judaism and through that to the universal search for union through sacrifice? Was there here the intention to gather up all the past and re-create it, and show forth the substance of which these things were but the shadows? Did He intend that His disciples should so understand it and ever feel that here was a sacramental meal, a communion, which was at once the end and the beginning, the Omega and the Alpha?

To all this the Catholic faith, the Evangelical faith, has always replied eagerly in the affirmative. In some form or another it sees in Christ's death the source and centre of its life, and in the Last Supper sees Christ's own explanation of the significance of the Cross. A grave challenge is, however, being offered to this view. It is being said that the text on which these beliefs are based is incorrect. It is true that Paul says, in 1 Co 10^{16}, 'The cup of blessing which we bless, is it not the communion of the blood of Christ?' and in 1 Co 11^{25} quotes Jesus as saying, 'This cup is the new covenant in my blood' (so substantially with Matthew and Mark). But to the modernist of a certain type all that is not good enough. The question is, What has Luke, and he in the Western text, to say? By your leave or without it, we are told, we must put aside all else but this.

Supposing we do accept, for the moment, as settled what is most certainly quite unsettled, and

declare for the Western text every time, whither, at the worst, are we led?

We are led to this. All accounts of the Last Supper that are worth considering agree in saying, 'This is my body.' Let us omit the twentieth verse in Lk 22, 'Likewise also the cup after supper, saying, This cup is the new covenant in my blood which is shed for you,' and all of the nineteenth verse after the word body, *i.e.* the words 'which is given for you: this do in remembrance of me.' Let us remove from association with the cup all words defining its purpose. Let us, in short, take the accounts on the most meagre basis to which on any even remotely reasonable proposition we might be reduced and, with the Western Text and some of the old Latin MSS., insist on all these omissions and we still have three definite facts on which to form our conclusions.

First, we have a meal of fellowship. Second, a meal of fellowship at which Jesus on the eve of death as He knows, breaking and sharing the loaf, says, 'This is my body.' Third, such a feast associated in reference and in time with the Passover (that night or the next).

Supposing, for the sake of argument, that one admits, as I do not, that this was all, it is so much that it carries with it the rest as a matter of inevitable sequence.

How could it possibly occur otherwise than that, looking back, all the sacred sacrificial significance of the past should be gathered up and made perfect here? If Jesus wished it to be so understood, He took the most definite steps to that end. If He did not wish it, and this was merely a gathering of friends, however intimate, solemn, and beautiful the occasion, He showed a lack of insight, and a carelessness to what kind of wrong associations might gather round these last sacred hours, round this ultimate act of His earthly life, in the memory of His disciples and in the future of the Kingdom, so incompatible with all else in Jesus that—apart from the indecency we feel at associating Him with such spiritual clumsiness—they must on historical grounds be instantly rejected.

It seems safe, then, to say that in making the Sacrament of the Lord's Supper the central act of its worship and communion the Christian Church is truly interpreting the intention of our Lord.

INNES LOGAN.

Cambridge.

Entre Nous.

The Inclusive Sacrifice.

It is well that all that the late Dr. Jowett wrote should be preserved in book form. *Life in the Heights* is a volume of short studies in the Epistles, and it has been issued by Messrs. Hodder & Stoughton (5s. net). We shall quote from his meditation on 'They first gave their own selves unto the Lord.'

'The healthy spiritual life is not so much a procession of sacrifices as a spirit of inclusive consecration. The queen bee has winged her flight in a certain direction and the entire swarm is in her train. I think this must be the meaning of a sentence in a letter which was found in the pocket of a French sergeant who was found dead on the battlefield of the Marne. The letter is written to his parents, and this is the sentence: "You know how I had made the sacrifice of my life before leaving." . . .

'Now this is the secret of the Christian life, to make the inclusive sacrifice. Religious life is inevitably tedious when it consists of a conscious yielding of our smaller things and a withholding of our central strength. It is one thing to surrender individual pounds; it is quite another thing to consecrate our wealth. It is one thing to build altars here and there on the road; it is quite another thing to consecrate the journey. It is one thing to be religious in spasmodic conflicts, but it is quite another thing to hallow the entire campaign. If our self is kept back from the Lord, our religion will be a procession of reluctances and irritations. Every circumstance will present a separate problem instead of being caught up in the sweep of a mighty consecration. And that is the trouble with a great many people. They try to be religious in smaller surrenders, while the great surrender has never been made. And these smaller

surrenders encounter curbs and restraints, and the soul is annoyed and discordant. The large surrender brings us into God's large place. We pass into the glorious freedom of God's children, and His statutes become our songs.'

Suggestion.

Miss Amy Carmichael has again given us in *Mimosa* (Diocesan Press, Madras; 2s. 9d.; procurable in this country from Mrs. Streeter, 41 High Street, Oxford), a vivid picture of girlhood in Southern India. It is a true story, and the author makes it living to us by her wonderful word-painting and intensity of feeling. We see Mimosa alone in that heathen village struggling with caste, and all that it involves of coercion and the cutting of family ties. How she worked out her salvation there, so beautifully and courageously, is the subject of this fascinating story. She is still working in her bigoted Hindu village, and we have not yet got the last chapter.

We take these from the book: 'There was a wizard worshipping at the waterfall that year, and he gave Mimosa's husband a magic medicine. It was a black, inky, sticky substance wrapped in a leaf. Said the wizard, "Take a third portion of this medicine once a day for three successive days with a small part of the leaf. For forty days thereafter take only food cooked in a new earthen vessel and served from the pot with a newly-made wooden ladle. On the fortieth day thy sight will be restored." And it was so. Mimosa's husband returned quite well. India is the home of suggestion and of auto-suggestion.'

Suffering.

'"Wilt Thou be indeed to me as waters that fail"? Did her heart cry that at this hour?

'"I have prayed for thee, that thy faith fail not."

'She had never heard the words, knew nothing of the truth that reinforces our fainting spirits. But wonderful, wonderful are the ways of the Lord. He is here, sometimes revealed to us, sometimes hidden, but always a God at hand and not a God far off: near at that moment was the Lover of souls.

'"Have I been a wilderness unto thee?"

'Then with a warm glow of joy she knew what He had been to her all through the bitter years. "You know Him by learning," she said one day to Star, her sister, "but I know Him by suffering."'

'Your Light.'

'I suppose that you have noticed from Lew Down or any height, in the morning and in the evening, how that the sun is reflected by some window in—it may be a mansion, it may be a cottage, far away, and how that it sends a burning ray a distance of many a mile.

'During the South African war, pieces of looking-glass were employed to send messages by flashes of the sun. One wink stood for A, two for E, and so on. This was called a Heliograph. In my text to-day, Our Lord as much as bids His servants be Heliographs. Send messages about you of love, trust, and worship of God, the Everlasting Father.

'Now this is deserving of notice, that no window can send a flash of light that does not at the same time admit the light into the chamber which it is set to illumine. It sends forth the brilliant ray, *because it has received* the sunbeam into the very room in the wall of which it is set.'

This is from a small volume of sermons, kindly and simple, but full of the presence of God. They were preached by the late Rev. S. Baring-Gould, M.A., Rector of Lew Trenchard, in his extreme old age. The title is *My Few Last Words* (Skeffingtons; 3s. net).

A Revival.

The Dog-Watch Meetings (Marshall Brothers; 2s. 6d. net) is a remarkable story of a revival among the members of the crew of a tramp steamer, told by the third engineer, Alexander Stewart. From the beginning Mr. Stewart's narrative grips the interest of the reader and holds it by the realistic pictures we get of life at sea and of the sailor's life in foreign seaports as far apart as the ports of Norway and Finland are from those of Brazil, or as Burmah is from South America. The writer was converted as an apprentice engineer, but he found on going to sea that among his shipmates, from the captain to the donkeyman, religion was a subject tabooed, and that Sunday as a day of religious observance is almost unknown on board the trading ship. He writes of conditions as they were several years ago on board a well-equipped 'tramp,' but he says that during the intervening years the conditions of life among the crew on board such ships have changed little. He had at once to settle for himself, was he to read his Bible, to say his prayers, to hold by his religious convictions,

or was he to do as his comrades were accustomed to do? His conversion proved a reality, and the complete story of the religious influence gradually exercised over one man and another until almost the entire crew were won over reads like a romance of the sea in which the adventures are of a quite exceptional character.

The Duty of Thought.

'"On these things, think." "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." That is the word: Think! The Christian duty of using our intellects is one to which far too little attention has been given. And, whatever may have been the case in past ages, it is a duty peculiarly incumbent upon us in the times in which we now live. For the Christian teacher and the Christian believer are confronted by problems which they cannot shirk if the Christian view of life is to remain a real force in the affairs of men; and these problems they cannot wisely deal with without thought—thought protracted, thought consecutive, thought sometimes even distasteful. . . .

'Has it ever occurred to you that in the New Testament "the Will of God" is most commonly brought before us, not as something we are simply to submit to, but as something we are actively to do? The point of view from which most of the New Testament is written is that a Heavenly Father has a purpose for us which He can only carry out by our help. There is moral and physical evil in the world—that we have got to recognize, however it came there; and it helps us little to philosophize about it. I do not expect men will ever find in this life an explanation of evil which will entirely satisfy their hearts as well as their minds. Our more practical business is not to explain evil, but to overcome it. And it is the characteristic of the religion of Christ that it does not—like so much Oriental religion—call upon us merely to submit and bow the head before untoward outward happenings—murmuring "Kismet," or "Thy Will be done," in a spirit of unintelligent fatalism. We have got to use our reason, to discriminate, to judge which among our troubles can be in accordance with the Will of a Heavenly Father.

'Our Master said emphatically about the little children around Him—thinking, it may be, of the ruin which was about to befall the Jewish people and the horrors of war—"It is not the will of your Heavenly Father that one of these little ones should perish." It is not His Will that the little children around us should suffer from any preventable evil. And what are we all but children of a larger growth?

'There is a phrase of Bishop Wilson's which Matthew Arnold was fond of quoting. Our duty, said Wilson, is "to make reason and the Will of God prevail"; that is, reason *is* the Will of God. And that brings me back to my starting-point. We have got to employ our intellects to find out the Will of God and to discover the means for its realization. "I beseech you, brethren," says Paul, writing to the Church at Rome, "that ye be transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect Will of God." King James' version hardly brings out Paul's meaning: to "prove" sounds like the finding of reasons for that of which we are already informed. What is generally recognized as the best modern English version gives the exhortation thus: "Have your mind renewed, and so be . . . able to make out what the Will of God is—namely, what is good and acceptable to Him, and perfect." That which, using the best judgment we have, we find to be "good"; that which, in the words of my text, we can recognize—it may be only after much anxious thought—to be "true" and "honest" and "just" and "pure" and "lovely," that is the Will of God.'

Sermons of an Economist.

The previous paragraph is quoted from an address delivered in 1922 in Birmingham Cathedral by Sir William J. Ashley, Vice-Principal of the University of Birmingham, and Professor of Commerce in that University since 1901. He has written a number of works bearing on economic problems, and several of these are regarded as the standard work on the particular subject. From time to time Sir William Ashley has been invited to speak from the pulpit, and Messrs. Longmans have now collected seven of his sermons and two addresses, and have published them as a small volume with the title *The Christian Outlook* (4s. 6d. net). The author 'has taken the opportunity,' we are told, 'to try to put into words what he regards as the Christian attitude towards life, especially in its bearing on modern economic and social questions.' We welcome these sermons by a layman and by an economic expert. They are full of thought and throw considerable light on present industrial problems, and there is no doubt that they will stimulate the thought of others. A small volume, but one which should be bought.

Printed by MORRISON & GIBB LIMITED, Tanfield Works, and Published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, Kings Gate, Aberdeen, Scotland.

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

It is exactly nine years and a half since Solomon Schechter died. He was an indefatigable worker in the cause of Jewish scholarship, and he delivered his last lecture only five hours before he died. Among his most important contributions were two series of *Studies in Judaism* (1896–1908); and to those who care for things Jewish it is a matter of great satisfaction that some of his published and unpublished papers have been collected and issued as a *Third Series* (The Jewish Publication Society of America, Philadelphia).

The wide range of subjects attests the versatility of the man. The opening chapter deals with Jewish Saints in Mediæval Germany; the concluding chapter represents Notes, lovingly collated by a pupil, of Lectures on Jewish Philanthropy. One chapter is devoted to the Talmud, a reprint of the article in Hastings' Dictionary of the Bible: another deals with the Study of the Talmud. A chapter is given to Abraham Geiger, and another to Leopold Zunz, two scholars who represent very different types of Judaism. And there is a chapter on a theological romance which appeared under the title 'As Others saw Him: A Retrospect, A.D. 54.' The 'Him' is Jesus; so that we have in this volume the attitude of a powerful and singularly well-equipped Jewish mind, not only to the history and literature of the Jewish people, but also to the great figure of the Christian faith.

We turn first to the chapters on the Talmud. Schechter had dealt with this before in the Second Series of Studies, but this is an altogether new discussion. The writer laments, no doubt justly, that to most people the Talmud is an almost entirely unknown quantity. Whether he is right in saying that 'for every Englishman who has read a line of the Talmud there are ten who have read the Rig-veda,' he is certainly within the mark when he says that there are 'numerous writers who have never read a line of the Talmud and yet have not hesitated to judge it.'

His chief complaint is that the Talmud, when it is studied at all, has not been studied for its own sake, but always to subserve some foreign purpose. It has been 'used or misused for every purpose except that of honest, dispassionate, and scientific inquiry.' Schechter illustrates his point by subjecting to a lengthy and searching criticism Edersheim's 'Life and Times of Jesus the Messiah,' which, while admitting its erudition, persuasiveness and earnestness of purpose, he regards as 'a signal example of the manner in which the Talmud is misinterpreted and misapplied.' In particular he objects to his 'jaundiced' opinion of the Rabbis as a body, and of the scant courtesy with which he treats them. Since this essay was written, more justice has been done to Pharisaism, but the chapter is a wholesome reminder of the knowledge and

skill which are necessary to tread these labyrinthine ways.

To one who is interested in the Jewish Reform Movement not the least interesting chapters of the book are those on Geiger and Zunz. Geiger was the most prominent leader of the Reform Movement among the German Jews during the nineteenth century, but though SCHECHTER is constrained to acknowledge his profound scholarship, he has little sympathy for the spirit by which his work was animated. Geiger was bitterly hostile to any national aspiration on the part of the Jews, which he regarded as alike romanticism and reaction. To him Jerusalem was a symbol rather than a place, and the longing for Palestine was something morbid and diseased. He was definitely hostile towards such symbols and ceremonies as tended to preserve the distinctiveness of Israel. What Israel needed was to be humanized.

This to SCHECHTER is intolerable. 'Is this the time,' he indignantly asks, 'when the thought of nationalization is universally accepted, to destroy it as far as Israel is concerned? Should we not rather cherish it as the best antidote against the poison of utter assimilation which threatens us now as never before?' His ideal among modern scholars is Zunz, who 'never apologized for the existence of Israel,' but 'loved Judaism with all his heart, and regarded the separateness of Israel, alike in nationality and religion, as a historical fact, which needed no apology.' The Essay on Zunz presents a valuable summary of the argument and contents of his famous 'Gottesdienstliche Vorträge der Juden.'

The chapter on Philanthropy covers a wide range, including among other things the Jewish attitude to suffering, poverty, work, hedonism, asceticism, and celibacy. Some of the best things, however, in this connexion are said in the first essay. Note these characteristically kindly references to animals, which are almost worthy of the writer of the Book of Jonah—they are taken from a mediæval Book of the Saints. 'The man who is cruel to animals will have to answer for it on the Day of Judgment, and the very drivers will be punished for applying the spur too often.' 'Be ever careful to feed the poultry in thy house before thou takest thy meal.' 'Never keep back thy mercy and compassion from anything which the Holy One, blessed be He, created in this world, be it even a dog or a cat or a creeping thing, or even a fly or a wasp.'

For Christian readers the chief interest of the book will probably centre round the chapter 'As Others saw Him.' Though there is much with which they will disagree, there are some things from which they may learn. Here is a thought, for example, provocative in both senses of the word: 'A thorough study of Jewish literature will lead to the conviction that Jesus was less meant as an incarnation of God than as an incarnation of Israel.' Again, there is the 'provocative' suggestion that the original text of Lk 10^{33} ran, 'a certain *Israelite*' instead of '*Samaritan*.' 'We shall thus have to replace the Good Samaritan of the Parable by the Good Israelite, who is the third estate of Jewish society, as the Priests and Levites were the first and second.

SCHECHTER's criticism of the story of Jesus and the money-changers can only seem to a Christian reader to rest upon a pathetic misconception of the originality and force of Jesus. He argues that neither beasts of sacrifice nor doves were sold in the Temple, but either in some stables in or outside the city, or on the Mount of Olives; and further that 'even with regard to the money-changers, there are still grave doubts whether they had their stalls in Jerusalem or in the Temple: the former is the more likely.' In a well-disciplined society, we are told, in which every member received his orders from the chief official, 'neither the scourge nor even quotations from the Bible are the proper means to effect a reform.' It appears that 'the reformer would first apply to a proper court, which alone had the power of altering the regulations.'

Are we really asked to believe that such con-

ventional standards of action are applicable to the unconventional and intrepid Jesus, the Jesus who hurled His radical challenge at so much, and who fearlessly criticized the venerable Mosaic law itself? When SCHECHTER urges that 'those who are so anxious for the rehabilitation of Jesus in the synagogue had best apply themselves to the rehabilitation of Israel in the synagogue,' we can only say that any adequate rehabilitation of Israel must include the rehabilitation of Israel's greatest Son. The synagogue will be all the richer and better for the presence within it of Jesus.

Readers of the Rev. T. W. PYM's excellent book on 'Psychology and the Christian Life' will welcome its sequel, now published under the somewhat unfortunate title of *More Psychology and the Christian Life* (S.C.M.; 4s. net). It is an eminently wise book and deals in a most helpful way with the bearings of the new psychology on the problems of the Christian life. The use and misuse of the imagination, its influence on belief, instinct and will, and the relation of faith and auto-suggestion are some of the topics handled, all of them in a finely Christian way.

On the sublimation of the primal instincts Mr. PYM is particularly good. A situation has arisen which urgently calls for right handling. The theories of the new psychology have been perverted or honestly misunderstood to fit the low prevailing standard of morality. 'Darwinism, either truly repeated or misunderstood, became popular talk much more slowly than the mixture of truth and falsehood, commonly supposed to be "the new psychology" straight from the lips of Freud and Jung, has invaded the mind of the man in the street. It is commonly and quite erroneously argued that here is scientific justification for the old lie—"You can't help it; it's human nature." Ten years ago the young man seeking to justify sex-irregularities would say, "After all, we're made like that; it's natural; and it's no good going against Nature." To-day he says, "Repression's most awfully dangerous. Lots of people who have nervous breakdowns get them through trying to be too moral. One mustn't sit on the safety-valve."'

What is the Christian answer to this new popular gospel of self-expression? In the first place, let it be made plain that mere stifling of impulse never was a cardinal point in the teaching of Jesus Christ; and the Church must learn, if she has not already learnt, that repression is not an adequate method of teaching moral conduct. On the other hand, it must be pointed out that certain emotions may have been stimulated in an unnatural and sinful way till they have become overwhelming lusts. 'It is absurdly untrue to say of the emotion so stimulated and intensified, "It's natural; I can't help it." It is in its way as artificial as the new appetite created during the banquet by the emetic in ancient Rome.' To preach surrender to these lusts is to renounce morality and claim to live as do the beasts. Still further, men must be taught that it is always possible to find for emotional energy other avenues of expression and means of satisfaction. 'Religion itself, all that is meant by loving God; the call to help mankind in however humble a way, a call that is instinctive in us really because we are members of a group or herd; expression through music and the other arts; the pursuit of adventure; friendship and worship—these will absorb some of the emotion which may not be spent in physical indulgence.' There will still remain for some a surplus of emotional energy which, apparently, must be controlled rather than expressed, but the struggle is not impossibly hard, nor need it result in defeat. 'Provided that mere repressive control has not been the policy adopted towards the sex-instinct as a whole, no harmful results need be feared as a consequence of the control of what remains, and there can be few psychologists of repute who would say otherwise.'

The reply, then, of Christianity to claims for self-expression is anything but a sheer negation. But it is no use pretending that the gospel of Jesus

can be so easily accommodated to what is really the claim advanced by many, that they are free to do exactly what they like. For the heart and centre of Christianity is not self-expression at all, but self-sacrifice. Here the self-expressionists raise a profound objection which cuts at the very roots of the faith. 'The Cross is a denial of life and a denial of self. As the Cross was physical mutilation, so are self-denial and self-sacrifice a mutilation of personality. It is inartistic, they say, it is ugliness and starvation. This line is urged, not only by the avowed hedonist, but by many who are quite sincere in believing that if God there be He must needs be Beauty, as well as Truth and Goodness.'

Again, what is the Christian answer? Briefly it is this, that assuredly beauty is an essential part of the Christian religion, but there is such a thing as beauty of character. We shall differ, no doubt, in our judgment of what is beautiful in character. 'But no matter whom we select it will never be one who has lived life on the principle of giving rein to primitive impulse. It will always be someone who has trained and disciplined or used natural impulse to what he conceived to be the best.'

Still there remains an extremity of self-sacrifice, as we see it in the Cross, which does seem to some an utter negation of life, and the question is asked, 'What else is this than starvation of life? In what is it creative?' Awkward as the question seems at first, it is amazing that it can be asked at all, for sacrifice is as creative as the act of the mother who gives her life for her child. 'Through the Resurrection Christians believe that the Cross is the Gateway of Life. But even those who as dogmatically assert that Calvary was the end of Jesus Christ cannot deny entirely the creative value of Good Friday.' Even standing alone, the Cross of Jesus Christ, the symbol of utter and complete self-surrender, has proved the most truly positive and creative symbol in the history of the world. 'Our experience of life to-day witnesses the same. It is blasphemy both against living and dead to say that those who have dedicated themselves at the risk of life itself to a cause or person other than their own are, or were, starved and mutilated personalities as a result of their gift. The compelling force that issues from many a man and woman is engendered by self-sacrifice alone. Yet here again those whose system of values is narrowly material, who deny the reality or the use of the spiritual, take no account of the most important element in personality. They do not see how true it is that those who are prepared to lose life find it, and that self-sacrifice is the climax of self-expression because it is the highest expression of Jesus Christ who is God.'

There seems to be at the present time a marked increase in propaganda of one kind and another. In religious circles it takes the form of 'Tracts for the Times,' and no less than three series of these have come our way and been noticed from time to time. The latest is the issue of *Papers in Modern Churchmanship* (Longmans; 3d. each), the title of which sufficiently indicates their general position. We have received four, one by Dean Inge on *Liberalism in Religion*; the others on *The Nature of Punishment and Forgiveness*, by Mr. Douglas White, M.A., M.D.; *What is the Church?* by Dr. Hastings Rashdall; and *Criticism and the Old Testament*, by Professor Kennett.

Dean Inge is President of the 'Churchmen's Union,' and his tract may be regarded as a manifesto of Anglican Liberalism. It will be of interest, therefore, to give some account of it in columns which are devoted to the record of contemporary thought. The Dean begins by deploring the fact that a clergyman is often regarded simply as a partial advocate who is bound to support the beliefs of his 'school' rather than as a fearless exponent of truth, and he claims that a belief in intellectual honesty is the mark of the theological Liberal, a complete confidence in reason as man's highest endowment and a rejection of obscurantism as treason against the spirit of truth.

This is mainly where the Liberal is to be distinguished from the Modernist. The Dean thinks it is a pity 'Modernism' is becoming a usual designation of progressive thinking, for Modernists repudiate any sympathy with Liberals and reject their whole system. 'Modernism' is the accepted name of a school of thought in the Roman Catholic Church, and it differs fundamentally from Liberalism, being based on a different philosophy and a different attitude towards Church History.

The Modernist leans to pragmatism. The Church's dogmas are not truths of science; they are means by which the religious idea, embodied in the Church, came into the life of the people. Truth, in the religious sphere, means not factual accuracy, such as the historian and the man of science aim at, but whatever brings the mind into right relations with the Divine. 'Lex orandi, lex credendi,' which means that truth is what has devotional value. In consequence, the historical and scientific discoveries of the present day, which have had such destructive effects upon the faith of the educated, do not really touch the Catholic faith, which is not based on reason. Religion is fundamentally irrational. That is the philosophy of Modernism, and it reveals the actual methods by which the Catholic Church, as a great political institution, has flourished. To sum up, Modernism is Catholic, institutional, anti-rationalistic, and pragmatic.

Liberalism is very different. To begin with, it is Protestant, and this means that the centre of gravity in its religion is not the Church, but the Person of Christ. If Loisy and Tyrrel are representative Modernists, Matthew Arnold, Seeley, Harnack, Dr. Rashdall, and Dr. Glover are typical Liberals. Secondly, it is rationalistic. 'Rationalism' is often used loosely as a synonym for infidelity, but it really signifies a reliance on reason. The fact that the Modernist calls his opponents 'Intellectualists' and the Liberal calls his opponents 'Traditionalists' sufficiently indicates the divergence on this point. 'If I could not believe that Christianity is essentially rational,' Dr. Rashdall declares, 'I could not be a Christian.'

Dean Inge then proceeds to a crucial point. 'In what sense, it may be asked, does the Liberal believe in the Divinity of Christ?' It is not possible, he says, to give an answer which holds good for all the school; but 'most Liberals would say that since Christ has lived and died, we have learned that an Incarnation of the Deity under the conditions of human existence must manifest itself in a perfect moral character and a supremely self-sacrificing life.' Dr. Glover has put the matter in the right way. Christian apologetics have been chiefly concerned in proving that the Incarnate Christ had the attributes of God. But what Jesus came to teach was not that He was like God, but that God was like Himself. 'He that hath seen me hath seen the Father.' If we look upon the matter in this light, we shall envisage the essential attributes of Divinity rather differently, and admit that nothing more Divine can be conceived than the human Christ.

But this is not the whole of a Liberal's faith. He does not worship a dead Christ, nor turn his gaze only upon the first century of our era. The Pauline and Johannine doctrine of the Holy Spirit means a great deal to him. This doctrine is that though Christ is withdrawn from our bodily eyes, His Spirit lives and works in the world. The presence of the Holy Spirit is a continuation of the Incarnation under another form. This is part also of the Catholic teaching; but whereas the Catholic finds the guidance of the Holy Spirit in the official acts of the Church, and in the sacraments which are dispensed by the Church's ministers, the Protestant looks for evidence of the activity of the Spiritual Christ mainly in the lives of saintly men and women and in the experiences of private prayer.

'In proportion as the Liberal Christian is leading a devout and Christ-like life, he will be found to make the centre of his religion the personal intercourse which he believes to exist between the human soul

and the glorified Christ, "the same yesterday, to-day, and for ever." He is indifferent to the evidence that Christ rose, because he feels and knows that He is risen.' The modern believer has the same reason as St. Paul for making the identification of this indwelling Spirit with the human Jesus, namely, the 'testimony of the Holy Spirit,' the felt unity of the Christ whom we know from the Gospels, and the Christ who is with us when we pray.

The Sunday School and the Child.

By the Reverend Carey Bonner, General Secretary of the National Sunday School Union.

The title given by the Editors brings us at once to the heart of the subject. It sets before us two factors: (*a*) an organization—the Sunday School, and (*b*) a living being—the child. Which is the greater in importance? and which is to have our first concern? Is the Child to be fitted to the Sunday School? or is the Sunday School to be fitted to the Child? The questions are vital ones. Many workers—implicitly at any rate—are, in their methods, answering 'Yea' to the first query. To them, the Sunday School is a moral and spiritual machine that gives shape to the scholar's character. Their position may be stated thus: 'Here are we, adult Christians, with our adult theology, experiences, and ideas. Bring the children to us and we will mould them according to our plan.' Such a position in my judgment is both false and harmful.

There is a better way. When our Lord spake concerning the institution of the Sabbath, and its relation to the living creature—Man, He gave us an infallible principle for guidance in such matters. Following that principle, we may take as our axiom that 'the Sunday School was made for the Child, not the Child for the Sunday School,' because we realize, as our Master did, that a living being is greater than an institution.

Without a doubt, therefore, our first concern is with the scholar. The Sunday School is simply an instrument aiding us to bring that scholar into a real relationship with God. But the bringing must be done in a child's way.

Speaking generally, the end we have in view is the religious education of the young people, in the Christian sense of that term.

I. We train life. Accordingly, WE MUST FOLLOW THE METHODS THAT ARE RELATED TO THE LIFE OF THE SCHOLAR. Organization should be the outward expression of life. Our first task is to study the child's interests and features of character. No sooner do we enter upon such study than we discover widely varying characteristics at the different stages of the child's development, and, at once, it becomes apparent that our plans must be carefully adapted to each of these unfolding stages.

At the first, when dealing with little folk, from, say, five to seven or eight years of age, we find them with abounding activity, loving to do things; with their outlook on life dominated by imagination and by feelings rather than by reason; with their interests chiefly centred upon what they see going on around them; and with an ability to understand abstract truth only when it is put in concrete form.

How can we so plan our organization as to provide for the outward expression of these faculties? An answer is supplied when we witness the working of a true 'Primary Department' such as may be found in hundreds of modern Sunday Schools. Here the little people have their separate spacious meeting-room, made beautiful by flowers and pictures, with a small chair for each scholar. Here, with marches and other outlets for activity, with simple songs and verse-prayers whose words are well within their apprehension, with the Leader's telling of Bible stories, and with Nature Talks, we find that every item of work gives the young scholars an opportunity to express their actual interests. As a result, there is good order and an atmosphere of joy and reverence. Surely it is right and fitting that a small child's first learning of the love of God in Jesus Christ should be associated with one of the brightest and happiest experiences of the week.

Then, when passing to the ages of from eight to

eleven and a half or twelve, we come to boyhood and girlhood; and soon discover new characteristics asserting themselves and early characteristics manifesting themselves in new forms. Here is the stage where interest is gradually transferred from stories of pure imagination, such as fairy tales, to incidents in the lives of real men and women; where emphasis is increasingly laid upon facts and actualities; where stories of action and adventure exert a powerful fascination, and hero-worship develops; where dramatic instincts lead the boys and girls to take delight in doing things such as their elders do, and, generally, in imitating the actions of others. At this stage memory often advances to its full strength, and the individual child eagerly embraces every opportunity to pit his own powers against those of his fellows.

Again, in a well-organized 'Junior Department' of the Sunday School, every detail of the session is adapted to the changed conditions of the scholars' natures. Hymns, lessons, and expression work of a different type are selected, memorizing of Bible passages is encouraged, and provision is made for the scholars themselves to take their part in the working of the Department, so that they gain a clear conception of the part they have to play in the life of the community, and of service for others rendered in the spirit of that Lord who was among men as One who served.

Similarly, in the further grades of early and late adolescence. No plan is admitted in the Intermediate and Senior Departments that has not its direct relation to the lives and characteristics of the young people concerned. If we keep close to life we cannot go astray, because God is its Creator and is manifesting Himself in each life as it unfolds from stage to stage. Only thus can we truly be '*workers together with him*.'

We turn now to one or two of the particular parts of Sunday School work in order to find how far our guiding principle affects these aspects of our task.

II. Take, for example, THE LESSONS THROUGH WHICH WE ARE TO TEACH THE CHILD ABOUT GOD AND OUR SAVIOUR CHRIST. If we make the scholar our first concern, we shall see that from the storehouse of the Divine library of the Bible we must select and use only the material having a real interest to the children and young people; for our teaching will be useless unless it is related to the life of the child. In this way alone can we expect to make Divine truth incarnate in that life.

Begin with the little children of Primary age. Glance again at the brief summary of the phases of child character belonging to that age. What type of lesson will be in line with these phases? Here are six topics taken from the Primary Course issued by the British Lessons Council: 'The Child Jesus,' 'Jesus the Helper,' 'Stories of Kindness told by Jesus,' 'God's Care for Children,' 'The Child Samuel,' 'God's Beautiful World.' Who can doubt that these aspects of Bible teaching will make a strong appeal to the little folk?

Again, bearing in mind the special interests of boys and girls at the Junior stage, we can but recognize the suitability of sets of lessons selected from the Graded Course for Junior Scholars, namely, 'Jesus, the Leader of Men,' 'Joseph, faithful to God and Man,' 'Moses, the Pathfinder of Israel,' 'The Story of Gideon,' 'Peter, the Disciple in Training,' 'Paul's Life.'

In like manner we shall acknowledge the fitness of Intermediate Lessons such as 'Jesus the Hero of Heroes,' 'The Hero as King,' 'Stories of Kingly Virtues,' 'Jesus and His Friends,' and 'The Making of the Hebrew Kingdom'; and of the more advanced subjects in the Senior Lists, *e.g.* 'Bible Difficulties and Christian Certainties,' 'Aspects of the New Testament,' 'What did Jesus mean' (studies in difficult sayings), 'Some Modern Questions of Conduct.' These lessons should be viewed in the light of the general purpose of the Graded Courses, namely, 'To bring all the scholars into personal relationship of faith in and obedience to Jesus Christ as Saviour and Lord, and to that Christian conduct and service which are the fruits of His Spirit.'

This purpose can best be fulfilled when we awaken and maintain the interests of the scholars as we lead them step by step into an intelligent and whole-hearted allegiance to Jesus Christ their Lord and Master.

Compare this method of Bible study with that lately suggested by certain advocates of an opposite principle to the one for which we have been pleading. Within the last two or three years the Graded Lessons have been adversely criticized on the ground that they are not sufficiently doctrinal, and the critics have published a list of Lessons to take their place. As there is only one list issued, we naturally conclude that this is to be used uniformly for scholars of all ages. Its general title is 'Great Doctrines of the Bible.' Here are some of the

subjects provided as lessons. Three are upon the Bible itself, as (*a*) 'The Word of God,' (*b*) 'Inspired,' (*c*) 'Its Subject and Purpose.' A Course is set upon (1) 'God the Trinity'—(*a*) 'His Power and Deity'; (2) 'The Father'; (3) 'The Son'—(*a*) 'His Pre-existence,' (*b*) 'His Incarnation,' (*c*) 'His Substitutionary Sacrifice,' and (*d*) 'His Priestly Ministry.' Other lessons deal with 'God the Holy Spirit,' and such topics as 'The Fall,' 'The Nature of Sin,' 'Its Punishment,' etc.

Now, one willingly grants that these titles represent great doctrines found in the Bible; further, one grants that these subjects might well be studied in a senior class of devoutly minded disciples. But of what practical service can they be in the Christian teaching and training of little children and young people? One has only to submit them to the test of actual use in an ordinary school in order to prove their uselessness as lesson material, because they are so remote from the thoughts, feelings, and interests of the youthful scholars. One might as well attempt to take a class of little children through a course of advanced literature and Philosophy, or through the problems of Euclid!

The probable result of using these lessons would be that the children (to quote from George Eliot) might gain 'a religious vocabulary rather than a religious experience.' Moreover, they would be like those mentioned by the same author, who, in a certain Sunday School, 'had their memories crammed with phrases about the blood of cleansing, imputed righteousness, and justification by faith alone, which an experience lying principally in chuck-farthing, hop-scotch, parental slappings, and longings after unattainable lollipops, served rather to darken than to illustrate.'

It is comparatively easy to store the heads of children with theological terms, but ours is the nobler and more difficult task of bringing the religion of Jesus Christ into their hearts till it becomes the motive power of their lives. If this is ever to be accomplished we must keep true to our guiding principle. The material we use must be related to life if it is to have a living influence upon the young people.

III. This principle will guide us also in THE METHOD OF OUR TEACHING. The art of teaching is the art of so putting things that they become part and parcel of the scholar's being. The truth of our lesson, however beautiful and perfect it may be in itself, is of no service until it has been set in such a form that it is brought home to the life of the child. No lesson is effective till it has been prepared and given from the 'scholar's end.'

How much effort on the part of earnest and sincere teachers is thrown away through failure to grasp this law! Occasionally, also, the so-called 'Lesson Helps' prove stumbling-blocks rather than aids to teachers because the writers altogether ignore the 'scholar's end.' Recently there appeared in a religious journal what purported to be an Outline Lesson for Sunday School Teachers. The passage for study was Rev 2^{8-13}. After treating this passage under two headings with seven subdivisions, the writer proceeds to the third heading, thus: 'Direction by Christ.' Here we have: (*a*) An Encouraging Word, (*b*) An Emphatic Direction, (*c*) An Eternal Reward, (*d*) An Exhortative Warning, (*e*) An Exhilarating Promise. What possible help could scholars derive from an analytical sermon-outline of this kind? In the form of our lesson the child is the only safe guide.

Readers of Sunday School magazines and papers must often have been familiar—and perhaps as often nauseated—with blackboard plans of a lesson, designed by ingenious and well-meaning people, obsessed by a curious notion that any outline put in alliterative form is a help to teaching. Perhaps the subject is a lesson on Heaven, set forth in this fashion. Heaven is a place of

Uncorrupted Purity
nfading Glory
nending Victory
nremitting Praise.

Suitable 'proof' texts are provided, with an addendum of so-called illustrations to be sketched on the blackboard, such as an outline heart, which must be filled in with white chalk as an emblem of purity; a sun—to be coloured yellow—with surrounding beams for the glory; a sword and a crown—to be coloured *ad lib.*—symbolizing the victory; and a harp—also suitably depicted in coloured chalks—to represent the praise.

But, asks the thoughtful teacher—*Cui bono?* Of what help can this be for teaching the children? Possibly the illustrations may have passing interest for them as pictures, not as symbols. But the man who invented the terms of the outline altogether missed the essential principle that to interest children a lesson must be designed along the lines of the children's interests.

How much more truly did the father-heart of Martin Luther help him to conceive what a child's heaven would be, when he wrote to his little son telling him of 'a pretty, merry garden wherein there are many children. They have little golden coats, and they gather beautiful apples under the trees, and pears, cherries, plums, and wheat-plums; they sing, and jump, and are merry. They have beautiful little horses, too, with gold bits and silver saddles. And I asked the man to whom the garden belongs whose children they were? And he said, "They are the children that love to pray, and to learn, and are good." Then I said, "Dear man, I have a son, too; his name is Johnny Luther. May he not also come into this garden, and eat these beautiful apples and pears, and ride these fine horses?" Then the man said, "If he loves to pray and learn, and is good, he shall come into this garden, and Lippus and Jost too, and when they all come together, they shall have fifes and trumpets, lutes, and all sorts of music, and they shall dance and shoot with little crossbows." I said to the man, "Ah, dear sir! I will immediately go and write all this to my little son Johnny, and tell him to pray diligently, and to learn well, and to be good, so that he may also come to this garden." Herewith I commend thee to Almighty God. Thy dear father, Martinus Luther. Anno, 1530.' Let this charming letter suffice as setting forth a form of teaching that will find its way to the heart of a child because it springs from an understanding of a child's feelings and desires.

In the Book of Proverbs, among the words of Agur the son of Jakeh, we find recorded the following petition—'feed me with food convenient for me.' If each teacher would take this petition as embodying the natural desire of the scholar, and would shape his teaching accordingly, then it would go a long way towards making the Sunday School of to-day an effective training-place for 'Christian character, conduct, and service.'

The last detail of the task to which we apply our guiding principle is the vitally important one of

IV. Worship in the Sunday School. Why is it that this—which ought to be the most directly 'spiritual' feature of the school session—is so frequently unspiritual and uninfluential as far as the scholars are concerned, because they go through it without attention and often in the midst of din and confusion? The reason is not far to seek. It is because the 'man in the desk' has unfortunately failed to realize that he is there to guide the children in their worship of God. He has not planned the worship from the 'scholar's end.' Again and again, in Teachers' Conferences one has had questions like this sent up—'How can we get more reverence in our Opening Worship? The Superintendent often offers prayers from ten to fifteen minutes in length, and the scholars are inattentive and disorderly. What can be done to remedy this?'

Has it ever dawned upon the leader's consciousness that he himself is creating the irreverence and disorder by the unsuitableness and the inordinate length of his prayers? We shall never get the spirit of order and worship until this curse of 'the long prayer' of an adult is banished.

When the disciples brought to Jesus their request, 'Lord, teach us to pray,' He taught them a prayer which, spoken slowly and feelingly, takes two minutes to repeat. If He did this with adults, much more do we need to do it who deal with children. 'But,' objects the leader, 'cannot I pray as long as I like? Is it not my prayer?' And we reply, 'No. It is right and fitting in the privacy of your room that you should pour forth your own desires and feelings before God, but when you stand in the desk you are there in your priestly function to lead the scholars to express *their* thoughts and feelings in prayer to God.' Once let this truth be realized, and not only the length but the character of the prayer will be adapted to the capacities of the scholars. For who can dispute that the training of the young people in prayer and worship is one of the chief essentials in religious education?

Every item in their worship, therefore, should be carefully thought out and prepared beforehand. The leader who comes without such preparation, not only insults God, but does injury to the spiritual life of the children. There should be an 'Order of Worship,' and in carrying this out the children themselves should have their share in prayer and Scripture reading, as well as in hymn singing, for an unoccupied scholar easily becomes an inattentive one. Such a desired end can best be obtained when the scholars meet in Departments according to their ages. Then every part of their worship can be framed to meet their varying needs.

As introductory to the worship, 'Reverence Verses' from the Bible, like, 'O, come let us worship,' etc., may be selected, spoken by the leader

or repeated by the young people after him. Or take a verse of this kind :

This is the House of God, and God is here to-day;
He hears us when we sing His praise, and listens when we pray.

Let the Scripture passages be brief and suitable, some spoken by the leader alone, some by the scholars in concert. It will help if the reading is prefaced by all joining in such petitions as 'Open thou mine eyes' (Ps 119[18]), or, 'Help us now, O gracious Lord, as we read thy holy word.'

Let the hymns for the younger ones be indeed children's hymns. For they can never sing '*with the spirit*' until they sing '*with the understanding*.'

Let the prayers be reverently repeated by all in the Department, when eyes are closed and heads are bowed. Sometimes they may consist of short passages from the Bible: 'Teach me to do thy will, for thou art my God'; 'Show me thy ways, O Lord, teach me thy paths.' Or, prayers in verse may be used for concerted repetition. Here are three that certainly may be deemed children's prayers :

(*a*) God of all things good and fair,
Make our daily lives Thy care;
Make us gentle, kind, and lowly,
Always pure and good and holy;
Father, hear Thy children's prayer.

(*b*) God of pity, God of grace,
When we humbly seek Thy face,
Bend from Heaven, Thy dwelling-place;
Hear, forgive, and save.

Or :

(*c*) Father, God in Heaven, feeling Thou art near,
We would bring Thee worship, heartfelt and sincere.
When we join to praise Thee, may our hearts ascend,
Make all prayer—communion with our Heavenly Friend.

May we heed the message of Thy Holy Word,
List'ning, humbly list'ning, till Thy Voice is heard.

Prayers of intercession for others, of thankfulness to the Heavenly Father for His care and goodness, petition for special blessing and guidance, would of course also be included; and as we ought to teach our children that giving is an act of worship, the Offertory might be introduced by a verse such as :

Father, bless the gifts we bring Thee,
Give them work for Thee to do;
May they help someone to serve Thee,
Father, may we serve Thee too.

Then at the close of school, after the Good-bye Hymn, let the children reverently join in a prayer after this fashion :

The Lord be with us as we bend
His blessing to receive;
His gift of peace upon us send,
Before His courts we leave.

In the limited space of an article it is not possible to do more than give partial treatment to a matter of such vital consequence, but these hints and suggestions may at any rate serve to indicate some ways by which the scholars can themselves be led to offer the worship of their young hearts and lives to their Father in Heaven.

Literature.

KING EDWARD VII.

At the request of the present King, his second son, the biography of *King Edward VII.* is being written by Sir Sidney Lee, in two volumes, the first of which has recently been published (Macmillan; 31s. 6d. net). The work is based on documents in the royal archives, to which the King has given Sir Sidney access. Beyond this assistance King George is in no way responsible for the book. This volume is the record of the life of Albert Edward, Prince of Wales, extending over a most eventful period of fifty-nine of the sixty-three years of his august mother's unparalleled reign. The second volume will deal with the brief period of little more than nine years of Edward the Seventh's reign. It was inevitable that Queen Victoria should fill a prominent place in this biography of the Prince of Wales. Sir Sidney Lee is emphatic in his opinion that both the Queen and the Prince Consort, especially the latter, because of the intensity of their desire to make the heir to the throne in every way worthy of

his high calling and great position, erred lamentably in the whole course of his early training and education. The ablest of tutors and university professors and the best of teaching failed to implant in his mind a love of literature. Books of any kind made little appeal to him at any time of his life. It must be acknowledged, however, that the Queen and the Prince Consort were in advance of public opinion in sending the Prince at the early age of eighteen on a visit to Canada and the United States. It was the first time since the discovery of America that the heir-apparent to the British Crown had crossed the Atlantic. This tour was a real and wonderful education, and a conspicuous success. That visit to Canada of the Prince of Wales in 1860 may be regarded as the pioneer step to the future ownership of a ranch in the Canadian North-West by his grandson the Prince of Wales in 1925. While still a young man the Prince had visited, not only every country in Europe, but Egypt, Palestine, India. In this kind of education he had seen more than any crowned head in Europe, or any Minister of the Crown in his own country; and when the time came he took care that this should be a very early part of the education of his own son.

Another criticism of Queen Victoria is that even during the seclusion of her life after the death of the Prince Consort she absolutely declined to acknowledge her son's independence in well-nigh any relation of life, and showed her rooted objection to his participation in public affairs. The full narrative of the Prince's career after his marriage shows nevertheless that his actual intervention, not to say interference in public affairs and national policy, could not have been more continuous, at times more embarrassing, and at times more useful to the Queen's Ministers, or more influential if he had been the reigning sovereign. But in all this there was no trace of anything but loyalty and devotion to his widowed mother. He was fierce in his indignation against the war of Prussia and Austria for the dismemberment of Denmark, as became the husband of the Princess Alexandra. As the cordial friend of the French people, he resented as strongly the Bismarckian war against France, deplored its disastrous results for that country, and did not hesitate publicly to incur censure by showing his sympathy with the Empress Eugenie when Her Majesty sought refuge in this country. It was characteristic of him in this connexion that he wrote to Lord Granville, one of his many intimate friends: 'I may and have many faults—no man is more alive to them than I am; but I have held one great principle in life from which I will never waver, and that is loyalty to one's friends, and defending them if possible when they get into trouble.' Sir Sidney Lee adds that 'many times in the Prince's career was this chivalric principle put to convincing tests.'

This is the type of gentleman Sir Sidney Lee has succeeded in depicting for us, without in any way concealing his weaknesses and waywardness. He was a man of the world and of his time, in whom shrewdness mingled with benignity. He was a French Imperialist or Royalist and yet on the most friendly terms with M. Gambetta, that idol of the Republic. At home he was the friend and admirer of Mr. Disraeli and Mr. Gladstone, of Sir Charles Dilke and Lord Randolph Churchill, of the Archbishop of Canterbury and Mr. Henry Chaplin.

FOUNDATIONS OF FAITH.

Dr. W. E. Orchard has again earned the gratitude of the Church by the publication of another volume of his *Foundations of Faith—II. Christological* (Allen & Unwin; 5s. net). It is the second of a series of four, the aim of which is 'to present the Christian faith in a popular style and on the basis of a reasoned appeal so as to commend religion to the mind of our age, and by removing misunderstandings and difficulties to show that Christianity offers the only adequate explanation of existence, contains the only sufficient answer to human need, and holds out the one hope of the world.' The ground traversed in this volume is wide in extent and beset with difficulties. From the historic portrait of Jesus, including His Teaching and Consciousness, His Death, Resurrection, and Virgin Birth, Dr. Orchard carries us onward through the Apostolic Christology to the Christ of the Creeds and the crowning doctrine of the Trinity. The treatment of each topic is necessarily brief, and some may think unduly confident and dogmatic. But for a popular exposition of Christology, by a fresh and independent thinker who is at the same time a convinced believer, nothing could be more admirable. In handling radical critics of the gospel records he has none of that timidity which so often mars the writings of Christian apologists and gives

their readers the uneasy feeling that they are sure of nothing. He maintains that 'every effort to reduce the gospel portrait to that of a purely human figure is doomed to failure, for the irreducible minimum always contains material which demands a maximum explanation.' This maximum explanation is implicit in the primitive gospel. 'The Apostles and the Church as a whole had a much more clearly defined Christology than is generally understood, not yet fixed in language, but perfectly clear in thought, so that it could be not only assumed as accepted and great exhortations based upon it, but appealed to in order to resist the invasion of error. The terminology used to express this common faith was in the main derived from the Old Testament Scripture, but its meaning was clear, and its choice must have been deliberate.'

Passing beyond the Apostolic Age, Dr. Orchard argues that 'when we come to examine the Christ of the Creeds, no other solution of the New Testament faith is possible.' In maintaining that faith we are, as Athanasius said at Nicea, 'fighting for our all.' 'It was absolutely necessary to defend the devotion given to Jesus Christ against any charge of idolatry and so to define His place as to maintain a purely monotheistic faith. This was the real issue behind the Nicene controversy: if Jesus was not truly God, then the Church's worship of Him was a relapse into paganism. And although, when it was decided that Christ was of the "same substance with the Father," and therefore worthy to be worshipped with the Father, this only provoked the ensuing controversy as to the relation of the humanity of Christ to His divinity, this was neither a case of complication breeding complication, nor of the faith being forgotten and lost in dialectical discussion; for what lay behind the new issue, finally settled at Chalcedon, was whether God had become man in such a way as to give promise of the redemption of our whole humanity. The issue at Nicea was the certainty of revelation; the issue at Chalcedon the certainty of redemption; in both cases the issue was simply and solely religious.' Similarly with the crowning doctrine of the Trinity. It is 'no alien importation into Christianity; if it is a growth, it is a natural and necessary growth if God is to be thought about in a way that shall remain true to Christ's thought of God and the New Testament thought of Christ; and so far from it being an intolerable burden to the intellect, it brings to it considerable relief.'

CONVERSION.

A fresh study of conversion is made in an exceedingly able and well-informed work by Professor Alfred C. Underwood, D.D., *Conversion, Christian and Non-Christian: A Comparative and Psychological Study* (Allen & Unwin; 10s. 6d. net). The sub-title suggests the element of originality in this book. The treatment of conversion has been either purely religious or psychological. James, Pratt, Starbuck, and others have studied the phenomena from the psychological standpoint, but they have for the most part taken their material from Christian experience. On the other hand, Comparative Religion has been handled on its formal side; the dogmas and institutions of religion have been its main study. There was room for a book which could competently deal with this great religious experience comparatively and psychologically as well. Professor Underwood has the knowledge required, and he has the breadth of mind to regard the subject without bias. He has divided his work into two parts. The first is Historical, and gives us a series of studies on Conversion in the Old Testament, in classic Christianity, in Hinduism, in Islam, in Buddhism, in the religions of Greece and Rome and elsewhere. Then we have a section headed 'Psychological,' which discusses Conversion and Adolescence, Types of Conversion, the Psychological Mechanism of Conversion, Conversion during Revival, and cognate topics. A concluding chapter reviews the facts and leads us to the conclusion that in Christianity we find the highest type of conversion whether we regard the ideal to which the soul surrenders itself or the life that this surrender creates.

It will be evident that in such a spacious essay very many topics of absorbing interest come up. What *is* Conversion? is one that naturally occurs at once. Dr. Underwood reviews the definitions that have been given by James and others, and in his concluding chapter gives us his own, which, he claims, covers every known case. 'Conversion in its comparative aspects is a reaction taking the form of a psychological surrender to an ideal, and issuing in moral development.' But that is only one question. And one would say of the book before us that its sheer interest is endless. It is an absorbing study, and will carry the reader into regions of culture, of experience, of Bible study, in which he will be in the hands of a very competent

guide, and from which he will bear away a wealth of instruction.

THE MYSTERY-RELIGIONS.

The Mystery-Religions and Christianity, by Professor S. Angus, Ph.D., D.Litt., D.D., Sydney (Murray; 15s. net), is a rich, full, satisfying book. Fearlessly the author can meet Bengel's daunting challenge. For it is not only those who embark on the exposition of Scripture, but the writer of any book, who ought to ask himself, 'By what right am I doing this?' Dr. Angus has every right to deal with his subject. To begin with, he has an ample learning. Witness not only the stunning bibliography of books in many languages which, running though it does to thirty-seven pages, is modestly dismissed as 'a selected list,' or the crowded footnotes, but much more the ease with which it is all carried, and the skill with which his masses of material are woven into a most readable book. For Dr. Angus has the power of interesting. No one who dips into his foreword will wish to lay the work down. And one is swept through chapter after chapter by the sheer vividness of this moving picture, always carefully documented, of that puzzled, wistful, desperate world into which Christianity was born, and where it won its triumph. And he has the ideal spirit—sane, discriminating, weighing the evidence, often critical, yet eminently catholic and sympathetic, quick to hear the sob and ache and yearning of human hearts, to read the essential fact beneath what looks only alien and grotesque. It is this, above all, that gives the book its power, because Dr. Angus is so large-minded that his tragic tale of the ultimate failure of these once all-conquering faiths, and his calm and judicial statement of the reasons of the victory of Christianity, grow so impressive.

THE CHURCH OF ENGLAND.

Dr. Temple, the Bishop of Manchester, has published eight addresses which constituted the Charge delivered to the clergy of the Manchester Diocese at his Primary Visitation—*Christ in His Church* (Macmillan; 3s. 6d. net). He goes over the ground carefully, speaking (the addresses were delivered from notes and are couched in a spoken style) of the relation of the Church to the State, to Democracy and to world-politics, as well as of 'Miracle, Sacrament, and Vocation.' All the addresses bear the stamp of an intellect uncommonly vigorous and penetrating. We are struck all through by the intellectual freshness and resource displayed, but almost equally by the high level on which the subject is maintained. Many modern problems are handled here with a wisdom and grasp which must have been helpful to gatherings of working clergy. The most striking of the addresses are those on the Catholic and Evangelical characters to be found in the Church of England, and on the nature of Democracy and its relation to the Church. The Bishop claims that, while other Churches embody in different ways either the character of evangelical *or* that of Catholic, no Church combines the two as the Church of England does. This is another instance of the idea which is so often expressed by loyal churchmen, that the Anglican Church holds the 'middle way' and embodies the excellences of opposite extremes. But there is no uncharitableness in Dr. Temple's discourse. His claim is made with an ample recognition of the virtues to be found in other bodies. Altogether, this is a book to be read with pleasure by Anglicans, but not without profit also by those outside its borders.

EDUCATION.

One of the most interesting, as well as valuable, books on education has been written by Professor Godfrey H. Thomson, Ph.D., D.Sc., of the Armstrong College, Newcastle-on-Tyne. The title is *Instinct, Intelligence, and Character: An Educational Psychology* (Allen & Unwin; 10s. 6d. net). The book is the result of lectures delivered, by invitation, in America, to gatherings of teachers from every State in the Union, and it bears pleasant traces of this origin. Its colloquial style is one of the most agreeable and makes the reader's task very simple. But the lectures are the product of a mind that has ample resources for its purpose and is in entire command of them. Professor Thomson knows the subject from A to Z; he knows the child, and he is not a slave to any school, either in psychology or in education. It is difficult to give a brief account of a book like this, packed as it is with thinking and with practical applications of thinking to the educational process. The fundamental idea is the way in which the mind of man has grown out of the mind of the animal. Instincts are fundamental

(here the writer is in line with the 'New Psychology'), and intelligence grows out of these in various ways. One way is the 'trial and error' method, to which Professor Arthur Thomson gives so prominent a place in his Gifford Lectures. His namesake in this book lays as much stress on it for the development of the child's intellectual powers. Repression of any kind is as injurious to intelligence as to character. Experiment is the great thing. Good habits in the region of morality grow out of instincts, and in the region of mind thinking grows out of action. It is by elasticity in action and in experiment that the intelligence develops which can be used for any purpose and any subject. Play is just another name for this kind of life-experiment, and therefore play is the foundation of education. The most important thing to encourage is originality, and the most dangerous thing is sheer authority. These are the main ideas of this important book, but the mere statement of them gives no idea of the freshness, the fertility, the richness of the author's treatment. It is a book which no teacher should fail to read and re-read.

Shade of His Hand, by Mr. Oswald Chambers (Alden; 2s. 6d. net), is a series of Talks on the Book of Ecclesiastes, given by the author in a Y.M.C.A. hut in Egypt, shortly before his death. They are of the nature of Bible readings, each passage being explained verse by verse in a running commentary. The teaching given is most wholesome and manly, but the outlines of the talks are somewhat marred by the speaker's passion for alliteration.

The Association Press of New York has sent out many books that are helpful to the Christian worker, especially to those who have had no theological training. One of the best is a recent work on *The Teaching of the Prophets*, by Professor C. A. Hawley, S.T.M., Ph.D. It is quite a small book, but we could wish it were in the hands of every teacher and preacher. Dr. Hawley exaggerates when he says that the Hebrew prophets have remained almost unknown men, so far as this country at least is concerned. Davidson, Driver, G. A. Smith, and others have given multitudes of both laymen and clergymen a real insight into prophecy. All the same a book like this is a great boon. It is constructed on the same plan as Dr. Fosdick's little book on prayer. It is the same size, has a reading and explanation for every day, a general discussion after each week's readings, and finally questions for inquiry. But the value of the book is its sound standpoint and its historical method. Readers will grasp the real *history* of prophecy, its development from the 'seer' and 'nabi' to the ripest Canonical prophet. And he will have before him material and guidance for understanding the situation and message of each prophet. The writer properly rejects all idea of a 'Biblical Theology,' and tries to present the prophet as he would a Greek dramatist. We commend this book in the strongest terms, for private study, for preaching, and, above all, for use in the Bible Class. As the Association Press is the Publication Department of the International Committee of Young Men's Christian Associations it should be easy to get the book in this country.

The Higher Critics are certainly not allowed to rest in peace these days. Dr. Fitchett's recent attack has been followed by another. Mr. Arthur Phillips, M.A., who died in 1921, had prepared a book on *The Failure of the Higher Criticism of the Old Testament* (John Bale, Sons & Danielsson; 10s. 6d. net), which has been issued by his son, Mr. Lawrence Phillips, in substantially its original form. The first ninety pages or so, which deal in a general way with such topics as Inspiration, Tradition, the Attitude of Belief towards Criticism, are rather dreary; after that the writer comes more definitely to grips with the real problem. He shows a good knowledge of the points at issue and can argue well. But his general approach to the subject will hardly command the assent of a really modern mind. A tradition 'accepted by myriads' of people who have never given it the slightest examination is not necessarily reliable; and the writer's standpoint is sufficiently indicated by the sentence, 'The Believer must exhaust every legitimate means of reconciling discrepancies': the legitimate easily tends to pass into the strained and even the illegitimate. Multitudes could testify that the effect of criticism has not been 'blighting' but the very reverse. It is not reassuring to be asked to believe that the Babylonian Creation story may be borrowed from Genesis; and the interpretation on p. 154 of the famous passage, Jer 7^{22}, is as unnatural and unconvincing as it could well be. When the writer maintains that 'the critics show little appreciation of the character of different

kinds of evidence,' he must surely have forgotten Driver and the careful distinction he draws. This book, earnest as it is, is little likely to overturn the critical position.

Archdeacon Charles, so well known for his contributions to the elucidation of apocalyptic literature, has broken new and unexpected ground in a little book on *Gambling and Betting* (T. & T. Clark; 1s. 6d. net). It is a thorough and satisfying essay on the whole subject, dealing with it not only historically but on its merits. The arguments in favour of a mild gamble are examined in a fair and sensible manner and all points of view are carefully considered. There are few books better than this, and even those who possess Canon Peter Green's recent book will not find this one superfluous. Together these two will furnish a propagandist with all he needs.

The Cleansing of the Church of Christ, by 'Unemius' (Daniel; 12s. 6d. net), is of no interest except as a psychological curiosity. The publishers state that 'the writer of this book is a sincere believer in the Church of England who, suddenly and without any previous experience of the kind, became an automatic writer at the age of sixty.' The substance of the book purports to be dictated by 'Unemius,' 'an angel of the Lord, once a well-known European writer in the nineteenth century.' The distinguishing feature of Unemius's English style is an inveterate habit of putting the predicate before the subject. One sample may indicate the nature of these revelations. Philip of Spain is met in the other world by his wife, Mary of England, who blames him for making her a persecutor, but he repudiates responsibility, declaring that his soul is clean. 'So saying, did he push his wife, to whom had he once sworn fealty, to the side and over a ditch—wherein did she lay—and passed he on his way.' But 'Unemius' darkly adds, 'May I not say what judgment did he meet, nor who met he!' The book is full of rambling criticisms of churches, creeds and ritual, which would doubtless have been expressed more intelligently, not to say grammatically, if the writer had turned a deaf ear to the whispers of 'Unemius.'

The publication of the Schiff Library of Jewish Classics which began last year with the poems of Ibn Gabirol, has just been enriched by a similar volume containing *Selected Poems of Jehudah Halevi*, translated into English by Nina Salaman, and published by the Jewish Publication Society of America, Philadelphia. A brief Introduction sets forth the chief facts of his career, and something of the nature, quality, and extent of his contribution to literature. This accomplished and influential man, born in Toledo in 1086, who, as physician, philosopher, and poet, touched life at many points, and who won the admiration of men like Herder and Heine, left literature of many kinds behind him, love-songs, elegies, satires, etc., but his greatest poetry is that which gathers round religion, and one of his Odes to Zion is to-day chanted all over the Jewish world. The Hebrew text, which is fully pointed and largely Biblical in its vocabulary, stands on the right page, and facing it, on the left, a fine English translation, breathing much of the poetic beauty of the original, while excellent rhymed translations of certain of the poems are added at the end. The subjects embrace Love and Bridal Songs, Poems of Friendship, Devotional Poems, and the Journey to Zion. Those who desire to see how Hebrew could be written in the twelfth century, or to make the acquaintance of a true mediæval poet, will be grateful to Mrs. Salaman for her fine edition of Jehudah Halevi.

Messrs. Hodder & Stoughton's 'Library of Philosophy and Religion' is fully justifying its claim to be 'a series which gives the average person the best thinking on science, philosophy and religion in their bearing on life.' Two volumes have been added to it. One is *The Philosophy of Religion*, by Professor D. Miall Edwards, M.A. (6s. net)—a book full of the finest quality of popular exposition. The thinking is logical, and the style singularly clear. As to method, the writer has made very happy use of what has been called 'the method of construction through criticism,' that is to say, he has developed his own positive views through a critical survey of certain representative and influential theories. Thus the book contains an illuminating, though brief, survey of the work already done in the field, while at the same time the writer's own position is firmly set forth. 'Religion,' he says, 'involves a subject and an object and a relation of subject to object. On the subjective side it includes all man's psychical functions—feeling, will and thought; on the objective side it has reference to a trans-subjective divine reality. . . . Religious

experience claims to be more than a subjective state of consciousness. It points to a supra-sensible world or order, transcendent yet immanent, a "beyond which is within," wherein values coincide with reality. And to it that perfect world of values is already by anticipation a present possession.'

The second is a fine essay on ideals and methods in education—*Freedom in Education: An Inquiry into its Meaning, Value, and Conditions,* by Mrs. H. Millicent Mackenzie, M.A., formerly Professor of Education in the University College, Cardiff (5s. net). The claim for freedom in education, the writer contends, can only be rightly based on the recognition of its being a necessary condition for creative work. We have all a contribution to make to the life of the world, and the aim of education is to set free the potential forces that lie hid in the child. Moreover, the ideal of freedom must be rooted in a philosophy of life. Freedom is a possible conception only on the basis of a spiritual view of the universe. The child is fundamentally a spiritual being, and it is this spiritual nature which must be liberated, guided, moulded, and given its opportunity. From this general standpoint the writer, in a series of fascinating chapters, discusses 'Freedom as an Educational End,' 'Freedom as a Means in Education,' the 'Stages in Human Development,' 'The Freedom of the Teacher,' 'The Training of Teachers,' and 'Educational Freedom in Relation to State Control.' Many of the most practical issues in connexion with education come up for treatment in the course of the argument, and everywhere the author's large experience and wise and sane mind have suggestions of value to offer. The book is admirably written, and is full of interest for those whose concern lies in the training of the young. No better guide to the practical problems facing the teacher and the parent could be wished for.

Here is another little book, a companion to 'Reality and Religion,' from the heart and mind of that wonderful figure Sadhu Sundar Singh—*The Search after Reality* (Macmillan; 3s. net), that glorious Reality who remains unaffected by men's gross misunderstandings of Him, who is the end and goal of all our human gropings. This is a moving plea that Christianity is the true picture of Him: ay, and the road that leads to Him. In some respects it is an odd little work. Its sub-title runs, 'Thoughts on Hinduism, Buddhism, Muhammadanism, and Christianity.' One speaks with diffidence and deference. Here is a great saint of God, an Eastern, who has seen these other faiths at work, stands nearer to them than we do. Yet is it not a little cavalier to dismiss Muhammadanism in four pages as a thing without originality of thought, looking to the obvious appeal it has made to innumerable minds? Buddhism, to which he gives twelve pages, does not attract him. He is apt and shrewd in criticism. But the poor thing he makes of it raises the question, Why, if this be all, it won such triumphs? and his answer leaves one quite unsatisfied. By Hinduism he is more moved, and the little chapter upon it is interesting. But his criticisms of things we know make us a little chary of accepting all he says elsewhere. It is fairly crude to talk of Higher Criticism as an epidemic which, happily, will soon sweep away its adherents, and leave the Church sweeter for their absence; or to imply that faith in Evolution means of necessity that one advocates the blotting out of weakly folk for the good of the race! It is the pages upon Christianity that are the real book; and, indeed, it is most informing to note what it is in Christ that attracts this very Eastern soul, and rouses this passion of affection for Him. Sometimes there is a queer simplicity of mind which has a curiously humbling effect on the reader. And often he comes very near the heart of things.

'The Religious Life of India' series, dealing, as it does, with the great figures, the more important sects, and the like, is a most useful idea, and it is being finely carried out. *The Chaitanya Movement,* by Mr. Melville T. Kennedy, M.A. (Milford; 6s. net), is a crowded yet most orderly book, leading us easily through difficult country—the life of that strange and emotional contemporary of Luther who has left so deep a mark on Vaishṇavism and on India, the history and teaching of the sect he founded, with its religion of joy, its path of devotion, its passionate self-dedicating to the chosen god, its prolific and notable literature, including, of course, the famous hymns, and so down to the sect as it exists to-day, its orders, its life, and its cult, worship, and the like. It is an extraordinary story, in part frankly repellent, in part the record of a faith that has wrought marvellous things in human souls and lives. And it all sprang, the bad and good alike, from the ugly story of Krishna's amours with

Rādhā, a tale as repulsive to the ethics of India as it is to us. Allegorized and symbolized, it has had strangely unexpected effects in innumerable lives. Yet, on the whole, this study, indeed judicial and eminently friendly though it is, leaves an impression that Vaishnavism is a poorer thing than one had hoped. And when, in a fine concluding chapter on its relation to Christianity, the author in his calm, quiet, broad-minded way points out, not only radical differences, but not a few real parallels and similarities, one has the feeling that, when all is said that can be said, there is as wide a gap between the gospel and this other faith as there is between clean hill air and the hot vitiated atmosphere of an unventilated hall.

Two carefully executed works by Dr. Raymond Philip Dougherty have just been published by Mr. Humphrey Milford. The title of the one is *The Shirkûtu of Babylonian Deities* (25s. net), and of the other, *Archives from Erech, Time of Nebuchadrezzar and Nabonidus* (Goucher College Cuneiform Inscriptions, vol. i.; 21s. net). They may first be viewed together in order to bring out the large part played by Ishtar (whose temple Êanna was in Erech) and her star. This was marked, perhaps branded, on the *širku*, the person dedicated to her service, although not in every instance. The seal-impressions appearing in the second volume show her star, with six or eight points.

All the texts bearing on the *širkûtu, i.e.* 'an order of male and female persons who had been dedicated to various Babylonian deities, viz. Marduk, Nabû, Bêl, Shamash, Nergal, and Ishtar,' are assembled, transliterated, and translated, with commentary but without cuneiform, in a very convenient form. The judgment of the author is that the order is to be distinguished from the votaries (ἱερόδουλοι); it has more in common with the *Nethînîm* and the Levites. The excursus on marking or branding (pp. 81–88) will be found of special interest.

Goucher College possesses a collection of nearly one thousand Babylonian tablets, of which the smaller half (four hundred and twenty) are here transcribed, with transliteration and translation of some thirty. A discussion of other texts and grammatical forms contained in this volume will be published in the future. Sufficient is given at present to convey a very clear picture of the times following the fall of Nineveh (606 B.C.), and antecedent to the capture of Babylon by Cyrus (538 B.C.). On p. 35 will be found an extremely valuable note on Temâ or Teimâ. Nabonidus spent much of his time there, leaving the government of Akkad in the hands of the crown prince Belshazzar. This revelation of the intimate connexion of Arabia with Babylonia in the sixth century B.C. is worth following out, and may be commended to the author as a theme for further development when his next volume is being prepared.

All enigmas have not been solved, even with so much added material, but it gives satisfaction to learn that the hitherto unexplained GIŠ-BAR (p. 21, cf. *A.D.D.* ii. 234 f.) is now reckoned to be understood. GIŠ-BAR may also be read GIŠ-MAS. In these texts GIŠ is often found = *našû*, 'raise,' 'carry,' etc., and MAŠ elsewhere appears = *šibtu*, 'increase,' 'interest.' Hence, GIS-MAŠ = *nâš ṣibti* = 'the bringing of increase or interest.'

Professor J. W. Gregory, F.R.S., D.Sc., whose works on geology are well known, and who has travelled widely in pursuit of that study, has entered a new field by publishing *The Menace of Colour* (Seeley, Service; 12s. 6d. net). The book contains a careful survey of the race problem, which grows yearly more acute and throws across the world the awful shadow of impending catastrophe. The first half of the book is occupied with the negro problem in the United States, and its extraordinary complexity and difficulty is impressively set forth.

The bitterness of the negro man of letters is illustrated by a quotation from Dr. Du Bois's 'Darkwater': 'What, then, is this dark world thinking? It is thinking that, wild and awful as this shameful war was, it is nothing to compare with that fight for freedom which black and brown and yellow men must and will make unless their oppression and humiliation and insult at the hands of the White World cease. The Dark World is going to submit to its present treatment just as long as it must and not one moment longer.' While favouring race segregation Dr. Gregory shows the practical impossibility of finding any effective policy, and he seems driven to concede the inevitability of an ultimate, if yet far distant, race amalgamation. He concludes, 'If the racial segregation which the world has inherited from the past is confirmed instead of being broken down by the modern ease of transport, Europe, North America, and Australia would naturally be the chief homes of the white

race. Considering its contributions to humanity, that would not be an unfair share.'

In *Mysteries of the Libyan Desert,* by Mr. W. J. Harding King, F.R.G.S., we have another of those books of exploration and adventure which the reading public owe to the enterprise of Messrs. Seeley, Service & Co. (21s. net). Here is a vast and waterless region in Northern Africa, extending over nearly a million square miles, which is probably the least known area in the world. If we may judge from Mr. Harding King's narrative of his experiences of its exploration during a period of three years, there is no overpowering inducement even for the enthusiast for the advancement of learning to risk his life in the Libyan Desert. The aeroplane, however, may afford a speedy medium for penetrating what may yet remain of its geographical mysteries. Mr. Harding King had to do his best with a small squadron of camels, those 'ships of the desert' which can suffer and endure more than any other four-footed beast of burden in crossing the wilderness and the waste places. To organize an exploring expedition for an advance into the unknown is one of the greatest difficulties of such an enterprise. Some of the author's most interesting chapters are concerned with the human element rather than with the natural features of the vast desert region. The Arab has a wonderful faculty of steering a course across the illimitable sand by taking his bearings from the stars. But there is a vivid narrative of Arab treachery when the caravan was far from its base and the risk of want of water supply for man and beast was at its greatest. There is a most interesting chapter also on the natural history of the region—its birds, beasts, and reptiles. The volume is abundantly illustrated by reproductions of photographs and drawings by the author, and by three large maps of this vast area so far as it has been explored.

In *The Vanishing Tribes of Kenya,* by Major G. St. J. Orde Browne, O.B.E., Senior Commissioner, Tanganyika (Seeley, Service; 21s. net), we have an important addition to the series of books relating to the many native tribes of Africa to which the publishers have given special attention. Major Orde Browne is a type of the Government official who has combined his duties as administrator with a zeal for full and accurate anthropological investigation of the history, manners, and customs of a primitive and interesting group of tribes who dwell on the southern slopes of Mount Kenya, which has given its name to those huge territories formerly known as British and German East Africa. As Assistant Commissioner at various Government posts between 1909–16 he saw the change from practically untouched primitive conditions to the establishment of definite European administration. The rate of progress, he says, has been astonishing. 'Communities among which the war-horn and the poisoned arrow were quite the possible form of greeting were five years later thoroughly used to Europeans, buying and selling in coin, going away to work, and using piece goods, steel tools and matches as if they had known them all their lives.' Major Orde Browne is not only a keen and accurate observer, but he can write well. He describes fully and vividly every phase of life among these primitive tribes. A curious characteristic is his doubtful view about the profound and far-reaching changes, and the precipitate rate at which European civilization is enforcing its ideas on these primitive races. They are 'in many ways decidedly intelligent and promising material, but a serious error is often made in believing superficial acquirements to be deep changes.'

To the Rev. T. W. Crafer, D.D., has occurred the happy thought of treating the Book of Jeremiah as the basis of a series of addresses from Ash Wednesday to Easter Sunday, which he has entitled *Lenten Studies in the Prophet Jeremiah* (Skeffington; 2s. 6d. net). The addresses, which are simple and popular in form, bring before us the main incidents in the experience of Jeremiah, and illustrate the likeness—and once the unlikeness—of his spirit to that of our Lord. The book is stronger in its devotional than in its critical quality; it is hardly true, for example, to say, as Dr. Crafer does twice (pp. 28, 37), that 'it was Jeremiah who made the Psalms a possibility,' and that they had their beginning in the generation which followed Jeremiah's. This may be true of many Psalms, but by no means of all: some of them may well go back far beyond him. But these addresses successfully show how a little known book of the Bible may be successfully brought home to the mind and the conscience of a Christian congregation. Particularly ingenious and suggestive is the chapter on 'Jeremiah's Restoration and Reunion, and its Lesson for Easter.'

The Heart of the Wood, by Mr. Gerald H. Paulet, B.A. (Skeffington; 3s. 6d. net), contains a short series of 'studies in life and reality.' By the 'heart of the wood' the writer means the centre of life, the trees mean the various details on the surface of life. 'Suddenly it was borne into him, that looking upon the wood, he had been looking into the deeps of reality, and he knew that it was the barrage of the trees which kept men from the life they hungered for, and that somewhere in the heart of the wood they would find it.' These studies, though at times somewhat vague, are full of ripe wisdom and thoroughly Christian in tone. They make heartsome reading, for the breath of life is in them. 'A weed-covered pond, or a river of life flowing into the ocean of eternity! Stagnation or the mobility of the great adventure! These remain man's two alternatives, to choose or to reject, and Christianity is, perhaps, but the will of man reborn, and rightly related to the act of choice.'

The Heart of the Gospel, by the Rev. J. K. Mozley, B.D. (S.P.C.K.; 5s. net), is an extremely able book. It consists of ten addresses and articles which are very fitly gathered into a single volume, for they are all concerned with the person and work of Christ. The writer has acquired a thorough mastery of the various theories of the Atonement, both ancient and modern, and he writes not merely as a critic, but as a constructive theologian. Declaring the inadequacy of all theories of the Atonement, 'because in the Cross and in the moral order which the Cross re-creates there is an overplus incapable of rationalization,' he concludes in a fine passage, 'We cannot hope for a final doctrine of the Atonement. There will always be a shadow round the Cross. But that shadow, as it does not check the adoration of the heart, so it does not forbid the activity of the mind. Knowledge is possible, if but in part, and vision if only through a glass darkly. And what we see and know is the new created at the cost which the old entailed, the cost of the precious Blood of Christ shed for the world's redemption, and to the mystery of the malignancy of evil opposing the greater mystery of dying and triumphing holiness. And that, after all, is a gospel rather than a doctrine or a theology—but a gospel creative of Christian theology because it is a gospel creative of Christian men.

The modest author of *Finalism: An Incontrovertible Philosophy*, Mr. Ernest R. Banister, prefaces his little book with a Foreword in which he claims that he presents a final philosophy that is incontrovertible because it is founded on facts, and his conclusions are 'exclusive' of all other theories; and he invites those who have waded through the various philosophies of the age to turn to him and find mental peace and satisfaction. Readers will be able to judge from this the nature and the value of the 'philosophy' which follows (Stockwell).

The Road to Christendom, by Hilda T. Jacka, M.A. (S.C.M.; 2s. 6d. net), is an earnest and able effort to find a path out of the jungle of present-day confusions. By 'Christendom' the writer means a Christian Society, a fellowship of people and of peoples accepting the Christian standards and bound by the Christian aims. She believes that civilization, which at least means a system superior to the life of the animal, will not last merely by its own impetus. It is necessary that we should think, and especially that we should examine the foundation of really civilized life. This is what is done in this competent essay. It begins by facing facts, the fact of war and its causes, the facts of competition, class-war, patriotism, and other things. And then the writer asks us to make up our minds about the standards we are adopting. This leads to an earnest plea for the Christian way. Such an argument might easily become commonplace, its essential points have been so often made. But the passion and the ability of the writer make it alive and compelling. Miss Jacka rightly holds that everything depends on what the generation growing up among us will think and do, and her book makes a special appeal to teachers. It is to be hoped it will find its way into the hands of many of them.

Christian Social Duty, by the Rev. John Lee, M.A., M.Com.Sc. (S.C.M.; 5s. net), is a valuable contribution by a strong and independent thinker to a subject which in recent times has produced a flood of literature. The book is all the more remarkable as coming from one who, as the managing head of a great Government department, has had practical experience of State management. He utters a strong warning against over-confidence in the efficacy of State action in the promotion of social reform. The Bishop of Southwark in an introductory note expresses the view that he goes too far in his criticism, but that is a matter of opinion. Briefly

the argument of the book is that the attempt to bring about the right social attitude by legislation is a hopeless task. 'This external substitution for the monitions of the spirit brings with it such a weakening of the spiritual social stimulus that it does not succeed.' The supreme need is for character and personal action. 'We want a Society of Apparently Little Deeds to get really going, and to impose on ourselves a Sabbath of rest from industrial reorganization and social schemes.' It is not the part of Christian sociology to devise and enforce any form of social structure, but to supply social impetus to the individual. Even those who disagree with the arguments in this book will find much that is stimulating both in its criticisms and suggestions.

The Ascending Life, by the Rev. Richard Roberts, D.D. (S.C.M.; 2s. 6d. net), is a rare combination of strong Christian thinking with a passionate spirit of devotion. The book consists of a series of five addresses delivered in America in May 1924. 'They represent an attempt to discover the secret of more life and fuller from a study of the last stage of the public ministry of Jesus and its sequel.' The study is thoughtful and penetrating, and the writer knows how to be practical. 'The way of the Upper Room is still the only way of life and more life. . . . The prayer-meeting is dead because we have talked it to death, being unable or unwilling to keep silence before God; and if it is to be raised from the dead, we must make up our minds to come there and keep silence unless and until the Spirit of God puts us under an irresistible constraint to speak. We moderns do not know how to be quiet before God and to wait for His word. We become uneasy, restless, nervous and strained unless someone is speaking. And we shall have to get over that folly if we are to recover this lost grace of fellowship in prayer and of prayer in fellowship.'

When the Western Text is Right.

By Professor the Reverend A. T. Robertson, Litt.D., Southern Baptist Theological Seminary, Louisville, Ky.

There is no problem connected with the textual criticism of the New Testament more perplexing than the value of the Western type of text. It was not difficult for Hort to show that all purely Syrian readings were wrong. Burgon and Miller argued vigorously in defence of the Syrian type of text as preserved in the *textus receptus*, but the verdict among New Testament scholars has gone to Hort by the sheer weight of the facts. A purely Syrian reading with no pre-Syrian witnesses stands convicted of being erroneous. The same line of argument applies to the purely Alexandrian readings. There are no documents that always give Alexandrian readings. Mixture marks all these documents. They show (often) now a Neutral and Alexandrian reading, now and then a Western and Alexandrian reading, occasionally a purely Alexandrian reading, or one supported also by the Syrian class which here followed the Alexandrian class. A reading of the Alexandrian class supported by the Neutral or the Western class has to be decided at bottom on the relative merits of the Neutral and Western classes and by internal evidence. A purely Alexandrian reading is certain to be wrong, a mere scholarly correction to remove a difficulty. The support of the Syrian class in such a reading counts for nothing against the Neutral and Western classes. So far the theory of Westcott and Hort is accepted by the great majority of modern scholars, certainly in Britain and America. It remains to be seen how far the new method of Von Soden will win a hearing in Germany. It has won little favour elsewhere because of its over-refinement and complications.

Westcott and Hort pinned their faith to the superior worth of the Neutral type of text as the nearest approach to the original text of the New Testament now available. They did not claim that in all respects it corresponded with the autograph text. Hort himself pointed out some sixty-five cases where he thought emendation was necessary to restore the original text now lost from all known documents. The name 'Neutral' is unfortunate, for it seems to beg the questions in

dispute. But the name has been accepted in lieu of a better one.

Objection can also be made to the term Western, which applies to the Old Syriac of the East as truly as to the Old Latin of the West. But names do not carry one very far in a question like this. As a matter of fact, about the beginning of the third century A.D. traces of the use of the Western text can be found in all parts of the Christian world of which we possess literary remains. The Western text seems to be dominant. But Hort warns us against thinking that there was no other type of text in existence. Barnard (*Clement of Alexandria's Biblical Text*, 1899) has shown that Clement of Alexandria used the Western type of text, as did Origen after him sometimes. But Origen more frequently employed manuscripts that corresponded to the Neutral or Alexandrian type of text. The wholesale destruction of Christian manuscripts by Imperial persecution, by the Goths and Vandals, by the Saracens, compels one to be cautious about the evidence for the early types of text.

It is now a disputed point whether in point of fact the Western type of text is not older than the Neutral, whether the Neutral is not a revision of the Western. These two points are not necessarily connected. Our oldest uncials only go back to the fourth century A.D., Codex Vaticanus (B) and Codex Sinaiticus (ℵ), but these prevailingly give the Neutral type of text, especially B, save in the Pauline Epistles, where even B has Western readings. But there are papyri fragments that go back to the third century, like $\mathfrak{P}^{1}$ (Mt $1^{1\text{-}9.\ 12.\ 14\text{-}20}$) and $\mathfrak{P}^{5}$ (Jn $1^{23\text{-}31.\ 33\text{-}41}$ $20^{11\text{-}17}$). These fragments support the Neutral type of text like ℵ and B. But, on the other hand, the Old Syriac and the Old Latin Versions seem to antedate these early documents, and both of these versions support, as a rule, the Western text. But k of the African Latin, fourth or fifth century A.D., follows a Greek text that agrees now with D and now with B. That is to say, the Codex Bobiensis is Neutral nearly as often as it is Western. Besides, the Sinaitic Syriac (syr^{sin}) and the Curetonian Syriac (syr^{cu}) often disagree with each other. Hence it seems clear that the Western text at first was not homogeneous, but more or less local and varied with different strata. The evidence for the Neutral text may not be as old as some forms of the Western text, but it represents a more consistent text. With the evidence before us one is disposed to say that the Neutral text is probably a careful revision of an earlier text now lost to us, while the Western is a corruption of the same earlier text.

It follows, therefore, that neither the Neutral nor the Western is always right. Bornemann did argue that the Western is always right and the best text, but he gained no following. Hort is the stoutest defender of the Neutral text, but he does not contend that it is always right. On the other hand, Hort admits that Western non-interpolations are often correct. That is simply another way of saying that there are Neutral interpolations, where the Western text represents the original against some additions in the Neutral text. The number of these is comparatively small in comparison with the additions and corruptions in the Western text. Hort gives the list of the more important or exceptional instances on p. 176 of *The New Testament in Greek*, vol. ii. Some of these additions to the Neutral text Hort considers spurious, as in Mt 27^{49}, Lk $22^{19b.\ 20}$ $24^{3.\ 6.\ 12.\ 40.\ 52.\ 53}$. And yet Westcott and Hort print these additions in their Greek text, though with double brackets to indicate serious doubt. But why print them at all if they are not genuine? The purpose of Westcott and Hort is not to print the Neutral text, but the true text so far as it is possible to find it. It looks a bit like slavery to B or ℵB or to the Neutral text to print these readings which Hort holds to be interpolations. He would not print them if they were Western interpolations. It is plain that Hort is very reluctant to admit that the Western is right against the Neutral, even in these Western non-interpolations.

Most of the instances are small additions in the Neutral text, except in the case of Mt 27^{49}, Lk $22^{19b.\ 20}$ $24^{12.\ 40}$, where whole sentences are involved. In Mt 27^{49} the spurious addition is derived from Jn 19^{34}, where it is a genuine part of the text. It makes nonsense of the text in Mt 27^{49}, because v.^{50} adds that Jesus spoke in a loud voice and gave up the spirit. That is to say, He died after the piercing of His side by the soldier. This scribal blunder gained such a grip that it appears in Chrysostom and Cyril of Alexandria, besides being in ℵ B C L U Γ and some of the cursives 5. 48. 67. 115. 127* gat mm (of the Vulgate) syr$^{hr\ semel}$ aeth. This reading of the Neutral (and Alexandrian) class is clearly wrong on both transcriptional and intrinsic grounds. The Western class rejects it, as does the Syrian. Certainly the

text of Westcott and Hort should not have this blunder in it. It is true that Von Soden inserts it with brackets, but he follows his own textual theory, not that of Hort. W agrees with the Western documents against the passage. The Old Latin is against it, but the Old Syriac fails us here. Either this passage was omitted by the Western text, or added by the Neutral. Hort (vol. ii., *Notes on Select Readings*, p. 22) seems unable to act decisively: 'We have thought it on the whole right to give expression to this view by including the words within double brackets, though we did not feel justified in removing them from the text, and are not prepared to reject altogether the alternative supposition.' That lame conclusion seems to be due to overmuch deference to the Neutral class.

There is more doubt about the true text in Lk $22^{19b.\ 20}$, for the documents of the Western class differ very much among themselves. W here goes with the Neutral and Alexandrian classes in having the passage. Some of the Western documents (c f g vg) omit the passage altogether. D a ff^2 i l omit the passage, but transpose vv.$^{17.\ 18}$. The Old Latin b e do not omit, but transpose vv.$^{17.\ 18}$ to the end of v.^{19}. Syr^{cu} omits v.^{20}, but has v.^{19b}. Syr^{sin} has v.^{19} and part of v.^{20}: 'after they had supped, he took the cup' and 'this is my blood, the new testament,' but with v.^{17} in between. The order of the verses in syr^{sin} is $^{16.\ 19.\ 20a.\ 17.\ 20b.\ 18.\ 21}$. The same order appears in syr^{cu}, except that v.^{20} does not appear. In b (Codex Veronensis) the order is $^{16.\ 19.\ 17.\ 18.\ 21.\ 22}$. Those that omit avoid the repetition of the cup. The argument from transcriptional evidence is hard to catch. It might seem to be an effort to reproduce the language of Paul in 1 Co $11^{24.\ 25}$. And this was done in successive stages as the variations in the Western manuscripts show. But the repetition of the cup may have led a scribe to omit, as it did some to transpose, the order of the clauses to get rid of the repetitions. There were four cups in the observance of the passover, but scribes may have come to refer both cups in Luke to the Supper. Hence one would be dropped. It is a nicely balanced question. Intrinsic evidence gives no decided argument. In the light of the whole evidence it is not clear why Hort felt so certain about it, while so uncertain about Mt 27^{49}. He concludes (*op. cit.* p. 64) that the difficulties 'leave no moral doubt that the words in question were absent from the original text of Luke, notwithstanding the purely Western ancestry of the documents which omit them.' To me the problem is more complicated here than in Mt 27^{49}. Von Soden prints Lk $22^{19b.\ 20}$ without brackets. The balance of evidence is slightly in favour of the genuineness of this passage, though it is by no means certain.

In Lk 24^{12} both W and syr^{sin} agree with syr$^{cu\ et\ sch\ et\ p}$ c f ff^2 vg along with the Neutral, Alexandrian, and Syrian classes in retaining this verse against D a b e l fu. Hort calls this verse 'a Western non-interpolation' (*op. cit.* p. 71). He considers it a condensation of Jn 20^{3-10}. But the junction of syr^{sin} with syr^{cu} makes the passage very early and shows that the omission is purely Western geographically. The problem is not so clear now. The omission has only partial support from the Western documents. Von Soden prints it without brackets.

In Lk 24^{40} both syr^{cu} and syr^{sin} join D a b e ff^2 l in rejecting the verse, while W goes with the Neutral, Alexandrian, and Syrian classes in retaining it. Here the Western documents include the Old Syriac and some of the Old Latin, including e of the African Latin, a pretty clear case. Besides, the verse seems to be 'a natural adaptation' (Hort) from Jn 20^{20}. Von Soden brackets this verse.

The other Western non-interpolations with double brackets in Westcott and Hort's Greek New Testament are short clauses or phrases in Lk $24^{3.\ 6.\ 36.\ 51.\ 52}$. Von Soden prints τοῦ Κυρίου Ἰησοῦ in Lk 24^{3} without brackets. Hort considers this a clear case of Western non-interpolation, and the first of a series in this chapter. But only D a b e ff^2 l Eus omit all three words, geographical Western again, while 42 f sah syr$^{cu\ et\ sch}$ have τοῦ Ἰησοῦ without κυρίου. The Western documents are divided, and the question arises whether the name was added or accidentally dropped. The other classes have all three words. The Western class does not seem indubitably right in this omission. Hort objects to it also because the words 'the Lord Jesus' do not occur in the Gospels outside of Mk 16^{19}.

In Lk 24^{6} the case is not quite so clear as Hort seems to think. He calls it an antithetic form of Mk 16^{6} (=Mt 28^{6}) and a Western non-interpolation. But both syr^{cu}, and syr^{sin} have the words: 'He is not here, but is risen.' Again the Western documents are divided, while W also has it, reading

ἀνέστη instead of ἠγέρθη. It is omitted only by D a b e ff² l. One at any rate has proof of a common document for these readings that was used by this group of Western manuscripts in the West. Von Soden prints the words without brackets.

In Lk 24[36] syr[sin] and syr[cu] again combine with W, giving the words: 'And he says to them, Peace unto you.' W adds before Εἰρήνη the words Ἐγώ εἰμει, μὴ φοβεῖσθαι as do G P 88. 127. 130 [Gk et Lat] c f g[1. 2]. vg etc. The words about 'Peace' are rejected by the same group of Western documents D a b e ff² l. Von Soden brackets these words. Hort considers this Neutral interpolation an adaptation from Jn 20[19]. But the Western documents are again divided, and there are three readings. Clearly the addition in W and the others agreeing with it is from Jn 6[20]. That fact throws doubt also on the other clause as a like addition from Jn 20[19], where it is undoubtedly genuine.

In Lk 24[51] the same Western group D a b e ff², with the help of ℵ and Aug reject the words καὶ ἀνεφέρετο εἰς τὸν οὐρανόν. The syr[sin] here has only the words 'he was lifted up from them.' All the documents have διέστη ἀπ' αὐτῶν, which practically means the Ascension, which is plainly stated in Ac 1[2. 9-11]. Hort is confident the addition is due to the assumption that the separation of Jesus from the disciples meant the Ascension. Von Soden brackets the words. Probably the words were added from Acts, unless, forsooth, they were inadvertently dropped. One feels that the last word has not been said about the agreement of D a b e ff² l in Lk 24.

In Lk 24[52] the syr[sin] joins D a b e ff² l and Aug in rejecting προσκυνήσαντες αὐτόν. Von Soden brackets the words. Hort thinks that this addition is a natural sequel to καὶ ἀνεφέρετο εἰς τὸν οὐρανόν in v.[51] by the same documents in each case, probably due to Mt 28[9. 17]. The dodging of syr[sin et cu] back and forth on these Western non-interpolations is interesting. But clearly Hort has shown that the Western class can be right as against the Neutral. He feels 'more doubtful' about the omission of ἀπὸ τοῦ μνημείου (Lk 24[9]), though supported by the same documents D a b e ff² l, with the addition of c arm. Hence Hort uses only single brackets here. But the sense seems to call for ἀπὸ τοῦ μνημείου. So one is compelled to wonder what sort of a document explains these interesting readings in Lk 24. Was it the original copy of Luke, or was it a sleepy scribe that fell down in his work in this closing chapter?

The most important remaining Western non-interpolations where Westcott and Hort use only single brackets because not certainly wrong are Mt 6[15] τὰ παραπτώματα αὐτῶν; 6[25] ἢ τί πίητε; 9[34] οἱ δὲ φαρισαῖοι . . . δαιμόνια; 13[33] ἐλάλησεν αὐτοῖς; 21[44] καὶ ὁ πεσὼν . . . λικμήσει αὐτόν; 23[26] καὶ τῆς παροψίδος; Mk 2[22] ἀλλὰ οἶνον νέον εἰς ἀσκοὺς κινούς; 10[2] προσελθόντες φαρισαῖοι; 14[39] τὸν αὐτὸν λόγον εἰπών; Lk 5[39] οὐδεὶς . . . χρηστός ἐστιν; 10[41f.] μεριμνᾷς . . . ἢ ἑνός: 12[19] κείμενα . . . φάγε, πίε; 22[62] καὶ . . . ἔκλαυσεν πικρῶς; Jn 3[31] ἐπάνω πάντων ἐστίν; 3[32] τοῦτο; 4[9] οὐ γὰρ . . . Σαμαρείταις. If each of these cases be examined in detail, it will be found that the evidence varies in each instance, as we found to be true in those printed by Westcott and Hort with double brackets. Some of them will be acknowledged by almost any scholar to be right, cases where the Western represents the true text and the Neutral an interpolation. But each reading stands or falls on its merits according to the evidence. The problem cannot be handled by a blanket phrase like Western non-interpolations, though it is true that the Western type is more frequently right in such cases than in Western additions. But some Western so-called non-interpolations may be simply Western omissions.

An instance of Western addition that Hort prints with double brackets appears in Lk 22[43. 44], the passage about the visit of the angel and the sweat like drops of blood. The Neutral Class (A B R T W 13* syr[sin]) rejects the passage. It is significant that both W and syr[sin] join B here. The manuscript evidence against the genuineness is visibly strengthened. The Western, Alexandrian, and Syrian classes have it, though some of the Greek manuscripts and versions have obelisks or asterisks indicating doubt, and some of the Fathers express doubt about it and note its absence in many early documents. It looks as if this passage stands on a par with the addition in Jn 5[4], except that ℵ is against Jn 5[4], but supports Lk 22[43. 44]. But a corrector of ℵ (ℵ[a]) erased it here. Transcriptional evidence is against it. Von Soden brackets it. Hort (*op. cit.* p. 67) considers it a true incident and a precious remnant of evangelic tradition.

But what shall one say of Lk 23[34]? Here again Westcott and Hort print this precious passage

with double brackets. Hort (*op. cit.* p. 68) says: 'We cannot doubt that it comes from an extraneous source.' It is, according to Hort, not a part of Luke's Gospel, but he thinks it a genuine saying of Jesus and that 'it has exceptional claims to be permanently retained, with the necessary safeguards, in its accustomed place.' That strikes one as a curious conclusion for a scholar with positive conviction of its lack of genuineness. The only proper place for it, if not genuine, is in an explanatory footnote. Hort calls it 'a Western interpolation of limited range in early times.' It is absent from B D W 38. 435. a b d syr^{sin} sah cop^{dz}. The case against it is strengthened by the evidence of W and syr^{sin}, which Hort did not know. But, if B were absent, Hort would call its absence a Western non-interpolation instead of its presence a Western addition. The earliest evidence for it is Western also, as African Latin e and syr^{cu}, both East and West and hence not of 'limited range.' B here deserts its usual company, ℵ A C L Δ, and one wonders if it really represents the Neutral reading or a sporadic Western omission, though W reinforces B and is sometimes Neutral. It does not appear that the evidence against Lk 23^{34} is quite so positive as Hort seems to think. Von Soden does not bracket it. Hort is open sometimes to the charge of standing by B, right or wrong. No single document, not even B, is always right. A similar difficulty arises in Lk 15^{21} about the addition of *ποίησόν με ὡς ἕνα τῶν μισθίων σου*, which is rejected by ℵ B D U X al^{20} gat mm cat$^{ox\ 119}$. The Old Syriac is wanting here, but the Old Latin has it and W also. Here again D appears in company with B (and ℵ) and away from the other Western documents. Transcriptional evidence is for its omission, because of appearance in v.^{19}; but it is a nicely balanced point, and the balance of evidence is against it. Westcott and Hort print it with single brackets. Von Soden rejects it outright. If B did not have it, Hort would not hesitate a moment in rejecting it. Intrinsic evidence rather opposes it as a finer trait for the son to be interrupted before he finishes his speech.

It is clear, then, without attempting to examine all of the distinctive Western readings, that the Western class is sometimes right as against the Neutral class. It is probably more frequently right than Hort admitted or knew. Turner (*The Study of the New Testament*, 1920, p. 58) is sure that the Western text has something to contribute toward the reconstruction of the original text of the New Testament and that its contribution must be weighed on its merit, not merely on its age. Souter ('Progress in Textual Criticism of the Gospels since Westcott and Hort,' in *Mansfield College Essays*, 1909, p. 363) thinks that 'the combination of Syr^{sin} and k would now generally be regarded as sufficient to upset the combination B ℵ or, in other words, the versions may sometimes have retained the correct text, where all known Greek MSS have lost it.' He thinks, however, that the alteration of the text of Westcott and Hort would be small if they had known the new manuscripts now accessible to us. In particular, when the Old Syriac combines with the Old Latin, a strong presumptive case is made out. Valentine-Richards (*Cambridge Biblical Essays*, p. 534) thinks that 'a further discrimination of the different types of Western, or rather of second century, text is one of the most pressing needs of the present day.' It is a great advance to see that. A reading can no longer be condemned because it is Western. But we must not go to the other extreme. The Western documents differ widely and radically in many readings. The simple truth is that we are not yet in a position to lay down a definite procedure for deciding the merits of Western readings. There is here a rich field for study and research. It will have to be attacked in detail and as a whole. A fresh study of the whole problem is called for by competent scholars.

Only a word can be given to the special Western readings in Acts. These are mainly additions and are very numerous. Blass proposed the theory of two editions of both Gospel and Acts by Luke, to explain the Western non-interpolations in the Gospel and the Western additions in the Acts. But his theory has not won a strong following. The text of Acts is still a matter of debate. Ramsay, Harnack, Chase, Rendel Harris, Burkitt, and others have contributed their quota to the discussion. In general, it may be said that the Western additions in Acts do not stand in as favourable a light as the Western non-interpolations in the Gospel of Luke.

In the Study.

Virginibus Puerisque.

Two Funny Little Fellows, and what they can become.[1]

'Put ye on the Lord Jesus Christ.'—Ro 13[14].

Of course you know what tadpoles are, those funny little creatures that grow up into frogs, though they are not one bit like frogs; so wee, and so wriggly, and all tail. Nothing could be less like a frog; and yet into frogs they grow, if you let them alone. And you are a kind of tadpole too! You are fairly wee, and certainly you are wriggly (do you ever sit still at all?), and you are not always going to be what you are, will grow up into something else quite different, are doing so every day. Once on a time you were a baby, just a soft little lump; though don't you tell Mother I called Baby that, or there will be trouble for some one. You couldn't walk, not even the staggery way your baby manages by now, had to be carried everywhere; you couldn't speak, could only cry; and you did it unashamed, for anything and everything and nothing at all. But now you are a great huge lassie who can help with the little ones; can run like a hare and beat the boys; are not a bit like what you used to be. Couldn't speak! Do you ever stop talking nowadays? And you would never dream of crying—get up from a spill and laugh about it; and even if your knee is cut, tie a hanky round it, and play on. You are not a baby any longer; you are a girl, or a boy. And soon you will have left that, too, behind, and have grown up into something else. That is what tadpoles do, if you leave them alone. But the wise men can do all kinds of queer things with them. You couldn't; and, if you tried, you would kill them. But they can. They tell us that they can take the tail bit of one and join it on to the head bit of another; and it, or is it they, lives, or is it live, on quite happily. That would be rather fine, wouldn't it, if you could do that with yourself; could go about picking up the best bits of other people. You are pretty clumsy at football, and Tommie Brown can shoot so straight and hard; well, let us take his feet, that will make a good foundation to begin with; and as Johnnie Smith leaves all the others far behind in every race, we'll have his legs; and Donald Something sits at the head of the class day after day, and does sums as easy as look at them, while you get so tied up and puzzled; we must get his head; and Peter Someone-else has such clever hands at drawing, while you keep rubbing out and rubbing out, till you have rubbed right through the paper; and the master says, 'Yes, that is not a bad football, but why has it got toothache?' when you thought that you had drawn a cat and two kittens! If you could build yourself up, a bit here and a bit there—ah, well! I don't think that would do, really. It would be so confusing; you would never be sure whether you were yourself or somebody else; and Mother would never know whether she was darning your stockings, or Johnnie Smith's, washing your hair, or Donald Somebody's. And in any case she would like her own stupid tousley boy better than any other; and so would God. If He had wanted a laddie with Donald Somebody's head and Peter Someone-else's hands He could have made him; but He wants you. Better let the tadpoles alone.

But then there is another thing that these wise men can do with them; they can keep them from growing up for years and years and years. The other tadpoles that started with them become frogs; are quite sedate and prim and never want to play at all; but they keep tadpoles still, wee and wriggly and all tail. You wouldn't like that at all; you long to grow up; to be able to sit up as long as you like every night, and not to be hustled off to bed. But Mother is not so sure. Did you never hear her saying, 'I wish they wouldn't grow up so fast, they will soon all be away'? Don't you let her keep you a tadpole! Don't you be molly-coddled and made soft! It is all right that you should be petted when you are wee, but you're too big for that; it's only a baby that cries when it doesn't get all that it wants, and you are past that now. No, no! you must grow up; the tadpole must become a frog; and it is silly to keep them from it. Let them alone, and all tadpoles do grow frogs. It doesn't look very exciting. Yet all tadpoles just long for it; that is what makes them so wriggly; they are so eager till it really happens that they can't keep still. And you sometimes lie in bed and dream of what you are going to be—a tramway-driver or a motor-man, or a great football player, or a batsman like Hobbs who has

[1] By the Reverend A. J. Gossip, M.A., Aberdeen.

got one hundred and five centuries now; well, all tadpoles dream of growing into frogs, like that, think that would be far more exciting than knocking balls about, or driving motors.

There is something far more splendid and exciting you might be than any of the things you've thought of yet. A caterpillar, you know, can become a butterfly, and some of them grow into just the common black-and-white ones that are apt to be about the currant bushes; but some become red admirals, lovely things, beautifully worked and coloured. And you can grow up into something bigger and better and far more wonderful than you have ever dared to think. A wise Frenchman said that you and I are the tadpoles of archangels: that we can become these splendid creatures of God, with their glistering wings and their noble lives. That's wonderful; but we can do better even than that! For we can put on the Lord Jesus Christ, can grow up like Him, can gain His ways. And you know what He was like; how gloriously brave and unselfish and kind; how every one in trouble ran to Him, and He always found some way for them. And you too can become like that. Nothing could be less like Him than we are now, so cross and grumpy. Ah! but the crawling caterpillar isn't like a butterfly; and yet it is one by and by, and a tadpole couldn't well be more different from a frog, and yet into a frog it grows. And you can become like Jesus Christ. Isn't that splendid? If I were you, every night when I say my prayers, I would tell God, 'Yes, this is better, oh, far better! than the tramway-driver or the batsman; please, give me this.' And He will do it. It may take some time, a long time it may be; and yet it will come, if you ask earnestly; and it's worth waiting for, to be like Jesus Christ.

The Foot that Stands.[1]

'I went down to the potter's house; and, behold, he wrought a work on the wheels.'—Jer 18[3].

This passage tells how a prophet watched a potter working with the clay on his wheel. He watched the shapeless lump of clay spinning round, and under the potter's hand rising up into the shape of a cup. Suddenly it collapsed. The potter stopped his wheel, crushed the cup back into a lump again and made out of it another vessel.

Then an idea came to him, a 'word of the Lord,' he says; and it was this, that what the potter did to the clay, God was doing to His people, making them over again after they had failed in His hand.

That is how 'the word of the Lord' came to people: not by a voice that all could hear, but through the eyes that could see and minds that could understand what they saw, and gather the gold of God's truth from crevices of common everyday things.

That is how 'words of God' still come. Here is one that came the other day to a lady who, like the prophet Jeremiah, had gone down to the house of the potter.

It was not in the East, where they sit at work, but in an English village. The potter stood at his work, and drove the wheel with his foot. When he had finished a work and was preparing another, she said, 'Your foot must get very tired driving the wheel?' 'No,' he said, 'it isn't the foot that works that is tired: it's the foot that stands.'

That was 'a word of the Lord' to that lady, and when I read it, it was a word of the Lord to me, and I want to pass it on so that it may be a word of the Lord to you. It is a word that sings itself into a kind of lilt. Make it one of your songs:

> 'It isn't the foot that works that tires;
> It's the foot that's standing still.'

Here we are at the wheel of life, trying to make the clay of our own character into something that will hold and keep the joy and goodness of life.

We have two sides to our nature, like the two feet of the potter—our body and our soul. I suppose a sensible potter learns to work with his left foot as well as his right, and gives them turn about at the treadle, so that both grow strong together, and the strong foot is not held back and hindered by the weak. It's no use being one-sided. It's no use having one leg like Samson's, if the other is a spindle-shank. It's no use having one leg with a calf like the fatted calf, if the other is like one of Pharaoh's lean kine. It's no use being able on the one side to run like Eric Liddell, if the other side can hardly hobble. For the two sides have to go together: their pace will be the pace of the slower side, their strength the strength of the weaker.

These things sound absurd; but they are just what is happening to many people in terms of their body and their soul.

[1] By the Reverend Stuart Robertson, M.A., Glasgow.

One side is very busy; the other gets too little to do. We all have plenty to do on the one side, men at their work and business, housewives in their homes, boys and girls with lessons and games and hobbies. But the other side, the side of worship and prayer and serving God and reading His word—that side is underworked. And because the soul is underworked, the soul is tired; and because the soul is tired, the body tires too.

The world is full of tired folk. They come to the end of the week, they tell you, tired out, too tired to go to church. The reason why they are so tired is not because they have overworked their body, it is because they are underworking their soul. It is tired because it has nothing to do. It's left to loaf about the corners of life, and loafing is more exhausting than any work can ever be.

The remedy for the boy or girl that is tired after Saturday's football or hockey is not to lie in bed on Sunday morning, but to get up and go to church and give their soul a chance.

If you're fagged with the week's lessons, the remedy is not to stop thinking, but to think about something else. Go to Sunday school or Bible class and let your mind think on the things of God. Then you will be refreshed for Monday.

Tired bodies and worried, overworked minds will find their healing in worshipping and praising God.

All life will gain strength as the soul is strong, and it can't be strong if it be left standing idle.

'It isn't the foot that works that tires,
It's the foot that's standing still.'

The Christian Year.

Fourth Sunday after Easter.

In Quest of Tranquillity.

'Oh that I had wings like a dove! for then would I fly away, and be at rest.'—Ps 55^{6}.

The probability is that tranquillity of mind is even less common than an observer might be disposed to think. There are a great many who obviously are unhappy; and when we add those who, though joyless at heart, are too proud to show it, or too well-bred not to keep up an apparent flow of spirits, we may be sure that there is a very widespread demand for the secret of peace. As a fact, the conditions of human life are such that man may seem to be predestined to unrest. Our natural desires are many and exorbitant, and only a few of them can be gratified as they propose, or even gratified at all. We have a conscience which makes us uncomfortable, and even torments us if we defy it; and our lives are full of habits or actions which amount to a defiance of conscience. Our affections are fixed on possessions, or on kindred and friends, that are hostages for our happiness, and we hold them all by a more or less precarious tie. We are travelling into an unknown future, in which it is certain that we shall be smitten, bruised, and impoverished by the forces of change and decay, and that in it there awaits us the inevitable event which, it may be with merciful suddenness, it may be after a period of weakness and agony, will carry us away from the light of the sun and from most of the things which have made for our happiness.

The subject is not one which has been overlooked. The work of the world goes on because the world has a working theory as to the secret of peace. Every great religion that has gained a footing among men has prescribed some treatment of the malady. The urgency of the need was observed by Him who knew what is in man, and much of Christ's teaching circled round rest and peace. Let us glance briefly at some of the other famous specifics, and then consider the provisions which are made for dealing with the evil in the Christian gospel.

1. To begin with, the world has its working theory as to the secret of rest. It is that, if we are miserable, it is because we have not enough of this world's goods, or that we have too much of its evils. If he made his fortune, one thinks; another, if he were famous; another, if he had power, and so on, he would then be within sight of the sovereign good.

At the opposite extreme from the workaday theory is a prescription which, fanatical and absurd as it seems to us, has played a great part in religious history. The advice given is that man, instead of seeking peace in the acquisition of worldly goods, should seek it by renouncing and despising them. It is a doctrine which has had a strong attraction for the people of India. It was illustrated by the great renunciation of Buddha. He was born and grew up in a court, he was the heir to a throne, he married, and was blessed with the love of wife and child; then one day, when he chanced to look on sickness and death, he became conscious of the wretchedness of human

existence, turned his back upon the kingship and the sweet home life, joined himself to the saintly sages of the land, and learned their prescription for a victorious and tranquil life. The prescription which they gave was to make his home in a cave, to procure the barest necessaries of life by begging, to fast to the verge of starvation, and to afflict the body with additional tortures.

There has always been a grain of sense even in the wildest extravagances of enthusiasm, and there was a substratum of reason in the ascetic mode of life. It rested on the just observation that there is a keen satisfaction in self-denial which is not yielded by self-indulgence, in particular that the source of a great deal of the worst of human misery is due to the rebellion of the body, and that nothing is more needful than to make sure that what was intended for a slave has not gained the upper hand. But as experience proved that many who were most in earnest in this way of life were not even then at peace, and as, moreover, common sense effectively protested that there is ample scope for self-denial in labours which are useful to the world, without having recourse to self-inflicted torments which are of no benefit to society, the remedy fell into discredit in Europe with the Protestant Reformation.

Mention may be made next of the prescription of the Stoics. At the beginning of our era there were many men of great moral earnestness, Greeks and Romans, who claimed to possess in a signal degree the blessing of serenity of mind, especially under the strokes of adversity. How did they teach men to attain to it? We open the pages of Epictetus and we find the ideas expounded in convenient compass. The things which happen in our life, he says, are of two kinds: those which are due to our own voluntary action, and those which are governed, in whole or in part, by forces that are beyond our control. The goods of life, similarly, are of two kinds: those which, because they are in our power, we can be sure of getting; and those which, being outside our control, we cannot be sure of getting or retaining. The general prescription is that we should limit our desires—confining them to those things which are within our power, and leaving out of account those things which depend upon others.

From this general attitude we may certainly learn some practical wisdom. We do well to remember the parable of the Feast, and to behave as decently in the struggle for the good things of this world, as we should behave at a dinner-party among our friends. It is also useful to distinguish between the things which are, and those which are not, in our own power, and to cultivate the spirit of uncomplaining submission to the inevitable and irreversible dispensations of Providence. But it is not easy to endure as the Stoic recommended without having access to richer sources of comfort than were supplied by his general view of the universe.

2. It was then a much-discussed as well as an ancient and widespread malady which Christ promised to cure when He said, 'Come unto me all ye that labour and are heavy-laden, and I will give you rest.' In His proposed treatment there was a combination of remedies new and old. But even the old appear in a new setting, and with new elements of healing and consolation.

(1) There is a strain of the teaching of Jesus which does not contain much more than the advice of the Stoic sages to cut down the demands of the self. The great text in which Christ promises rest, when read along with its context, suggests that the reason why so many are restless is that they do not possess the meekness and lowliness which they could learn from His own example.

(2) The old and the new also blend, though with a much larger element of the new, in the teaching of our Lord that the chief source of man's unrest is his general sinful condition, and that the secret of rest is deliverance from sin. It is only in God, and in doing the will of God, that the soul finds true rest, and much of human striving is at bottom an attempt to find partial substitutes for God. This would appear to be the ultimate explanation of the craving for stimulants of various kinds, physical or mental; they at least give a temporary feeling that the soul has found more abundant life and tasted of heaven. It cannot, however, be said that it was a wholly new discovery that sin is the seat of the evil. The really new element in the gospel of Christ is its announcement of the way of deliverance from sin.

(3) It is a great part of Christ's gift of peace that He enables us to believe in God as the Father in heaven. Buddha preached peace by deliverance from sin, and made some way in teaching men to eradicate their selfish desires; but the soul cannot have true peace if his word was the last word on our little life: 'As ye have no Father in heaven

to take care of you, see that ye love one another.' For those who do not find God in it, the world has no doubt many glories, as it has many privileges and adventures, but it is also a thing of terror. The menacing and destroying forces of time have us at their mercy. We are condemned to the gradual forfeiture of most things that we value, and in the last resort we are seemingly doomed to extinction. It makes a difference which is almost immeasurable to our outlook on this universe, if we believe in the God whom Christ revealed as the Father, the God who knows each of us, loves and pities us, and who possesses the infinite power and the infinite wisdom which ensure that He will make His loving purposes effective, and that all the hostile powers of earth and time are unable to do any real and deadly hurt either to His cause or to His children.

(4) Lastly, there is a deeper and more mystical side. Peace takes possession of the mind in two ways. Sometimes it enters in the wake of ideas, as the result of learning some new or important fact or adopting a fresh conviction. Sometimes also it penetrates the soul in a way of which we cannot easily give a rational explanation. It is a common experience that there are persons the mere contact with whom is restful; their spirit seems to mingle with our spirit and transmit to it some of its own repose. It is a distinctive Christian experience that a similar peace enters the soul in conscious union and communion with the risen and glorified Christ. He Himself spoke of it in words which implied that His peace was not so much the result of believing certain facts and accepting certain doctrines, as the result of the contact of the receptive soul with His own greater personality and His own abounding life. There is an abiding in Him which is the condition of the benediction, 'My peace I give unto you.' [1]

ROGATION SUNDAY.

The Help of God.

'Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you.'—Mt 7[7].

1. *God's Help.*—Observe how Holy Scripture never destroys the reasonableness and proportion of truth, how it acknowledges and honours the human personality even when, as so often, it is offering us the grace of God without measure. Observe, too, how in the midst of the very richest promise there is always a reminder to us men and women that we have our part. 'Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you.' So spake Jesus. At the first hearing of the words they mean that God is waiting to give us the very thing we need. And that is, indeed, their meaning. But when we read again we perceive that this generosity of God towards us hangs upon a condition—a condition which we alone can fulfil. It is when we ask and seek and knock, it is when our soul is tender and gentle and entreating, that the great and beautiful things reach us from God. So here: 'I will help you,' saith the Lord. The meaning is not 'I will do this for you' in the sense in which we might say to some one, 'You sit there and watch me do this for you.' Still less do the words mean, 'Go you away and amuse yourself with other things, and when you come back you will find everything made good for you.' No; the words mean what they say: 'I will help you'; 'We shall do it together.' Now this is the only kind of help we should look for from God, for when God helps us it is always part of His purpose, and the greater part, to make us better; it is always to give us the victory over some personal weakness or fault. In fact, when God helps us—and He is always helping us—it is to enable us to accept gladly that holy and beautiful way of meeting what we have to meet, or doing what we have to do. But it is no part of God's intention to do things for us, we meanwhile remaining idle or even hostile. It is His part so to work upon us by the pressure of events and by the pressure of His spirit upon our personal moods that there may come upon us a strong and secret willingness to take the holy way, the way which we know Christ would have taken in our circumstances.

2. *The Purpose of Life.*—For the purpose of life is not that we get our own way. It would be nearer the truth to say that the purpose of life is that we shall not get our own way until, indeed, our own way is the way of unselfish love. The purpose of life is that we become conformed to the likeness of the Son of man. And this likeness is not something which is put on as we might put a mask upon our face, hiding our features, which remain the same. This likeness is something which we ourselves are to become, the happy sign

[1] W. P. Paterson, *In the Day of the Ordeal*, 229.

in our face and in our voice that we have found a happy basis for our life, and are living on the bread and wine of God. We cannot claim that God has really helped us if we have merely had our own way. We cannot claim that God has helped us if all that has happened is that certain things which we had set our minds on have at last come within our reach. It would be nearer the truth to say that God had helped us when, after having set our hearts upon certain things, we should see them pass for ever beyond our reach, and yet to our own blessed amazement find that we are not at all bitter or envious.

I can make all that quite plain by the help of an illustration which, like all my best illustrations, is not my own. When two teams contend in a game, say, of football, the object is not to put the ball through the goal in any circumstances; still less is the object to put the ball through the goal at a time when there is no one about to hinder you. For in that case—if, I mean to say, the one object in the game were to put the ball in goal—the best way would be for some one to rise through the night when everybody was asleep and put it there! No, the object in the game is that in the midst of forces which contend the other way, we shall bring out of ourselves such resources of ingenuity and endurance that in the actual field of battle we shall put the ball in goal, and this not as a thing of any value in itself, but as the accepted proof to ourselves and to the world that we are the better men, that 'He who is with us is greater than all that is against us.' It would be an easy thing, but most foolish, for a mother to spare her child and to spare herself many an anxious moment in the days when the child is learning to walk. Instead of allowing the child to set out upon his unsteady limbs on the day when Nature signifies that she is ready, a mother might carry her child across the room and place him down at the other side. But the mother's object and the child's ambition are not that he shall arrive at the other side of the room, but that he shall walk to the other side of the room. It is not the result by itself which is of value. It is the process, and the result only as the crown of the process.

3. *The Way in which God helps us.*—We have the authority of Jesus for believing that we shall never be far wrong in our thoughts about our Father in heaven if we keep close to all that is natural and instinctive in the relations between a father and his child, still more in the relations between a mother and her child. All that a true mother will do for her child our Heavenly Father will do for us one by one. And everything that a true mother does for her child has, in her view and intention, one result, and that to help her child. She knows that she will have failed if she has, beyond a certain point, spared him from a certain element of rigour, for in that case she has really left him unprotected for the later tests of life. And therefore she lets him, as an infant, try his limbs and find his way to walk erectly, she remaining meanwhile not far off to set him swiftly on his feet, to smooth away the pain of falling and the fear of setting out again. She will applaud every little triumph on the way to proper manhood, and give her own encouraging interpretation of the little misadventures by the way. As the Bible says: 'As one whom his mother comforteth, so will I be unto you.'

'Fear not; I will help you.' That is the very voice of God as Jesus has made God known to us. Let us take these words with us and let them go on meaning to us what they will go on to mean. For they will come to mean that God will help us towards becoming better people. He will not be a party to our own indolence, of course. He will not go with us if we are going the wrong way, unless to trouble us even as He harassed Balaam long ago when Balaam set out to do something which none better than Balaam knew was wrong. But if there is anything lying before any one of us which we have to go through, or if there is something which seems to be our portion against which we at certain times vainly cry out, and yet it is of such a kind that at other times we know that if we could only accept it heartily and kiss the cross we should come upon a state of blessedness in which all the bitterness would be lost; if there is anything of such a kind in front of us, or upon us, or pursuing us, and if with regard to it we can lift up our face to God without shame, then this promise is for us in particular, and it simply remains with us to see whether God is not as good as His word.

'Fear not; I will help thee,' saith the Lord. 'I will help thee.' That is to say, are you ready to begin, or, what is sometimes harder, to begin again? In that case you are not alone.[1]

[1] J. A. Hutton, *On Accepting Ourselves*, 117.

SUNDAY AFTER ASCENSION DAY.

The Manner of God's dwelling with us.

'Behold the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them.'—Rev 21^3.

The writer describes the manner of God's dwelling with us as a tabernacling. The idea would have rich historic associations for a Jew, but to us it might suggest only a veiled and temporary dwelling; temple would convey more to our minds. Yet criticism may help us to an idea implicit in this word which the writer himself perhaps hardly recognized. The real tabernacle of the Hebrews was not that elaborate and mystic building made familiar to us by the description elaborated in Exodus and Leviticus. Scholars believe that the real original structure is described for us in a fragment of Exodus (33^{7-11}); there, it is nothing more than a simple soldier's tent pitched outside the camp, where any one might go to commune face to face with God. This might suggest to us that God's dwelling with us is simple and wonderfully familiar; His tent pitched alongside ours in the hard campaign. At any rate, the author is quite explicit in this when he passes beyond the symbolism. God Himself is to abide among His people, 'familiar, condescending, patient, free.' It is the clearest proclamation of God's presence with us that the Bible gives, and it is promised that as this is realized all sorrow, pain, and death shall pass away.

This thought has been recovered by our own age. It has been practically lost for centuries.

The evolution of thought concerning God, both in Greek and Hebrew circles, had the effect of removing Him to an awful distance from this world and the ways of men. In earlier days it had been otherwise. In ancient Greece every glade and hill, streams and the sounding sea, were peopled with deities. And there is sufficient evidence in the Hebrew Bible that once Syria and Arabia were covered with sacred spots where gods had revealed themselves to men. The way in which this was conceived was crude, and the worship with which it was accompanied was often unethical and licentious. But the reforms in thought and practice which attenuated God into an idea, or relegated Him to a distant sphere, though necessary, were accomplished with distinct loss. The Platonic conception of God must strike all save philosophers as very shadowy and abstract; the gods were slain by philosophical thought. The consciousness of sin which came to the Jews after the Exile made it necessary to mark off everything in man and the world from contact with the awful holiness of God. Soon men feared to take His name upon their lips. The Jehovah of national and personal experience gave place to Lord or God, the abstract idea of Deity, and this was eventually replaced, for reverential reasons, by the impersonal term 'Heaven.' Even the homely speech of Jesus has been toned down to accord with this tendency. Mark's 'Kingdom of God' becomes in Matthew, 'Kingdom of Heaven.' The simple appellation of Father used by Jesus must receive the formal addition 'which art in heaven.' Jesus never attacked this idea of God's distance, but all His thought and speech assume that God is present with us, implicated most deeply in the affairs of the world and dwelling in the hearts of men.

1. *It is God Himself who dwells with us.*—It is the infinite God, who is incomparable beauty, absolute truth, eternal love, whom to worship is the highest desire of man's being, the unfading attraction of his noblest loyalty and service. And this God most glorious, desired, and wonderful is said to be dwelling with us, near as the sea which flows in to fit all the sinuosities of the shore, so marvellously inward that He is nearer to us than our own souls, so penetrating in His light and warmth that down to the deepest recesses of our nature He radiates and heals.

Such a declaration would immediately arouse a definite denial from thousands who remain utterly unconscious of God at all, or, at least, of God dwelling with them in this wise. But it should not be the task of our religious teaching to accommodate itself to the average experience of the unexamined life; but to force men everywhere to look beyond that of which they are conscious. For by every necessity of nature, history, and experience, there is no explanation of man that does not demand that his spirit is in touch with an infinite spiritual personality, in which his life stands explained, and in conscious fellowship with which he alone can come to himself.

2. *But the fulness of meaning* contained in this declaration *is only to be realized in a religious way.*

We recognize how much more a man can become aware of by education, how much more comes into view by the shifting of his conscious horizon; but the highest revelation of all comes through a religious consciousness, for which these other things are but

the preparation. And by religious we mean two things.

First, it is the relation of ourselves to something higher. Of nothing do we remain more in ignorance, and yet nothing is more easily discoverable, than that we are continually in touch with a reality which surpasses our analysis or achievement. But the slightest moral experiment with this paradoxical reality of human thought and ideals shows that this is always higher than anything we ever become. It is truly transcendent, but—and this is the amazing thing—the transcendent is immanent. It is man's own self which is always conscious of something greater than himself. This relation to something greater than self is the most indisputable fact of man's inner life, although in most it is never recognized, and in many it is ignored or feared because of the perplexity and desire that would come upon them if this became a fact around which their whole inner life had to be lived. But it is just as man makes this higher within him the reality which he chooses to depend upon and the object of his continual aspiration, that it grows into religion, where the deepest intercourse, surrender, and communion lift him ever beyond himself and reveal the possibility of his unending growth.

But, second, it would not be religion if this higher reality, this dwelling of God with us, was of such a nature that it broke down our personality and triumphed over our will. We must be lifted to that higher by the attraction of its beauty and the reasonableness of its life. God must lift us by love, and by love alone. Otherwise we should fail of kinship with Him. The recognition of His presence with us, while it is that on which we depend for every breath we draw, will only come to us like the leading of light, like the lure of a whispering breeze, like the call of a little child. It needs therefore attention, expectation, the setting of the heart to watch, the willingness to be the higher that we know and the higher still; these things will reveal this mighty miracle to be about us.

3. It is thus that *God's dwelling with us will become manifest.*

Only this will draw us near to one another. Lying as it does at the basis of all life, it is the one secret that will unite us all. It means the discovery of such power that, in this realized presence of God, we shall be able to take away all tears, end all pain, and banish even death.

Do not let us turn aside from the truth because we cannot feel it to be so. God will become visible as His dwelling in us becomes the joyful recognition of our whole life, the radiant testimony of our whole nature.[1]

WHITSUNDAY.

Self-Reverence.

'Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?'—1 Co 3^{16}.

In one of the finest of Tennyson's early poems, 'Œnone,' he puts into the mouth of Athena, the goddess of wisdom, two lines which sum up the very essence of his message as to what gives to human life its nobleness and strength. These are the lines:

Self-reverence, self-knowledge, self-control,
These three alone lead life to sovereign power.

In his keen study of mankind the poet saw that without these qualities no one can ever build up a strong or beautiful character. They are the foundation-stones of success even in a worldly sense; but, above all, they alone make a man's life a success in the highest sense, for they alone enable him to realize the best that is in him, and to perform his work with inward harmony, and with beneficent effect upon others.

Now, what is *Reverence?* For we will confine ourselves to that. It is the feeling of awe in presence of what is great, august, or sublime, of something that towers above us, and before which we prostrate ourselves. The object of our veneration may be of many different kinds. It may be the greatness of a famous nation, like ancient Greece or Rome, that for centuries has moulded the course of human history; or of a poet, like Shakespeare or Milton, who leaves upon us an overwhelming impression of intellectual power; or, again, of some heroic life of self-sacrifice that thrills our souls by its nobleness. But, in all cases, reverence is awaked in us by that which transcends us, which we cannot fully grasp or estimate, which stretches far beyond us into immeasurable heights. We feel humbled before it, and yet it uplifts us with the consciousness that we are in contact with something whose greatness draws us out of our petty selves into loftier regions of thought and emotion. When Ruskin was addressing the students of Oxford, he concluded one of his lectures

[1] W. E. Orchard, *Sermons on God, Christ, and Man*, 81.

with these memorable words: 'This I know, that in Reverence is the chief joy and power of life—Reverence for what is pure and bright in your own youth; for what is true and tried in the age of others; for all that is gracious among the living, great among the dead—and marvellous in the Powers that cannot die.'

1. What, then, is this real self which a man ought to reverence? It is his inner personality. He is conscious that he is not at liberty to do what he likes with his life, that it is given him on conditions. He is subject to authority, has in his breast a monitor which says, 'This is the way; walk thou in it.' Daniel Webster, the famous American statesman, was once asked, 'What is the greatest thought that ever entered into your mind?' He paused for a moment, then replied, 'The fact of my personal accountability to God.' That is the glory and mystery of human life; the deepest fact in it, which makes all men equal, prince and peasant, the most brilliant genius and the humblest labourer. Each of them has been put in charge of himself, and he has to answer for himself in the end.

And to every human soul God has granted the greatest of opportunities; has made it possible for us to take possession of a heritage as far transcending the chance of earthly place or power as the spiritual transcends the material.

The very thought that we are responsible for this soul of ours, charged as it is with such solemn issues, would over-balance and depress us, in view of the thousand temptations that may assail or destroy it, did we not know that in this fight to win our souls the Eternal Father is on our side. The whole life and death of Christ is not merely the triumph of a man over the powers of evil; it is the pledge that the might of the Divine is working for us, that the infinite resources of God's love and grace are at the disposal of every soul that claims them. 'Lo, I am with you alway, even unto the end of the world': the pages of the Gospels and the long annals of the Christian Church show how gloriously that promise has been fulfilled—show that in Him the weak have found strength, the sinful, forgiveness, and the weary, rest. If the soul within us was counted worthy of the sacrifice of the Son of God, then it is indeed a fit dwelling-place for the Divine Spirit, worthy, surely, of all our reverence.

2. What are some of the effects of this Self-reverence?

(1) It is *the great preservative against vice*—indeed, it is the lack of self-reverence which largely accounts for the sin and folly of the world. Very often men are drawn into temptation by an easy compliance with the society around them. They are led to drink, because others do so; they are content to sit acquiescent in a company where the conversation is foul or vulgar, because they do not want to be counted peculiar or narrow-minded. So they endure what they inwardly dislike. Why? Because they have no true self-respect.

(2) Self-reverence is not only the supreme safeguard against base actions, it is *the inspiration to an ever higher goodness*. For, if we are the temple of God and the Spirit of God dwelleth in us, we do not seek guidance for the ordering of our life from traditional practices or the conventional standards of the world around us; we find it within us, in the living Spirit that is ever speaking in our consciences and hearts. It is this loyalty to their best selves which has been the source and spring of the noblest lives that earth has seen, not only of those whose names stand out on the page of history as martyrs and reformers and champions of freedom, but of the multitude which no man can number of unknown men and women who have striven, often at bitter cost to themselves, to carry the gospel to the heathen abroad, or to relieve the suffering or raise the fallen at home.

(3) Self-reverence *teaches us reverence for others*. 'Every man,' says the proverb, 'judges others by himself.' And there is truth in that. A man can only see with his own eyes; and if he does not discern the Divine greatness and mystery of his own soul, he is not likely to think very highly of other souls. It is the man who realizes the value of his own life as a gift of God, who recognizes the sacredness of every human life. And, for this very reason, he shrinks as by an instinct from doing aught that would minister to the lower side of their nature. If their character is tarnished, if the Divine likeness in them is defaced by sin, his whole relation to them will be animated by the desire to call forth the good that slumbers within them.[1]

[1] D. W. Forrest, *Memoirs and Discourses*, 168.

Hinduism and Christianity: Some Points of Contact and Divergence.

By the Reverend Nicol Macnicol, M.A., D.Litt., Poona.

II.

Among the many tasks which Hinduism at various periods of its long history set itself to accomplish, there are two in regard to which there can be no question but that they are eminently religious tasks. They represent, indeed, from different angles the one sole purpose of every religion—the purpose and aim of Christianity as of its rivals. These tasks are the achievement on the one hand of victory over the world, and on the other of union with God. There are, in fact, three terms that it is the endeavour of religion to bring into their right relations to each other—the individual soul, the world, and God. When these are truly harmonized, religion has accomplished its task; it has shown the way to victory over the world and to union with God. In the likeness and the unlikeness of the solutions that Hinduism and Christianity offer for these two problems, we can observe where the two faiths approach nearest to each other, and where also they are widely at variance.

The ancient Indian sage sought for victory over the world and the world's entanglements; the Jewish saint for deliverance from sin. Perhaps at the very time when the one from among his sheepfolds was praying, 'Create in me a clean heart, O God, and renew a right spirit within me,' the other in his desert solitude was crying no less passionately into the darkness, 'From the unreal lead me to the real, from darkness lead me to the light, from death lead me to immortality.' The petition in each case issues from a sense, no less profound and real in the Aryan than in the Jew, of man's helplessness and desolation if he cannot obtain deliverance from the enslavement of life, and if, to that end, he cannot win the help of one whom we call God. The shapes of their thoughts, the fashions in which they frame to themselves the universe of their discourse, may differ; the thoughts themselves are alike in substance and fibre, and the aim and purpose of their aspirations do not differ. The way in which the Semite looked at the world seems far apart from the way of the Indian *rishi*. Both seek reality, believing that there they will find liberation from a bondage of which both are aware, but to the one the bond that binds, the poison that corrupts, is sin, a will hostile to God and goodness, while the other cuts the knot of his enslavement at a stroke by denying that the world is real at all. It is a wrong vision, he says, not a rebellious will, that has led the soul astray. That is an old antithesis, and it is not necessary to discuss which of the two points of view pierces deepest into the heart of things. Perhaps we confuse the issue when we set them in antagonism and suggest that the affirmation of each involves a denial of the other. What we have to consider here is not the seriousness of their divergence, but the possibility of their reconciliation. Of the profound and tragic truth of the Jewish testimony to man's alienation in will from God and goodness, the whole history of the human race is a demonstration. We cannot explain away sin. But when Christ came and took over from the Jewish prophets the task of setting men free from this yoke, and when to achieve that end He gave Himself to the Cross, He was not only bringing to men a message of the Divine forgiveness that wins the will of man to God, but also a message of illumination for their souls that brings victory over a world of unreality and sets them free from its bondage. For Christ proclaimed not only the forgiveness of sins, but the Kingdom of God, a new and eternal order with God at its centre, which only a distorted vision fails to perceive as present with us even now.

There is a wide enough difference between Jesus' message, 'The Kingdom of God is at hand,' and the cryptic utterance of the Upanishad sage, 'Thou art that.' And yet if this saying can be understood, not as the formula of a monism within which a moral being cannot live and breathe, but as the affirmation of the ultimate identity of the transcendent, unconditioned Spirit of God, and the immanent spirit that dwells within the universe of things and in the heart of man, then a way to reconcile them may yet be found. Christianity can make no terms with a monistic pantheism; there

must be room in its universe for the spirit of man to live and love, and there must therefore be 'otherness.' But if the central doctrine of Upanishad theology can be so understood as to be compatible with theistic worship and with the moral life, then we can welcome such an exegesis of the text. Professor Radhakrishnan explains the phrase as declaring the existence of 'one central reality, pervading and embracing all,' and he appeals for confirmation of its truth to 'religious mysticism and deep piety.'[1] If it be no more than that then it may be possible to bring this ancient word of Vedic intuition into harmony with the revelation of Christ, and to hear the Upanishad sage saying, 'The Word was God,' and even reaching forward towards that which follows after, 'The Word became flesh, and dwelt among us.'

It may be that an advance can be made in this direction; it may be that such an advance is even now being made. Professor Radhakrishnan claims, indeed, that there is room for otherness and for ethical values in the monism of the Upanishads, and we wish him every success in making this plain and filling the ethical desert of Advaita with the blossoms and the beauty of a land where love and fellowship are eternal. But to not a few of the saints of India it has appeared that in 'proud Vedant,' as one of them describes the monistic teaching, the heart that desires God can find no content. In 'the Brahmavidyā,' as one of them says, 'which rooteth out all idea of duality,' 'the bliss of affection vanishes away.' But however this may be, there remains, in spite of modern readjustments of the ancient doctrine, what is, perhaps, the most fatal barrier to any real rapprochement—the fact that the Indian system is essentially a philosophy rather than a religion. Professor Radhakrishnan speaks of 'the Hindu faith,' but the word does not fit what Upanishad Hinduism in any of its interpretations gives us. Its aim is to explain the universe and man's place in it—not to provide a way of life for him within that universe. Christianity always resisted stubbornly the attempt to transform itself into a philosophic system. Had Gnosticism prevailed in the early centuries, had the Greek mind conquered more than it has conquered within Christianity, the power to win and hold men's hearts and mould their lives would have passed out of their religion, even as Hope from the jar of Pandora, and left man desolate. And yet, while this is so, and while it is here that the ethos of the Higher Hinduism differs most widely from that of Christianity, yet at the same time it may be that Indian philosophy can do again what Greek philosophy sought so long ago to do, enlarging the Christian outlook beyond its narrow Jewish bounds, teaching it that ignorance, *avidyā*, can blind the eyes of the soul as well as sin.

The Indian sage—in a fashion that the Christian to-day has perhaps to relearn from Christ—placed every achievement of reality in the hands of God. We cannot give the name of faith to the process by which, according to him, we come to perceive the eternal order and pass by that vision beyond the power of *saṁsara*, the unreal world that is made up of our doings and strivings and ambitions—we cannot call that process faith, and yet it is an element in that faith which Christ tells us is the victory that overcometh the world. Perhaps the emphasis that the Indian thinker places upon the soul's insight may remind the Christian that it is not his efforts that achieve the eternal order, for that order is God's, and it is God's gift when it comes to man. We have to bring ourselves into right relation to this order, and, when we do so, suddenly we perceive it and it is here.

> Throb thine with Nature's throbbing breast,
> And all is clear from east to west.

But it is not Nature we have to get into tune with, but God's timeless world, where there is neither east nor west. The Hindu preaches passivity and quietism in the face of a world of illusion. It is impossible for the Christian to accept such an attitude of despair, for his is a religion in which faith and not merely vision is central, the will and not merely the mind. But at the same time the Christian may learn anew from Indian thought what Christ was so fully aware of, that the eternal order is the reign of God and that it is 'at hand.' Not man's 'fussy surface energies' can bring it, but only man's acceptance of it as already there, when he lays his will upon God's altar. 'Doing,' the Hindu says, binds us. Perhaps we may learn from him that 'doing'—even, it may be, doing good—sometimes blinds us. There is a surface agreement between *karma* teaching and Methodist theology, and perhaps the agreement goes deeper than the surface:

> Doing is a dreadful thing;
> Doing ends in death.
> Cast your deadly doing down.

[1] *The Philosophy of the Upaniṣads*, 46.

It is God who is the Doer. It may be that Hinduism, while it must not teach us passivity, will teach us how to come to God in a 'wise passiveness.'

The way to victory over the world, and to that 'liberation' (*mokṣa*) which is entrance into the Kingdom of God, is faith in God and self-surrender. These are elements, too, in the Hindu path to release, but each element—God and faith and self-surrender—is a far more shadowy and abstract thing here than it is there; and they lead to a shadowy goal. God (Brahman) is a wraith, and faith is something that has no relation to the heart and will, and the self evaporates in mist and nothingness, constrained by no love, won by no ideal good. These elements have to be enriched. Substance—a richer moral meaning—must be given to them, so that they may not only illuminate the mind, but lay hold upon the heart and will. It is the child heart, says Jesus, that sees and enters into the Kingdom—a heart unloosed from the world's entanglements and from the love of evil. Perhaps to the Hindu the practice of Yoga is thought of as a means to the obtaining of that childlike and disentangled heart, for it is believed to cleanse the distorting mirror of the mind and so to enable it to reflect truth. But, again, how far this is from the moral simplicity and truthfulness of the way of Christ. Thus throughout it is by the moralization of the Indian teaching, the loosening of its *karma* bonds, the bringing of it from the abstract heights down to the level of our human needs, and the bringing of God near to us as the One whom Jesus could call Father—it is by these ways of reconciliation that the Vedantist and the Christian can meet and can one day, we trust, rejoice together in the experience of a world overcome.

These reflections suggest some paths of approach to Christianity by intellectual Hinduism. There are, however, other aspects of that religion which are also powerful and important, and which have points of approximation to the Christian faith. The task of obtaining the victory over a hostile and deceiving world is a great religious task to which the Hindu, as well as the Christian, has directed the powers of his spirit, and has done so with extraordinary insight and resolution. There is at least one other great task as well which both religions seek to accomplish—the bringing together of man and God. Here the kinship of the two faiths appears closer than in the other case, and along much of their journey those in both religions who are seeking this fellowship travel by the same road and utter as they go the same cries of the heart. But here, as before, the differentia of the Christian way to God as over against that of the Hindu saints consists in its ethical nobility and beauty, in the fact, in a word, that it has Christ Jesus and the God whom He reveals as its guide and as its goal. But while in our discussion of Vedantic Hinduism we found that what was needed was the ethicizing of speculations and philosophizings, here, on the other hand, what is urgently demanded of Hinduism by Christianity is the cleansing and sanctifying of the fervour of its desire.

Of the intensity of that fervour there is no question. In all ages of the history of Hinduism the cry to the distant God to draw near and make Himself known has rung out from every region of the land. Such symbols as those of the dusty, wayworn traveller, the voyager across the dark sea of life, the blind man tapping along the road with his stick, the child that has lost his mother, the wild swan winging its way home across the hills and plains—these and a hundred other pictures, full of deep human feeling, testify in every language of India to the sense of man's homelessness and to the instinct that his home is God. The passion and the longing are deep and intense, but their depth and intensity constitute, if they are uncontrolled, a very serious moral danger. It is not necessary that I should elaborate this point or that I should illustrate it. The peril of an uncontrolled emotionalism is manifest in the history of Christianity; it is immensely more manifest in the history of Hinduism. This is so much the case that a learned student of Hinduism, to whom reference has already been made, Babu Govinda Das, apparently considers the results from *bhakti*, which is the name given in India to the endeavour to reach God by love and faith, to be inevitably disastrous. The body, he says, 'is suddenly deprived of its guiding star'; it 'wanders into the jungle of passions.' 'Headlong, unguided *bhakti* makes for horrible degeneracy.'[1] But if it is not unguided, if it has a 'guiding star,' if it possesses at its centre a personality as lofty, as fitted not only to constrain the heart, but to convince and illuminate the reason, as is that of Jesus Christ, then there is no such danger. No one can be moved by too passionate a love for ideal beauty and ideal goodness, and these are the

[1] *Hinduism*, 171 f.

garments in which Jesus Christ seems to us Christians to be arrayed. 'Love, and do as you please,' the Christian Father said. It is a dangerous precept unless it be the case that love here means love set upon Christ. There is nothing in aim and attitude that is amiss with the *bhakti* aspect of Hindu religion; it is the expression in a race, deeply skilled in the heart and the heart's needs, of the universal longing, the quest of the home desideriorum. All that it requires is to have its longings directed by and towards Christ Jesus, one who not only wins man's love but satisfies his deepest reason. He is the one who alone, when such passions are abroad, can 'ride in the whirlwind and command the storm,' and who can bring the pilgrim of eternity into port to God.

Thus here, as in the case of the search for a way to victory over the world, it is the ethical power and enrichment that proceed from Christ which differentiate the Christian from the Hindu system. Every other difference is insignificant compared with this. If the Hindu system will open its gates to Him who is the truth, then release from bondage and the victory that India so long has sought can come to her, and God's reign will begin. If the Hindu heart likewise will open its gates to Him who is the way to the Father, then this age-long traveller will find his Inn, this lost child his Mother's breast. Christianity is the religion of Jesus. When He finds His way to the centre of any system, then that system becomes His. He is able to subdue it to Himself and to cast out the defilers of His temple. The religion of which He is the centre will be, not speculation or dream, but a truth to live by. The God to whom He leads those who trust Him will be a God whom the heart can love, to whom the will can give complete obedience, whom the reason and the conscience can recognize as the Source of the knowledge of the truth. If Hinduism will let Christ enter within its ancient walls, then it will be found that He is no stranger, but one who has sojourned there before and who will find within it those who will recognize His Lordship and set Him upon its throne.

Recent Foreign Theology.

German Theology.

THE Deuteronomic question is again very much alive. Hölscher, emphasizing Deuteronomy's 'impracticable idealism,' assigns it to the post-exilic period, somewhere about 500 B.C.; and now comes Professor W. Staerk,[1] who, following in the wake of Oestreicher's 'Das deuteronomische Grundgesetz,' reaches a conclusion similar to that of Professor Welch in 'The Code of Deuteronomy' (James Clarke), published last year—that the aim of Deuteronomy was not the unity, through centralization, of the Jahweh worship, but its purification; or, as it is more epigrammatically expressed in the German, not the *Einheit* but the *Reinheit*. Deuteronomy frankly recognizes the legitimacy of the many sanctuaries throughout the land, but works, through legislation, for the purity of their worship and for the elimination from it of features distasteful to Jahwism. Dt $12^{13f.}$ is not an advance upon, but essentially identical with, Ex 20^{24}, and that Dt 12^{14} does not necessarily involve centralization is held to be proved by the use of the similar phrase in $23^{16f.}$, where, it is maintained, this idea is excluded. If the argument of Oestreicher and Staerk were correct, it would, as they claim, demand an entire revision of the whole Old Testament problem, to which the date of Deuteronomy is pivotal. But in two able articles in the last number of the *Zeitschrift für die alttestamentliche Wissenschaft*,[2] Gressman, writing on 'Josia und das Deuteronomium,' and König, dealing with the linguistic and historical points raised by Ex 20^{24} and Dt $12^{13f.}$, have argued powerfully in favour of the current critical view of the date of the publication of Deuteronomy and of its intimate relation to the reform of Josiah, as against Hölscher on the one hand and Oestreicher on the other. This number of *Z.A.W.* contains, further, an important article by Schmidt on 'The Marriage of Hosea,' and a skilful plea by Gressman for the pre-exilic origin of much in the Book of Proverbs—a plea which involves an instructive comparison of Proverbs with the recently discovered Egyptian 'Teaching of

[1] *Das Problem des Deuteronomiums* (Bertelsmann, Gütersloh; M.2).

[2] *Z.A.W.* (Töpelmann, Giessen, 1924, Heft 3–4).

Amen-em-ope.' In the preceding number (*Z.A.W.*, 1924, 1–2), Gressmann had given a fine conspectus of the present complex task of Old Testament science. It is a sign of happier international relations that both these numbers contain articles (in English) by British and American scholars.

Professor Frövig[1] has carefully examined the question of Jesus' consciousness of His mission. He begins by a sketch of certain great personalities—Zarathustra, the Buddha, Muhammad, Socrates, the Hebrew prophets—in whom an analogous consciousness emerges, and then passes on to the consideration of the New Testament tradition relative to Jesus, reaching the conclusion that, in consequence of His reception of the Spirit at baptism, Jesus knew Himself, from that hour on, as Messiah. Before the baptism, it must have been clear to Him that He was called by God to a unique destiny, but the baptism brought with it the certainty that this destiny was Messianic. The argument takes full account of the voluminous current literature, to which it is itself a valuable addition.

Lic. theol. Werner Foerster discusses in *Herr ist Jesus*[2] the origin and significance of the Christian confession 'Jesus is Lord.' With these simple words a multitude of perplexing questions is connected, in which there is the widest possible difference among equally competent scholars. What was meant by calling Jesus 'Kyrios'? Are its roots to be found in Old Testament usage or in pagan cults or in Aramaic analogy? On these and on many other cognate questions Foerster has brought together a large mass of material. He discusses the use of Kyrios in the LXX, in non-Christian literature, in the Emperor cult, in early Christianity, etc., and he examines the impression of 'lordship' made by Jesus in the Gospels. He notes that in Acts Jesus is not called Lord in missionary addresses to Jews or heathen; His story is told to them, that He may become their Lord, as He is not yet. But as against Bousset, Foerster maintains that primarily the phrase 'calling on the name of the Lord' has an individual reference, and is not to be interpreted in such passages as Ro $10^{13f.}$ as an appeal of the worshipping community to the cult-god. The facts are skilfully marshalled, and the book takes considerable account of the work of English-speaking scholars, such as Andrews and Morgan.

[1] A. Frövig, *Das Sendungsbewusstsein Jesu und der Geist* (Bertelsmann, Gütersloh; M.6).

[2] Bertelsmann, Gütersloh; M.7.

Dr. Bruno Violet has devoted a learned volume of nearly five hundred pages to the Apocalypses of Ezra and Baruch.[3] His chief conclusions, reached after a clear and comprehensive discussion, may be thus briefly summarized. The original language of the Apocalypse of Ezra was unquestionably Hebrew, not Aramaic: this is proved by the syntax, the style, and the definite occurrence of Hebraisms; and from Hebrew the book was translated into Greek. It was written by a man who was constrained to write by the inexplicable sorrows of his people. It is idle to look for documentary sources, for the book is essentially a unity, the work of one man. The Ezra with whom the writer identifies himself is not the famous scribe of the fifth century B.C., but an earlier figure of the same name (M. R. James compares 1 Ch 3^{17}). The book itself was certainly, and the Latin and Greek translations probably, written in Rome. It was completed about A.D. 100, and it attained a widespread popularity, as attested by translations in numerous languages.

The Apocalypse of Baruch, written possibly by a layman, as Ezra by a scribe, Violet assigns to the years A.D. 115–116, and suggests that it may have stimulated the Jews to the revolt of 116. As with Ezra, the original text was probably Hebrew: that our present Syriac text was translated from Greek is suggested not only by the superscription, but by the numerous Græcisms—indeed, the presence of the Syriac word for 'adornment' in i. 2^{7}, where the meaning demands the word 'world' or 'world-order,' seems to rest on a misunderstanding of the Greek κόσμος. Like Ezra, Baruch is substantially a unity; it is in a sense a reply to Ezra, of which the writer of Baruch is a skilful imitator: there is in Violet's mind no doubt that Ezra is the original, and Baruch the borrower.

Violet is careful to present his translation of both books in worthy literary form. The story of the sorrowing woman in the fourth 'vision' of Ezra he describes as a 'pearl of Hebrew prose.' He tells us

[3] *Die Apokalypsen des Ezra und des Baruch in deutscher Gestalt*, herausgegeben von Dr. Bruno Violet, mit Textvorschlägen für Ezra und Baruch, von Dr. Hugo Gressmann (Hinrichs'sche Buchhandlung, Leipzig; Gm. 22.50 geh.; 25.50 geb.).

that he has laid particular stress on rendering the books, especially the poetical pieces, into the best possible German. 'Verse should be heard and not only seen.' These are excellent principles, which modern translators of the Bible would do well to lay to heart. Literature has its rights as well as scholarship. The translation is throughout accompanied by very careful textual notes. Altogether Violet must be congratulated on having made a most valuable addition to the existing literature on Apocalypses.

The fourth number of the *Inscriptiones Latinae Christianae Veteres*[1] has just appeared. It deals largely with the ministers and rites of the Church, and besides its ecclesiastical interest, it has much that is valuable to offer to the student of the Latin language. As an indication of pronunciation may be quoted No. 1537: 'fuit mihi natibitas Romana, nomen si quaeris, Julia bocata so, quae vixi munda cum byro meo Florentio.' An elegiac line in No. 1310 recalls the older classical style, 'conspicuus vixit, flebilis occubuit'; and as an illustration of the persistence of ancient ideas, cf. No. 1293: 'si quis vero hoc monumentum meum inquietare voluerit, sit anathema.'

Three more numbers of *Der Alte Orient*[2] are to hand. Wilhelm Weber offers in *Der Prophet und sein Gott* (Mk.3.60) a very elaborate study of the fourth Eclogue of Virgil, in which he traces the connexion between the thoughts and ideals which it reflects and similar thoughts and ideals in Greek, Persian, Indian, and Babylonian literature. He also traces with much minuteness the historical situation in Rome when the poet wrote, so that we are furnished with an abundance of material for forming an independent judgment on the mind of Virgil and the motive and purpose of his great poem.

In *Die Stellung des Osiris im theologischen System von Heliopolis* (Mk.1.20), Adolf Rusch, fully conscious of the speculative nature of his investigation, endeavours to trace the rise of Osiris from the position of a local god, perhaps originally not even Egyptian, to the exalted position which he won in later Egyptian worship. There appears to be no certain trace of Osiris before the middle of the fifth dynasty, and his prominence, it is argued, was probably due to the deliberate propaganda of the priesthood of Heliopolis, into whose system he was early adopted.

An important contribution to our knowledge of the Ancient East has been made by Professor Anton Jirku in *Die Wanderungen der Hebräer im 3 und 2 Jahrtausend v. Chr.* (Mk.1.20). Dr. Jirku begins by pointing out that while Hebrew and Israelite are usually practically synonymous in the Old Testament, they are sometimes quite certainly the names of distinct peoples (cf. 1 S $13^{6f.}$ 14^{21}). He then traces the Ḫabiru through history: in the third millennium B.C. they appear as mercenaries, in southern Babylonia: in the first half of the second millennium they reappear, again as mercenaries, but now in the service of the Hittites: in the 15th and 14th centuries, as the Amarna tablets indicate, they are involved in attacks on Syria and Palestine—to this period Jirku would ascribe the incident, which he thinks rests on a cuneiform original, described in Gn 14, with its significant allusion to 'Abram the Hebrew'; in the period 1300–1100 we find the *'pwrj* (apparently the same people) in Egypt. This outline is in remarkable harmony with the Biblical traditions of pre-Israelitic times. The fact that Jacob, the 'grandson' of 'Abram the Hebrew,' has his name changed to Israel (Gn 32^{28}) probably points to the fusion of the two peoples, though, as we have seen, there are sporadic traces of the 'Hebrews' as late as the time of Saul. Not the least interesting part of this stimulating discussion is the suggestion that the bold warrior Abram of Gn 14 is the real historical Abram, while the hero of 'faith' is a later idealization, comparable to the Chronicler's idealization of David.

JOHN E. MCFADYEN.

Glasgow.

A Book of Apologetics and one on the Science of Religions.

THE issue of this attractive volume[3] has been promoted by the old students of Professor Bridel, on the occasion of his seventieth birthday. The graceful custom has enabled a wider circle to enjoy the genuine privilege of reading essays in apologetic and ethical theology marked by the wise and mellow insight of a practised mind. They deal with such topics as 'Human Aspiration and Christian Faith,' 'On the Historical Character of Christianity,' 'Can

[1] Weidmannsche Buchhandlung, Berlin; Mk.3.75.
[2] Hinrichs'sche Buchhandlung, Leipzig.
[3] *L'Humanité et Son Chef*, by Professor Philippe Bridel (Librairie Payot et Cie, Lausanne, 1925; 6 fr.).

Faith in Jesus be the Final Religion?' 'Human Life and the Gospel'—this last being a tolerably full discussion of the moral principles which faith engendered by Christ will bring to bear on the problems of modern society.

M. Bridel holds, and argues insistently, that individuals and nations will throw up the moral struggle if they once come to believe that the ideal is unattainable—the more so that, owing to present-day publicity, all classes know instantly what the higher minds are thinking. Further, the ideal can retain its stimulating power only if it is transcendent. No purely mundane goal will continue to hold man's longing gaze. How can we forget that this earth one day will perish, carrying its ideals with it into the gulf, if they are earthly and no more?

The essay on Christianity and History contains fresh and striking ideas. It is pointed out that by partaking in history the Son of God has consented to be the object of human testimony, and such testimony can never be wholly beyond the reach of doubt. But our faith in God covers this matter, as it does others. 'The same Divine power that watched over Jesus, even when exposing Him to the cross, and did not permit Him to be lost in the grave, will it not also watch over His memory, to secure that it shall never sink into the abyss of oblivion or be stifled in the darkness of mere legend?' (p. 55). Against Strauss, the writer makes it perfectly clear that we cannot justly decline the thought of incarnation in a person while clinging to the thought of incarnation in the race. No race can be a perfect medium which is composed of imperfect individuals. Christ is unique, but He is not an intruder. And in the world we know, with its realms of Nature and history, there are new beginnings in plenty to serve as analogies for the appearance of Jesus, the Head of a redeemed humanity.

It is historical science which raises the question whether Christ may not be superseded to-morrow; but, as M. Bridel observes, to displace Christ is to kill religion, for our choice is between Christianity and atheism; and to kill religion is to put the knife to the throat of science itself. It is to break the hidden spring prompting all our efforts to transcend the life of sense. True, the absoluteness of the gospel can never be proved irresistibly; the faith that it is absolute rises out of direct and personal experience. 'If humanity fails to recognize the God-man in Jesus, it will not look to the future for another. It will stop believing in the possibility of communion with God, and in ceasing to believe it will have quenched the source of its moral life' (p. 125).

Special note ought to be taken of the study of Christian social ethics with which the volume closes. Nothing in the book is so impressive as the use M. Bridel here makes of the doctrine of Creation. We are living in a world that God made; if this be true, it has the most far-reaching ethical implications. It inculcates respect for the body; it justifies the Reformers' rehabilitation of work; in particular, it compels us to recognize the State as something appointed by our Father's will. The State exercises legitimate power, as our parents do. When the reign of human law appears to us harsh or cruel, therefore, we must not repudiate it in petulance. We are to be imitators of God, who is a patient Creator, not rejecting the inadequate because of its curable faults, but adopting it as a stage preparatory to better things. It is a false spirituality which flouts the social and civic bonds. Let us not be superior to the company God has given us.

We part from this work with a feeling of gratitude for the suggestions of a courteous and reflective teacher. His writing has the lucid ease that goes with clear-run thought.

This is a solid book of Prolegomena,[1] designed to help in laying truly the theoretic foundations of the Science of Religions. As with all books on method, we are tempted to protest against its over-emphasis on preliminaries; can the orchestra not cut short its tuning up, and play something? But this movement of impatience is scarcely justified; there is much to be learned from Wach's patient and well-informed analysis. He argues that if the Science of Religions is to take its place as an independent science of mind, it must gain a clear understanding of what differentiates it from the philosophy of religion, alike in starting-point and in aim. It must set out from the given religions of history. Hence its method in essence must be empirical; it makes no use of procedures which are deductive or *a priori* in character. It has to describe the actual faiths and worships that exist or have existed, to investigate their origin, to exhibit their frequent dependence on each other, to follow in detail the process of their development; in short, to ascertain the bare facts, and explain them genetic-

[1] *Religionswissenschaft*, by Joachim Wach (Hinrichs, Leipzig, 1925; pp. vi, 209; M.6.75).

ally. On the other hand, the philosophy of religion deals with the great conceptions found in the religious mind. It seeks to distinguish between what is permanent and what is temporary in these conceptions, between the accidental and the necessary, the actual and the valid, the true and the false; and in doing so it employs standards of criticism which the empirical facts themselves do not supply, but which spring from reason as manifested in judgment and evaluation. Thus the most important task imposed on the Science of Religions is to interpret the development of each religion as the unfolding of its inherent principle. It is not a normative science. It does not aim at demonstrating what religion is in the ideal sense. Nor does it inculcate practical measures. As a science, it must go to work without presuppositions.

At various points Wach calls attention to the influence which certain notable thinkers of the nineteenth century have exerted on the growing self-consciousness of the new science. Hegel, Kierkegaard, Dilthey, and Troeltsch are the chief names, with Herder as a more distant predecessor. Wach knows English work, and American too, although his index contains only a single reference each to Tylor, Robertson Smith, and Marett. But his gaze is fixed chiefly on Continental writers. He holds that the Science of Religions got its initial impulses from philosophy, not theology. It was long subject to the injurious patronage of outside interests, most of all perhaps of Positivism, which helped the investigation of primitive cults, but had no light to throw on higher ones. Nowadays it suffers from the psycho-analytic prejudice that a certain knowledge of psychology is all the equipment that the student of religions needs. People still require to learn that the Science of Religions has nothing to do either with the origin of religion or its aim; it is concerned only with what history tells us. It can assure us of the eminence of Christianity, not of its finality. But what it has to do for religions in general and in particular is just what Theology has done for the Christian religion—study it historically from every side. As an example of the big peripheral problems awaiting treatment we may select this: the Science of Religion must inquire into the mutual influence actually exerted in the past by religion, law, art, and economics. But, indeed, the list of unanswered questions still to be dealt with could be made nearly endless.

The Science of Religions, in Wach's view, divides into two parts: first, History of Religions; next, the systematic study of the types of religion and the structural formation by which each religion is constituted. To this latter problem, what is meant by systematic as opposed to purely historical interpretation, Wach devotes an unusually interesting and suggestive closing chapter.

The book is invaluable as a bibliography of its subject. Nothing could be fuller or more judicious than the writer's citation of his authors. But he drives his conscientiousness too far. There is at points too little text and far too many notes. 'The artist is known by selection' is a winged word of Goethe. Wach should trust more to his own able mind and quote less. He scarcely faces the question, what is to be done when in this wonderful field of religion our precise distinctions between science, philosophy, and faith fail us altogether, because the same man may be devoted to all three. Which is, then, to have the upper hand? And, on reflection, will he really defend the position that we can understand religion seriously without being ourselves religious?

H. R. Mackintosh.

Edinburgh.

Into a Far Country.

By the Reverend John Lendrum, M.A., Elgin.

'Into a far country'—how is it the words are so familiar and sing themselves in the mind like the fragment of a song? It is because the phrase occurs not only, as we know, in the parable of the Prodigal Son, but also, we find, in other parables as well—in that of the Talents, in that of the Pounds, and in each of the three versions of that of the Wicked Husbandmen. It occurs no fewer than six times within the first three Gospels, and every time in one of Jesus' parables. And also

in certain other parables, while the exact words 'into a far country' do not occur, there is the same idea somewhat differently conveyed. Now a phrase that occurs so often must be one of the bricks with which Jesus built up His parables, one of His favourite pictorial touches, one of the abiding forms of His imagination. And if it is as much as that, it is likely to be something more. It is but an artist's device, a feature in His stories, but yet, if it recurs again and again, it must in some measure suggest His way of looking at things, and might, if studied more closely, yield us a hint or two as to His view of life and of the world. Beneath the garment woven by the fancy to fit it, there will be some spiritual truth, half-concealed perhaps, yet also half-revealed.

I.

First of all, then, the phrase occurs in the kindred parables of the Talents and the Pounds. 'The kingdom of heaven is as a man travelling into a far country'; 'A certain nobleman went into a far country' (Mt 25^{14}, Lk 19^{12}). In either story a master, before going 'into a far country,' calls his servants and gives them money to trade with, and then 'after a long time' returns and reckons with them and rewards them according to their diligence. By that phrase 'into a far country,' what truth is it Jesus suggests or hints at? It is just that which Browning puts so strikingly in 'Christmas Eve,' where he says that God, after creating man:

> stands away
> As it were a handbreadth off, to give
> Room for the newly-made to live,
> And look at him from a place apart,
> And use his gifts of brain and heart.

It is God who has made us, and He too preserves us in being, so that, were He to withdraw Himself wholly from us, we should forthwith cease to be. All we have also—gifts, talents, lot, opportunity—is of His giving. Apart from Him we have nothing, are nothing. And yet, while thus dependent, we are granted also a certain and not unreal independence. God stands, as it were, away from us a handbreadth, leaving us to walk on our own feet, allowing us freedom of choice and action. He gives us powers and sets us tasks, and then, as it were, He moves away from us—not in unkindness but in wisdom—so that we may be on our own, and, putting ourselves into action, may attain to skill and knowledge and virtue. A wise teacher does not do the child's sum for him; he goes away and leaves him, for a while at least, to work it out for himself. It is told of an English king that, urged to send help to his son who was hard pressed in the hottest of the fight, he refused, saying, 'Let the boy win his spurs!' And even so does God deal with men. He does not stand so close as to dominate us. He does not do everything for us. He moves off and gives us room and liberty. And that is the deep truth which Jesus suggests when in His parables He makes the master of the house go off on a journey 'into a far country.' For always He speaks to us, not in the abstract terms of the philosopher, but in the concrete images of the poet. If at times God lays heavy tasks upon us, leaves us to fight against heavy odds, pays no heed to our prayers for release, it is not that He is careless or unkind; He leaves us to ourselves only because He desires to make men of us and calls us to virtue and to glory. Nor are we to imagine because we are thus left free that therefore God does not care how we live, or that there will never be such a thing as a day of reckoning. The Master goes into a far country, as Jesus says; but also, as Jesus never omits to add, one day He will return.

II.

In the second place, this phrase occurs in each of the three versions of the parable of the Wicked Husbandmen: 'A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time' (Lk 20^{9}). In what follows the allegory is transparent. It is Jesus' philosophy or epitome of Jewish history. The Jews had been highly favoured, entrusted with the true faith and knowledge of God, yet when God sent asking from them the seasonable fruits of loyalty and righteousness, they persecuted His messengers the prophets, stoning and casting them forth, and when at last He sent His own Son, even Him they did not receive, rising up against and doing Him to death. And it is very striking—much more impressive than any direct claim to be of God—how Jesus calmly, unconsciously perhaps, assumes the first and greatest place for Himself. But the point for us meantime is a minor one: Why in His story does Jesus make the owner of the vineyard, who plainly stands for God, go off 'into a far country'? Why should he not live near his property, so as to watch it, and, when he

wants fruit, why does he not come and ask for it himself? We feel of course that Jesus is right, and the reason is not far to seek. 'And went into a far country'—by that one touch Jesus gives His picture the true perspective, and keeps it true to the conditions under which human life is lived. We believe in God, for this life of ours must have had an Author, the great, rich world in which we live must have had a Creator, and the conscience within us bears witness that we have a Master to whom we owe reverence and obedience; and yet we have never seen Him. He sends messengers to us, prophets and poets, and He has even, we believe, spoken to us in a Son, who is His image; but He Himself dwells and remains apart, lingers as it were in a far country. 'No man hath seen God at any time.' We wonder at times why God should hide Himself thus, never permitting us even a glimpse of His face; and yet, on second thoughts, we begin to guess at His reasons and find that here also God's way is best. If all truth lay at our feet, we should not value it, nor should we have the interest and discipline that pertain to searching for it. Or if God did not hide Himself, dwelling afar in a haze of mystery, we should neither adore Him nor desire to know Him, and that search and aspiration after God, which is the noblest of human tasks, would have been denied us. Just as when we teach a child to walk, we go a little way off and entice him to come to us, so God goes 'into a far country,' and bids us come to Him, and in the effort of climbing and aspiring to Him we attain to the things that make us men—faith and character.

III.

In the third place, there are other parables in which, though the exact words 'into a far country' are lacking, there is the same idea somewhat differently expressed. Thus in Mk 13^{34} we read: 'For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.' In Matthew and in Luke there are like passages, in which the story is of a householder who, going from home, was so long absent that the servant left in charge was tempted to neglect his duty, saying, 'My lord delayeth his coming.' So also in the parable of the Ten Virgins we read that 'the bridegroom tarried.' These phrases all occur in parables dealing with Jesus' return or second advent, and, whether by greatness of distance or by length of time or absence, what they all imply is that between His comings there was to be an interval—an interval of some duration, an interval at least long enough to test the faith and faithfulness of His waiting servants.

Is it not, then, rather strange that the first Christians overlooked a hint so often and so plainly given, and went off on the notion that Christ was to return almost at once? It may be they were blinded by the very eagerness of their faith. What they so passionately desired they were unable to believe God would withhold. Or perhaps, unconsciously, they shrank from the long and heavy task in which any delay would have involved them. Their horizon, too, was narrow and their outlook parochial. All they thought of was the saving into God's Kingdom of themselves and a few more of their own generation; they never dreamt of a gospel that was to be carried to the ends of the earth, and a church that was to grow from more to more throughout the ages. But here also, as elsewhere, Jesus was right and His disciples wrong. Centuries have passed, and still Christ tarries. Truly it is 'into a far country' He has gone. Looking back on the long stretch of history behind us, we seem able to trace a steady progress and increasing purpose, and we argue that God would not interfere to break off suddenly so grand a work, but will rather carry it forward slowly and surely to perfection. Yet we, too, may be wrong with our idea of slow, unbroken progress, just as the first Christians were wrong with their idea of sudden, catastrophic consummation. For, after all, the final end in view is not the reaching of a perfect state of society but the making of souls—the training of men in character; the work is there for the men, not the men for the work. And if that be so, then the probation might, with perfect fairness, be brought to an end at any time. In respect of the individual, indeed, what for him is the end may come any day. And the uncertainty is part of the discipline. Jesus' simple picture still carries for us the truth that is deepest and the truth that comes closest to soul and conscience. Our Lord has gone 'into a far country,' and though He may delay His coming, yet, for all we know, He might come to-night. Hence for us the great thing is to watch and to be ready; we are so to live day after day that whenever He should come, we shall not be surprised in that which is unworthy.

IV.

There remains the phrase as it meets us in the parable of the Prodigal Son. 'The younger son,' we read, 'took his journey into a far country' (Lk 15^{13}). And here the surroundings of the phrase and its suggestions are altogether different. In the other parables the suggestion is of God moving away from man; and when He so moves, it is in wisdom and from kindness, and in appearance rather than in reality. But here the suggestion is of man moving away from God; and when he so moves, it is in waywardness and folly, and also the separation is real because it is moral—a separation in will and heart. Sin, indeed, is the only thing that really separates between man and God. God is great and infinite, while we are frail and finite; His thoughts are far beyond our little minds; we may apprehend, but never comprehend, Him. Yet these things, being intellectual or metaphysical only, put no real barrier between us and Him, any more than a difference in rank or knowledge, as between a learned scientist and a simple peasant, need prevent true friendship. It is only when a man does what he knows to be wrong and deliberately takes his own way as against God's that sin snaps the moral tie and there comes separation and distance between man and God. To sin is to travel into a far country—to turn one's back on God and move farther and farther away from Him, until at last He ceases to be seen or to be real.

Yet even from the far country there is a way of return. Only let a man repent and turn again towards his God, and at once the barriers lift, the distance is wiped out, and once more God is near. Only let him arise and go to his Father, and already his Father is on the way to meet him. 'When he was yet a great way off, his father saw him, and had compassion and ran, and fell on his neck and kissed him.' God does not leave us to cover the whole distance our sin had put between us and Him; He sees us afar off and runs to meet us, obliterating it. And, indeed, the grace of God is greater even than Jesus' picture of it. For God was not content to wait until men should return to Him, but into the far country sent His own Son, who comes down to us even amid the swine-troughs, and standing by us and touching us on the shoulder, says to us, 'Come, and let us return to the Father.'

Contributions and Comments.

Note on Two Passages in Dr. Moffatt's 'Old Testament.'

In a review contributed to the *Jour. Roy. Asiat. Soc.*, I ventured to question the correctness of the translation of the expression כֹּה יַעֲשֶׂה יהוה לִי וְכֹה יֹסִיף. Perhaps you will allow me space in your columns for a note upon it and upon another expression, בֶּן־נַעֲוֹת הַמַּרְדּוּת. The explanation of both is suggested by the purport of phrases used to-day in countries where obscene abuse is common.

(*a*) Referring afterwards to such abuse, a man will avoid the actual words which were employed, but will indicate them in vague terms, *e.g.* 'may such and such happen in such a way to you.' So a passionate man, invoking curses upon his own head, is apt to spend his anger in lengthy maledictions. In relating curses of that kind a narrator would naturally omit details, merely giving the words thus: He said, 'May God do so and so to me and even more,' and he would assume that the listener or reader was supplying the well-known details of what had been said.

(*b*) The other phrase Dr. Moffatt translates, 'You son of a runaway slave girl.' Now, whether we read נַעֲרַת or נַעֲוֹת, and whether we derive מַרְדּוּת from מָרַד or from רָדָה, the sense seems to me to be practically the same: current customs furnish the explanation. I feel sure that Saul's reference was to his own wife, not to other women. His meaning no doubt was, 'You son of an immoral woman.' To any one who has frequently heard these or similar utterances there is nothing strange in Saul's so referring to his wife. On such occasions people never consider the literal meaning of their words; indeed, they would be shocked to be told that they had been insulting their wives or daughters.

It is not their intention to insult them, they simply use the words to which they are accustomed. Thus, to take a single example (not an obscene one), a very common objurgation addressed to a recalcitrant animal is 'Death to your master!' yet the speaker is himself the master.

A Biblical historian once asked, 'Was Saul thinking of some dark episode in his wife's past?' No, he was not, there was no intentional reflection upon her.

T. Grahame Bailey.

London.

A Suggestion on Acts xix. 16.

Being occupied in the preparation of the Acts of the Apostles for *The Westminster Version of the Sacred Scriptures*, I have received from Father Ronald Knox, M.A., New Testament Professor at St. Edmund's College, Old Hall Green, Ware, an interesting suggestion in regard of Ac 19[16], which it appears worth while to publish beforehand separately. For what is here written I alone am responsible; but I acknowledge my debt for the main point in it to Father Knox.

The word ἀμφοτέρων in this verse is a well-known difficulty. The seven sons of Sceva have just been mentioned, but here we seem to have *both* of them mentioned without any previous limitation of their number to *two*. As so often, the difficulty makes itself felt in variant readings, but (*præstat ardua lectio*) they are evident evasions. The best supported variant is the obvious αὐτῶν, found in H (*Cod. Mutinensis*), L (*Cod. Angelicus Romanus*), P (*Cod. Porphyrianus rescriptus*), all of the ninth century, and other manuscripts, supported by the Syriac Peshitta, and also by the Coptic Version in the northern dialect, whereof the translation in the large Oxford edition (vol. iv. 1905) reads, 'he mastered them together.' In the southern dialect, however, the reading in translation is, 'he gained mastery over them, the seven' (Oxford, 1922); and the Harclean Syriac text (the margin is for ἀμφοτέρων) reads 'all of them,' a variant which I am surprised to find adopted by Dr. Moffatt in his translation (London, 1913), 'overpowered them all, and belaboured them.' (These last words seem to offer Dr. Moffatt's own explanation rather than translation, like his astounding version of the words at the Last Supper: 'Take this, it means my body' (Mk 14[22]): and so the parallels). There are some other variants, here and on v.[14], but they do not seem worth mention.

The word ἀμφοτέρων itself has overwhelming support, including the Vatican, Sinaitic, Alexandrine, and Bezan manuscripts (ℵABD), and is generally accepted as a certain reading.

The suggestion is based on the evident and tempting fact that two persons *have* just been mentioned, namely, Jesus and Paul, and seeks to apply the ἀμφοτέρων to them. The *sense* would then be, the evil spirit succeeded in getting the better of these two *names* because (so to speak) they were not used by a qualified person; *grammatically* one could either understand ὀνομάτων from ὀνομάζειν ὄνομα in v.[13], or else (which Father Knox would prefer) take ἀμφοτέρων directly of Jesus and Paul, just mentioned—grammatically, as has been said, and pregnantly.

The great emphasis in v.[13] on the use of the words by the wrong persons is clear. Nor is it necessary to speak of the great significance of names as such in Holy Scripture generally, and in magical incantations. A sufficient illustration is to be found in the extract from the Paris magical papyrus printed in Professor Milligan's admirable little introductory manual, *Greek Papyri* (Cambridge, 1912: No. 47), where the name of Jesus appears with that of Abraham, Isaac, and Jacob, though the spell is of heathen origin. These exorcists appear to have thought that they had got hold of a telling name, such as would constrain the evil spirit, but the latter was able to get the better of these names, because the use of them was unwarranted.

There was a certain turning of the tables. The word ἰσχύω is used in Mk 9[18] of power against a dumb spirit, and in the Apocalypse (Revelation) 12[8] of the power of the devil and his angels, which fails; here it prevails. But for κατακυριεύω, which is more immediately in question, the best illustration I can find for this turning of the tables is the use of the word in the Shepherd of Hermas, quoted *sub voce* in Preuschen's *Handwörterbuch zum griechischen Neuen Testament: Mandatum*, vii. 2, κατακυριεύσεις τοῦ διαβόλου: cf. *Mand.* xii. 6. 2, 4, etc.

I have not been able to find any trace of this suggestion in existing commentaries; in actual fact it is certainly original. The expression would be paradoxical, almost distasteful, yet might be highly compressed for the sake of the vivid narrative; though, indeed, in translating the Acts one

finds other examples of difficult pregnant expressions, more so perhaps than is generally realized (cf. Ac 10^{34-39} 19^{40}; and the repetitions of *αὐτός* in Ac 25^{1-3}). I would not claim any certainty for the new rendering, but I do not think that it can be rejected with any certainty either.

CUTHBERT LATTEY.

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A Suggested New Reading in Col. ii. 23.

IN the passage Col 2^{20-23}, after the indignant question, *τί ὡς ζῶντες ἐν κόσμῳ δογματίζεσθε Μὴ ἅψῃ μηδὲ γεύσῃ μηδὲ θίγῃς*, St. Paul goes on to argue the uselessness of such voluntary restrictions, and then continues (according to the present text in WH) *ἅτινά ἐστιν λόγον μὲν ἔχοντα σοφίας ἐν ἐθελοθρησκίᾳ καὶ ταπεινοφροσύνῃ ⌈[καὶ] ἀφειδίᾳ σώματος, οὐκ ἐν τιμῇ τινὶ πρὸς πλησμονὴν τῆς σαρκός.⌉* About the words enclosed in ⌈ . . . ⌉ there is a note in WH, 'some primitive error probable.' As it stands, the Greek is difficult to translate, and the rendering in R.V. '. . . and severity to the body; but are not of any value against the indulgence of the flesh,' though it gives a good sense, seems rather to force the Greek words. *ἐν τιμῇ τινί* hardly seems a Greek phrase, *πρὸς* can only be translated 'against' because that is the meaning desired: also it may be noted that the whole passage would run better if there were *δέ* answering to the *μέν* in *λόγον μὲν ἔχοντα*.

I would suggest *ἀφειδία δὲ σώματος οὐδὲν εἰ μὴ πρὸς πλησμονὴν τῆς σαρκός*. The alterations from the present text are extremely slight, as can be seen if the words be written in uncials. We get rid of the doubtful *καὶ*, the insertion of *δέ* is a slight matter, and it is easy to see how *οὐδὲν εἰ μή* could become changed to *οὐκ ἐν τιμῇ τινί*. The translation would be 'but severity to the body is nothing, except it be that it leads in the direction of indulgence to the flesh.' For this use of *οὐδέν* we may compare 1 Co 8^{4}, *οἴδαμεν ὅτι οὐδὲν εἴδωλον ἐν κόσμῳ*, and the sarcasm of the latter part of the sentence is quite in St. Paul's manner. The lives of hermits and other ascetics prove that severity to the body does not abolish temptations of the flesh.

ERNEST CLAPTON.

Sherborne, Dorset.

Entre Nous.

SOME TOPICS.

Parables.

'These [the Parables] are the finest short stories in the world. Their construction, their rigid economy of material (sketching a vivid portrait in a sentence), the exactly right proportion with which subordinate detail is kept in its place yet contributes to the whole effect, their notes, varying with the theme, of warning, irony, tender appeal—such are a few of the qualities which make our Lord's parables unique in literature. Nor, on occasion, was humour lacking from them. When that unforgettable picture was given of the man with a beam in his eye plunging after his neighbour and saying "let me pull out the mote out of thine eye"—then surely a wave of laughter swept over the listening crowd.

'It has been said often that the miracles were acted parables. With at least an equal truth we may add that the parables were spoken miracles. The more closely we examine them, the more overwhelming will their perfection seem. Readers have been apt to suppose—without, probably, giving the matter much thought—that these surpassing stories were happy improvisations of the moment. It seems incredible, anyhow, that the longer parables—things exquisitely perfect in every detail, as the stories of the Good Samaritan and of the Prodigal Son—could have been suddenly extemporized. Rather I like to think that here we may find what will be to most of us, perhaps, a new aspect of our Lord's life on earth. He prepared His teaching carefully. This was one use to which He turned those hours spent apart. Work of this quality was not achieved without effort. He knew the difficulties and the joys of creative art as He gave Himself to fashioning these matchless parables. All of us who write, or indeed practise any art, may find help in that thought.'[1]

[1] A. C. Deane, *How to Enjoy the Bible*, 59.

No Mediator.

'Some critics, drawing a deduction from the parable of the Prodigal Son, say that no Mediator is necessary for our meeting with the Father, for the prodigal went straight to his father without a mediator. But they forget that the cases are not parallel. The prodigal had no need for a mediator because, before leaving the father, he had lived with him, and knew him well. There was no need for any one to tell him about the father. It was the experience of his father's fellowship alone which brought him home. Had he not had this, he could not have come back to the father without the help of a mediator.

'So too it is with the Christian, who, after having lived in fellowship with God, has for some reason or other gone astray into sin. The very barrenness of his life has at last forced him to remember his past Christian experience, and when in true repentance he comes back to the Father, he comes knowing that the Christ and the Father are one (Jn 10^{30}), and that he can come without any other mediator. But no other sinful man except the Christian who has strayed can know the Father, or go to Him without the mediation of Jesus (Mt 11^{27}, Jn 14^{6}).' [1]

Selfishness.

'If we apply mercury to the back of a piece of glass, we make a mirror which reflects our faces, but if no mercury is applied, we look right through the glass. So if we back our lives with selfishness, we see in them only the reflection of self, but if the screen of that selfishness is removed, then wherever we look, God will appear, and we shall know that we are shielded in His loving arms.' [2]

Moderation.

'Moderation in renunciation as well as in pleasure —"the middle path"—is often the best means of obtaining the object that we desire. Failure to get it often comes from our having gone too far on one side or the other of its appointed limits. To continue living in absolute darkness is as harmful to the eyes as is excessive brilliance of light, which may also blind us. Excess of cold, or of heat, may cause hurt, but within ordinary limits of temperature are useful and pleasant. A low sound, difficult to hear, is irritating, and a very harsh sound may even injure our ears, but within moderate limits we hear with pleasure sounds musical and sweet.' [3]

[1] Sadhu Sundar Singh, *The Search after Reality*, 81.
[2] *Ibid.* 93. [3] *Ibid.* 95.

A Prince's Ordeal.

'The Prince's confirmation on the 1st April 1858 was, in his parents' eyes, an event of profound moment. Preparation for the ordeal was long and thorough. The day before the ceremony, Gerald Wellesley, Dean of Windsor, who enjoyed the complete confidence of the royal family, subjected the Prince, in the presence of his parents and of Archbishop Sumner of Canterbury, to a full hour's oral examination. "The examination," wrote the Queen to her uncle, King Leopold, "was long and difficult, but Bertie answered extremely well."' [4]

A TEXT.

Phil. ii. 30.

'There is one word which St. Paul uses of Epaphroditus which has the effect of giving us this more definite perception of the kind of man he was. Describing the illness which overtook Epaphroditus, Paul tells the Philippians in v.[30] that "for the work of Christ he came nigh unto death, *hazarding his life*." "Hazarding his life"—there is the phrase which turns a light upon the face of Epaphroditus: "casting his life like a die," "laying down as his stake *his life*."

'Epaphroditus was a man who at the great game of life put down his stake for Christ—and his stake was his life. The word παραβολευσάμενος—throwing down a stake—occurs nowhere else in the New Testament. It is a great and illuminating word—one of those words which, applied, as here, to the Christian life, subject us all to a new test. The idea is, of course, taken from the practice of gambling. A player puts money upon some chance which for reasons of his own he hopes will answer to his expectations. He takes a particular risk, and is prepared to abide by the result. The result may be against him or for him. The risk he takes is a money risk; and it may be small or great. It may be an idle throw, or it may be a throw which involves his fortune. In either case it is the staking of his money. But, taking a clue from St. Paul's word here, in the stake of faith a man must lay down, not some superfluous coins which he can afford to lose: he must lay down something which is so great, so personal, so bound up with his dearest life that, if it be lost, then everything is lost.'

This extract is from Dr. J. A. Hutton's latest book *As at the First*, a review of which will appear

[4] Sir Sidney Lee, *King Edward VII.*, 47.

next month. It is the first of a series of 'Little Books on the Christian Life,' edited by the Rev. J. M. E. Ross, M.A., and published by Messrs. Hodder & Stoughton (3s. 6d. net).

NEW POETRY.

Dorothy A. Heinlein.

Since 1915 Mr. Basil Blackwell has published every year a small volume of Oxford Poetry (quarter parchment, 3s. 6d. net; paper covers, 2s. net). *Oxford Poetry, 1924,* contains only one poem by a woman—Dorothy Alexander Heinlein of St. Hilda's. We give it here:

ELEGY.

Lazarus, why did you not tell
What is beyond? Then I should know
How deeply lies the dust, the snow,
Over her who was loved so well.

You could have whispered it quite low,
'Twould scarce have tarnished Mary's trust,—
'Mary, but lightly lies the snow,
Mary, but lightly lies the dust.'

The following poem is by Mr. R. Robinson of Oriel:

THE USES OF POETRY.

When I was quite a little boy,
I wrote my poems out of joy;
And now I'll not be young again,
I write them chiefly out of pain.
My boyish rimes were very sad;
They were like lead, to hold to earth,
The joys that nearly burst their girth,
And keep a boy from going mad.
But now that I am getting old,
I poetize to turn to gold,
That superfluity of lead
Which presses on my weary head.

Hawker.

Mr. John Drinkwater is editing a series of 'Little Nineteenth Century Classics' (Blackwell; 2s. 6d. net). The first of the series is *Twenty Poems,* by the Rev. Robert Stephen Hawker, who was Vicar of Morwenstow in North Cornwall for more than forty years. Mr. Drinkwater says that Hawker told his friend Godwin that the reason why he would like his poems preserved was that his children might know their father by them, that they might remember, in his own lovely phrase, that 'he had good images once in his mind.'

They deserve to be better known than they are. They are probably quite unfamiliar to this generation, with the exception of the 'Song of the Western Men,' with its burden 'And shall Trelawny die?' and 'Datur Hora Quieti,' which we quote:

'So when even was come, the Lord of the Vineyard saith unto his steward, Call the labourers, and give them their hire.'—Mt 20[8].

'At eve should be the time,' they said,
To close their brother's narrow bed:
'Tis at that pleasant hour of day
The labourer treads his homeward way.

His work was o'er, his toil was done,
And therefore with the set of sun,
To wait the wages of the dead,
We laid our hireling on his bed.

To the MS. of this poem is the following note: 'Why do you wish the burial to be at five o'clock?' 'Because it was the time at which he used to leave work.'

The second volume in the series is *Essays,* by Hartley Coleridge; and the third, *Twenty Poems in Common English,* by William Barnes.

Eva Gore-Booth.

Miss Eva Gore-Booth's latest volume is *The Shepherd of Eternity* (Longmans; 4s. net). Her native Ireland inspires few of the poems, but in the lines 'In Oxford Street' she returns to Lissadell (spelt Lissadil for purposes of rhyme). We quote:

τετέλεσται.

'He failed,' I said; 'the deed he came to do
Two thousand years ago is still undone;
There is no mercy yet under the sun,
And Love lies dead beneath God's gentle blue.'

It is not true; the Doer knew the Deed.
A million years is but a little thing,
The sunshine and the sap of a short spring,
To raise the tree of life out of its seed.

Safe buried under our fierce dreams of power,
The tree's deep roots grow, sheltered from the wind,
For there is One, greater than all mankind,
Who in the soul of each man waits his hour.

Yea, even to our broken world of clay
The Son of Man in Man shall surely come,
Then will I cry to Love who now am dumb,
'Dear friend, I heard thy footsteps yesterday.'

Printed by MORRISON & GIBB LIMITED, Tanfield Works, and published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITORS, Kings Gate, Aberdeen, Scotland.

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

It was well that the results of the documentary analysis of the historical books of the Old Testament were in a measure popularized before the results of similar work done on the Gospels. Members of the reading public who are interested in such matters thus had the opportunity of becoming familiar with the idea that books long regarded as sacrosanct were composites of earlier documents which the critical process can reveal with more or less accuracy; of learning too, that while we have to part with the element of superstition in the reverence in which we held our sacred books, the work of analysis has robbed them of none of their moral and religious power.

One difficulty the layman has with the whole theory lies in the difference between the licence claimed by and allowed to the ancient, and even the mediæval, historian in the handling of his materials, and the conventions by which the modern historian is bound. A writer to-day, when he quotes verbatim, is expected to make clear by quotation marks that he is doing so, and to acknowledge the source of his indebtedness. He is, moreover, required to attach primary importance to accuracy of fact.

But until comparatively recently historians with few exceptions considered themselves at liberty, not only to embody in their own writings unacknowledged extracts from previous writings, but to compress or even alter these at will. This change in the ethical code of writers is to be ascribed in part to the modern origin of the conception of property in the product of one's brain, partly to the absence in ancient times of those mechanical devices, such as inverted commas and footnotes, by which we now indicate that we are using borrowed material.

Further, the Jewish historian regards himself as an interpreter rather than simply a recorder of life. To him history is the handwriting of God. He writes history in such a way as to bring out what he believes to be the moral. He is a preacher rather than a scientific historian; and, what is even more puzzling to us, he sometimes claims the right not only to select the facts, but even to alter them in the interests of his message. In vindication of this statement we have only to point to the Book of Chronicles.

In this case the facts speak for themselves; but when the student of the Old Testament claims that the historical books can be analysed into earlier documents, he is met with the apparent difficulty that those earlier documents no longer exist in any independent form. Have we any proof that history was ever actually written in this 'scissors and paste' method?

At this point the analytical study of the Gospels sheds light on the composition of the historical books of the Old Testament. Books like Peake's 'Commentary on the Bible' have familiarized general readers with the outstanding results of the critical analysis of the Synoptic Gospels; and in the new edition of the Century Bible an attempt was made to indicate, in the text of the Synoptic Gospels, the source (in document or tradition) of each section, on a plan with which we have been long familiar in the Old Testament.

It is pretty generally agreed now that in the second Gospel we have one of the documents used by the authors of the first and third Gospels. By reading in a good Synopsis we can see for ourselves the way in which they wrought it into their own narratives, transcribing, summarizing, omitting, altering, adding, or improving as the case may be. The real problem is not why nearly all the source documents of both Testaments have perished, but why 'Mark' survived when practically the whole of it is embodied either in 'Matthew' or in 'Luke' or in both.

Presumably the explanation is that Mark's Gospel was known and revered in some important local Church before 'Matthew' and 'Luke' arrived as rivals; and it was then too firmly entrenched to be dislodged, in spite of its insufficiency as an account of the life and teaching of Jesus. What Church more probable than the Church of Rome? Irenæus suggests, if he does not actually say, that Mark wrote at Rome. Clement of Alexandria (*c.* 200) does say so. In 2 Ti 4^{11} Mark is summoned to Rome by the Apostle. 1 Peter also seems to associate Mark and Peter in Rome (5^{13}); nor is the fact of this association dependent on the Petrine authorship of the Epistle.

In another well-known case we can see the gospel historian actually at work. If 'Matthew' and 'Luke' each combined 'Mark' and other sources into a new Gospel, why should not some one have combined our four Gospels into a fifth? This was actually done, some time in the second half of the second century, by Tatian, the converted strolling rhetorician, presumably for the benefit of the 'order' he had founded. We have not the original of this 'Diatessaron,' as it is called; but we have various translations, and can see the principles on which he pieced together extracts from the four Gospels to make a connected story. For centuries this single composite Gospel, the 'Diatessaron,' seems to have been the only form in which the Gospel was publicly read in the Syriac speaking Churches.

In the latest study of the subject (*The Four Gospels*), noticed in another column, Canon STREETER makes telling use of a literary experience of his own. As is well known, he and Mr. A. J. Appaswamy three or four years ago jointly prepared for publication a sketch of the personality and the teaching of the Indian Christian Sadhu, Sundar Singh. The materials at the disposal of the authors consisted partly of documents in print and in manuscript, partly of recollections of the Sadhu, their own and those of others. The documentary material consisted of two lives of the Sadhu and various reports of his utterances, in particular three collections of his addresses.

Both in the purely historical matter and in the reported sayings of the Sadhu there was much overlapping, yet the authors had to produce a connected story. They used their judgment in making omissions rendered necessary by space limitations or similar considerations, grouping the sayings under appropriate headings, selecting the most interesting or most authentic version of a story when there were parallels, though sometimes 'conflating' two or more versions, and in correcting the Sadhu's imperfect English when necessary. Those who know even the elements of the study of the Synoptic Problem will realize the striking similarity between this editing process and that ascribed to the authors of the first and third Gospels. The illustration is all the more enlightening because it was only when the book was in proof that Canon

STREETER saw the significance of the close parallels between the methods of the ancient and the modern authors in carrying through their similar tasks.

Granted, then, that the first and third Gospels, and perhaps in a less degree the second, are composite structures, how does this affect our estimate of their credibility? It is not so long since New Testament students spoke of the 'triple tradition,' and assumed that a story told in each of the first three Gospels had all the reliability of a threefold cord. But when the structure of these three Gospels was better understood, and it was realized that for much of their material 'Matthew' and Luke were dependent on Mark, it became clear that repetition by 'Matthew' and Luke added nothing to the trustworthiness of a story told by Mark.

Analysis, however, also disclosed that the authors of the first and third Gospels certainly, and Mark probably, had used also a collection (probably written) of sayings of Jesus, in which may have been included a certain amount of 'incident.' Thus instead of a triple tradition we now had a double tradition; and for some considerable time this hypothesis has held the field. Scholars, indeed, have tended to think that there was some curious advantage in trying to restrict to two the number of sources used by 'Matthew' and 'Luke'; just as they have underestimated the probability that the same saying of Jesus would be current in various independent forms in different documents or traditions.

The fact that hardly any of the parables seems to have been in the 'Sayings' source should have given them pause. The Good Samaritan, the Prodigal Son, the Pharisee and the Taxgatherer are found only in Luke, the Labourers in the Vineyard and the Pearl of Great Price only in 'Matthew.' We have been slow to draw from such facts the natural conclusion, not that the 'Sayings' source is of secondary importance, but that other sources used in the composition of the first and third Gospels are of the first importance.

In addition, then, to 'Mark' and 'Q' (as the 'Sayings' source is commonly called), 'Matthew' had his special source and 'Luke' had his; so that what we now have is a Four Document hypothesis, each of the four source documents playing its distinctive part in giving us that picture of Jesus which we get from the Synoptic Gospels.

Readers of the *Hibbert Journal* are already aware in some measure of the direction which Canon STREETER's studies have been taking with regard to Luke's Gospel. We have commonly assumed that Luke like Matthew used Mark as the basis of his Gospel, and inserted his other material at what seemed to him the appropriate place in the narrative. Thus Luke 9^{51}–18^{14} has been called Luke's 'Great Interpolation.' Canon STREETER's thesis is that Luke had already written his Gospel in a shorter form, a first edition if you will, or 'Proto-Luke,' before he saw Mark's Gospel.

If Luke was the author of the 'We' sections in Acts, he had plenty of opportunity of getting authentic information about Jesus. In particular, he had stayed two years in Cæsarea and had been the guest of Philip the evangelist of Samaria. Combining knowledge of Jesus there acquired with a study of the 'Sayings' document, Luke wrote a Gospel the beginning of which survives in chapter 3 of our Luke, the opening verses of which read like the introduction to a book. Readers of this Gospel have been puzzled to know why the genealogy of Jesus is put, not among the infancy stories, but at the end of chapter 3. On Canon STREETER's theory the explanation is simple. The genealogy is given after the first mention of Jesus.

Later in life, so the theory runs, Luke came across a copy of Mark, and added copious extracts from it, along with the Infancy stories which he had now heard, to his earlier Gospel to form 'Luke' as we know it. On this theory 'Mark' was only a secondary source for Luke. Whether Canon STREETER is right or not, he makes out an excellent case for a very interesting theory.

It seems at last to be becoming clear that the Synoptic tradition of Jesus is based on a far broader foundation than we had supposed. In particular, we are beginning to realize that Luke's marvellous special contribution to our knowledge of Jesus is not, as perhaps we had been accustomed to think it, a tributary to the main stream. It is one of four principal lines of tradition, surely not the least understanding of the four. We can never be sufficiently grateful that it has preserved for us the two greatest stories ever told.

Welcome light is shed on the first Gospel also, though from a different side. Some of the most puzzling sayings in the Gospels occur only in 'Matthew.' 'Till heaven and earth pass, no dot of an "i" or stroke of a "t" shall pass till all be fulfilled.' 'Do not go into any road that leads to Gentile territory, and do not enter a Samaritan city.' 'I was not sent except to the lost sheep of the house of Israel.' All of these sayings seem to come from 'Matthew's' special source, which reflects in places a strong Jewish-Christian sentiment. May it be that some of these 'hard sayings,' at least in the form in which we have them, reflect not so much the mind of Jesus as misconceptions of His mind that passed current in the period of heated controversy on the relation of Gentile Christians to the Church?

'The Humanism of the Bible' series, edited by Professor J. E. McFadyen and Professor D. Russell Scott, is brought to an end by the volume entitled *Through Eternal Spirit* (James Clarke; 6s. net), which deals with the Epistle to the Hebrews, the Epistle of James, and 1 Peter, and is written by Professor Joseph F. McFadyen, D.D., of Kingston. The aim of the series, as defined by the editors, is 'to set forth the human experience that underlies and is reflected in the Bible,' 'to help the readers of the Bible to feel that its writers were bone of our bone and flesh of our flesh, men who knew perplexity and sorrow, and were well acquainted with our doubts and fears and grief,' 'to indicate the permanent human interest and worth' of the Biblical books. This aim has been admirably achieved by the latest volume.

The writer's task was not an easy one. James has his baffling passages, but on the whole his moralistic message is readily intelligible to our practical age. The case is very different, however, with the Epistle to the Hebrews. Few books could at first sight seem more remote from the modern man. Steeped in the phraseology of ancient ritual, and conducting its appeal to the Old Testament by arguments of which the modern exegete can seldom approve, it is little calculated to attract the interest of a generation like ours. It is the merit of Professor McFadyen to have shown that, apart from the rolling eloquence which has always fascinated those who have ears to hear, the book has a profound meaning and message for our own generation.

The questions with which the writer deals, Dr. McFadyen points out, are the very questions which thrust themselves so insistently upon our own age. One of those questions is the finality of the Christian religion. 'Hebrews' discusses it against the background of Judaism; we have to discuss it against a background of other religions and -isms of many kinds; and, as the writer of the Epistle has shown that Jesus 'has actually done the one thing that men needed to have done,' so in the face of any projected new religion we are entitled to ask, 'What could a new revelation do for us that Jesus has not done?'

The background of the Epistle is also curiously modern, in that it was addressed to men who, like many of us to-day, had 'in large measure lost the enthusiasm of their first love,' and had been tempted to neglect or forsake the Christian gatherings. And there are some in our day who are attracted by apocalyptic expectations which 'offer to bring to a close the long, weary struggle that seems to count for nothing.' To them, too, the writer has something to say about the real nature

of the promised rest which they so little understand. So the Epistle is not so remote after all.

But it has an intellectual as well as a religious appositeness. Commenting on the warning in 2^{1} that his readers are not to drift away from their moorings, Dr. McFadyen happily remarks, 'Men who are afraid of new ideas cannot appeal for support to the author of this Epistle. What they mean is that the Christian mind should remain stationary while the stream of thought flows by. His meaning is that the Christian soul should remain anchored while the stream of temptation flows by.' And again, on 5^{12-14}, 'those who plead for the perpetual preaching of the "simple Gospel" get no support from this Christian teacher. To him the constant preaching of elementary truth leads to intellectual laziness, which in turn issues in spiritual and moral sluggishness.'

One of the most attractive features of this exposition of the Epistle is that it is written by a teacher who has had long experience as a missionary. Perhaps it is not too much to say that early Christian literature will never be completely understood by those who forget its missionary implications, and the missionary has a special right to be heard in the interpretation of it. Dealing with the argument that an Epistle so reminiscent of the Old Testament could not possibly have been addressed to Gentile Christians, he reminds us that 'modern missionary experience makes it abundantly clear that converts from the world religions readily learn to regard the Old Testament as one of their sacred books, and to give it a reverence at least as great as that which they had for the Scriptures of their former religion.'

Here, as elsewhere throughout the New Testament, he reminds us, we are in the atmosphere of a mission Church, whose members are surrounded by non-Christians, continually on the watch; and he illustrates the solemn words in 6^{6-8} about relapse by his own experience of the conduct of a convert from Hinduism who had renounced his profession of the Christian faith. Again, in his discussion of James, he comes back to this point. Speaking on 2^{1-9} of the caste distinctions resting on difference of financial status, he remarks, 'Perhaps nothing in the life of the Christian Church in India impresses the Hindu quite so much as the sight of converts from the "untouchable" classes received in the Church on absolutely equal terms with Brahmin converts, even if with less éclat.'

One of the freshest features of the discussion is the view that the writer of the Epistle, despite his superabundant sacerdotal phraseology, is really a prophet rather than a priest at heart. The Christianity which it reflects is of a 'peculiarly unecclesiastical and non-sacerdotal type,' and the writer sympathizes 'with the prophetic depreciation rather than with the priestly exaltation of sacrifice and ritual. For the priests he has not a good word to say.'

From the argument of the Epistle, Dr. McFadyen draws the courageous conclusion that the only real priest is the priest after the order of Melchizedek, 'whose worth lies in himself, not in his ancestry nor in anything adventitious.' 'The high-priesthood of Jesus is so described that for one who has followed and accepted the argument, it is unthinkable that there can be a human priest in the Christian Church.' A human Christian priest is a contradiction in terms. '"Teachers" and "leaders" we have, and need; but the priest who professes to represent us before God, or to mediate God's forgiveness to us, is trying to undo what Jesus did so effectively once for all.' 'Apostolical succession is not from hand to hand, but from spirit to spirit.'

The book is written with a fine appreciation of the profound spiritual power of the Epistle—its power to lift its readers from the shadow to the substance, from time to eternity, from the world that passes to the world of timeless, unseen realities. And it is lit by many a scintillating epigram which reminds us of the writer's earlier book on 'Jesus

and Life.' One of his comments on Ja 2^{14-26}, *e.g.*—the passage where the contrast is drawn between faith and works—runs thus: 'James has only one test of orthodoxy, usually about the last test the Church has thought of applying: What kind of character does it produce?' Wholesome doctrine this: and the book which recalls us to these fundamental things, and which succeeds in making the great Epistle to the Hebrews speak with its ancient power to the men of our own generation, is a book to be welcomed by all who would understand the Bible and the deep things of Christian experience.

A generation ago there was a well-known writer of religious stories for girls, who was fond of telling her readers that So-and-so was the owner of the largest dry goods store in New York, and yet he was always found in his place in church on Sunday; that So-and-so was the best-dressed girl in Boston, and yet she conducted a Bible class for down-town girls; and that some one else was the most highly-paid lawyer in Philadelphia, and yet he never missed the weekly prayer-meeting of his Church. This point of view may impress those it is meant to impress; but there are very few of us, however well we may be dressed, or however large our shops or our incomes, that shed an added lustre on Christianity when we become its patrons.

Have the editors of the 'Modern Churchman's Library' not laid themselves the least bit open, however unintentionally and unconsciously, to the charge of encouraging the same point of view, in their advertisement of the aim of the series? 'An effort to meet the need for clear, short, truthful books dealing with the Christian Religion from the standpoint of those who, while accepting the main results of modern scientific, historical, and literary research, are *yet* believers in the Christian Religion and working members of the Church of England.' Perhaps it is chiefly a matter of phraseology; but the idea that there is something portentous in an educated man accepting the Christian creed is one which it is possible to treat with too much respect.

The seventh volume of the series is *Reminiscences of Jesus by an Eye-witness*, by the Rev. H. D. A. Major, D.D. (Murray; 3s. 6d. net). The Principal of Ripon Hall is well known as a New Testament student and editor of 'The Modern Churchman.' The readers he has in view belong to that wide class of educated men who have a vague impression that the Bible has been proved to be historically unreliable, and who, in consequence, believe that, as an historical religion, Christianity rests on a foundation of sand.

Dr. Major confines himself to one aspect of this question, but that by far the most important aspect: the trustworthiness of our knowledge of the facts of Jesus' life. The book resolves itself in part into a study of the Synoptic problem, to which indeed it will serve as an excellent introduction. The teacher who does not read his Gospels in a synopsis is depriving himself of a study of engrossing interest, and losing one of the most effective means of learning to see in Jesus what the different original traditions and Gospel writers saw in Him.

One who thus studies the Gospels in parallel columns soon becomes convinced of one thing: that the Second Gospel was written before the others. Of this there are many proofs which are well summarized by Dr. Major. To say nothing of the many passages in which Matthew and Luke are obviously correcting or improving Mark, there is in Mark less appeal to Messianic prophecy; the Christology is more primitive; the healing ministry is, comparatively speaking, incidental; and miracle plays a much less important part in the story. With reference to this last point, Dr. Major notes that the word σημεῖον (sign), used in the Fourth Gospel as a significant term for the miracles of Jesus, as applied to miracles has in Mark somewhat sinister associations.

A single illustration may be given of the way in which a synoptic study of the Gospels helps to clear up difficulties. Many have been puzzled by

the curious distinction drawn in Matthew and Luke between blasphemy against the Son of Man and blasphemy against the Holy Ghost, the former being a venial, the latter a mortal sin. The parallel passage in Mark (3^{28}) reads: 'Verily I tell you that everything shall be forgiven to *the sons of men*, their sins and the blasphemies with which they blaspheme.' It certainly looks as if at a later stage 'the sons of men' has somehow become confused with 'the Son of Man.' Usually, however, the alterations made by Matthew and Luke are more obvious, if not always more important.

It is, then, a point in favour of Mark's Gospel that it is earlier than the others, and therefore nearer in time to the events it records. Yet priority alone does not prove reliability. Is there anything to suggest that Mark's Gospel was trusted by those who were in a position to judge? For one thing it seems clear that the authors of the first and third Gospels made use of the second; in fact, by the use of a synopsis any reader can satisfy himself that between them they embody practically the whole of Mark's Gospel. Obviously, then, these men regarded Mark as an authority of the first rank, and from Luke's preface we know that he at least examined his sources with something of the outlook of a modern historian.

Further, as Canon Streeter has shown, it was a testimony to the esteem in which Mark was held that it was preserved at all. The primitive document in which many scholars believe the Sayings of Jesus were recorded perished when these Sayings secured their place in Matthew and in Luke; the document was apparently then regarded as superfluous. The second Gospel, though, so to speak, swallowed up in the first and third, survived; doubtless because of the esteem in which it was held, perhaps by the Church of Rome.

There are indications, not only that Mark's Gospel is the earliest of the four, and that from the beginning it held an honoured place in one or more of the great Church centres, but also that it contains the reminiscences of an eye-witness. Dr. MAJOR thus happily characterizes the four Gospels: 'In Matthew we see the Christian scribe at work; in Luke we see the Christian man of letters, the literary artist, at work; in John we have the creations of the Christian mystic, and, one must add also, the Christian dramatist and controversialist; but in Mark we have the reminiscences of the plain man who heard the winged words uttered by Jesus Himself and saw them transfix the hearts of men.'

Although Mark's Gospel is much the shortest of the four, its brevity is not due to any pruning of the language, but largely to the comparative paucity of the materials he uses. Speaking generally, where there are parallel accounts of the same incident, Mark tells it at greater length. We get from him such details as a story-teller inserts for no other reason than that he remembers the thing happened so.

Thus in the story of the call of James and John it is Mark alone who notes the presence of the hired servants with Zebedee; it is he alone who tells us that in the house where the paralytic was healed 'there was no room, no, *not even about the door*'; and that on the sea of Galilee 'other boats were with him,' and that 'he was *in the stern*, sleeping *on the cushion*.'

As it happens, we know who this eye-witness was; for a tradition that is as old as Papias, and goes back to the second quarter of the second century, regards Mark as the 'interpreter' of Peter; and there seems no reason to doubt the belief of the early Church that in the second Gospel we have, possibly among other elements, the story of Jesus as Peter was wont to tell it.

One question, however, naturally presents itself. Is the picture of Peter in Mark's Gospel such as we should expect to find if Peter is here drawing his own portrait? In some respects it certainly is. Mark tells us how Peter, with James and John, was chosen for special honour in the house of

Jairus, on the Mount of Transfiguration, and in Gethsemane, and that Peter was the first of the Twelve to find in Jesus the Messiah.

Yet the Peter of Mark's Gospel is not always the Peter of the innermost circle of the Twelve. When Peter had discovered the Messianic secret, he 'took Jesus and began to rebuke him,' which to the generation into which the written Gospels came must have seemed almost like sacrilege; again, in Mark, followed by Matthew, we have the 'get thee behind me, Satan.' It is 'Matthew' and not Mark who gives us 'Thou art Peter, and on this rock will I build my church'; nor is there any glossing over of 'Though I must die with thee, I will not deny thee,' nor of the threefold denial that followed it. Do these things suggest that the tradition did not come from Peter? Only those can believe it who have failed to understand the honest, humble, impulsive disciple, telling for his own good and the good of his hearers what a dullard and coward he had been, wondering without ceasing at the love that had never despaired, not even of a Peter.

Nor is it only the story of Peter that is impartially told. In some respects Mark has allowed us to see Jesus Himself more clearly than to the reverential homage of Matthew and Luke seemed quite fitting. A typical example is the way in which the three evangelists record what happened after the baptism of Jesus. Mark says quite frankly that 'immediately the spirit drives him into the desert.' In Matthew, 'Jesus was led into the desert by the spirit.' In Luke, Jesus, apparently voluntarily, 'withdrew from the Jordan, and was led in the desert under the influence of the spirit.'

One more point. In a well-known fragment, preserved by Eusebius, Papias asserts that when Mark wrote down Peter's reminiscences, he did not narrate them 'in order.' It is true that Mark's chronological scheme is not very obvious, that much of his material is undated, and that his arrangement is sometimes topical rather than temporal. All the more important is the fact brought out by Dr. MAJOR, that a clear sequence of events can be detected, that, in fact, it is from Mark we get what is practically our sole reliable clue to the order of events in Jesus' ministry.

There is in the first place a progressive unveiling of the Messiahship: first, to Jesus Himself at His baptism; then to the insane and demoniacs; after that, to Peter and the Twelve. In the next stage we see Jesus attempting to teach the disciples the true meaning of Messiahship, part of the instruction being given in the Transfiguration, and in Jesus' use of the title 'Son of Man.' At the entry to Jerusalem, the Messiahship is publicly announced, and at the last it is explicitly declared by Jesus to the high priest and to Pilate.

Along with this development of the revelation of the Messianic secret, there is a gradual evolution of Jesus' teaching methods. The synagogue ministry gives place to parabolic teaching, which in turn is followed by the pastoral training of the disciple circle, the last stage of which is the exposition of the meaning of the Passion. Do we not feel in both cases that this is how things actually happened, and that the story comes to us, not from an historian, but from one who is telling what he remembered?

While Dr. MAJOR follows critical methods, he never blindly accepts supposed results of criticism. He rejects the common idea that the story of the 'cursing' of the fig tree is a confused version of what appears in Luke's Gospel as the parable of the barren fig tree. As for the feeding of the five thousand, 'We have no adequate explanation of it on non-miraculous lines: there have been many attempts of this sort, but the narrative does not lend itself to rationalization at present. We seem compelled to accept the historical fact, and are equally compelled to wait for its explanation.'

In connexion with this timely piece of work one word of caution seems necessary. Dr. MAJOR must not be understood as suggesting that it is only in Mark's Gospel we have authentic information about

Jesus. In 'The Four Gospels,' Canon Streeter has shown that in the Gospels we can trace several sources. In some of these, as, for example, in the 'Sayings' document or tradition and in Luke's special source, we can feel as sure as we do even in reading Mark's Gospel that we are in contact with the real Jesus.

In the remarkably able study of St. Paul by the Rev. C. T. Wood, B.D., the Dean of Queens' College, Cambridge—*The Life, Letters and Religion of St. Paul* (reviewed elsewhere)—there is a concluding chapter which contains a summary of St. Paul's religious belief. Mr. Wood tells us that the motive he had in writing his book was to study St. Paul's religion, and he lays down two conditions on which alone a real knowledge of this can be gained. One is as complete a renunciation as possible of all preconceptions, and the other as complete as possible a knowledge of Paul's life and environment. It is the barest justice to say that Mr. Wood fulfils these requirements in an eminent degree. His book is founded on the fullest knowledge, and it is stamped all over with sincerity.

Mr. Wood knows all about the mystery religions and the Greek world of thought and Pharisaic theology, and allows for them all so far as they influenced Paul; but he is quite clear in his conviction that Paul's religious belief was based in all its elements on his experience of Christ. He had inherited from his Jewish faith the belief in the one transcendent God, and his great problem was to discover how any mortal man can be at home with this supremely holy Being? It was Christ who solved this problem for him, for it was through the self-sacrificing love of God which he discovered in Christ that sinful man is lifted up, redeemed, forgiven, accepted. Utterly free redemption is available for any man who can answer to God's self-stooping love.

And this redemption is found in union with the Risen Lord. This union with the ever-present Christ is the pivot of Paul's religion, and therefore of his theology. His constant refrain is 'in Christ.' He uses a great many metaphors to express this, like redemption and salvation, but we must not press these metaphors or make a theology out of them (as, for example, when men infer that there was some mysterious transaction between God the Father and Christ). However Paul expresses it, the central truth of his religion, as it was of his life, was the presence of Christ as his comrade. Paul was in Christ as any one of us is 'in' a friend with whom we are bound by close ties of affection and trust.

It is quite clear that the doctrine of 'imputed' righteousness is not to be found in Paul—that is to say, the idea that God is a lawgiver who attaches a penalty to any breach of His law and demands that the majesty of that law shall be vindicated, as it was by the obedience of Christ. This theory brings satisfaction to some people, but we search for it in vain in the letters of Paul. God showed His absolute righteousness by proving to men that He the all-Holy cannot forgive sin without an incalculable cost *to Himself, paid by Himself*, of yearning suffering over His children. So God always suffers for the sins of the world; and the price proves His utter holiness as well as the infinity of His redemptive love.

So much for Paul's theology proper. A second outstanding fact in Paul's religious belief is the relation of the individual to the Church. Christ or 'the Spirit of Christ,' or 'the Spirit of God' (for he uses the three terms interchangeably, Ro $8^{9.10}$), is ever present with the Christian to guide him into truth. But is this guidance granted primarily to the individual or the Church as a whole? Paul would unquestionably say, 'to the Church through the individuals of whom it is composed.' Yet the life of the whole body is much richer than the life of any member of it. And catholicity implies the gathering into one of every man's gift and revelation. It is inclusive, not exclusive.

It is in this connexion we have the Sacraments.

Paul's attitude to these is very much the same as that of the Jewish prophets to sacrifice; they are only of help to those who come with a humble and sincere heart. Jesus, who discarded all the elaborate ritual of the Jews, seems deliberately to have based these two Christian symbols on the commonest acts of daily life—washing and feeding; but to the early Christians the prime significance of each sacrament resided in the fact that the Lord is actually present. Does the sacrament effect what it symbolizes for those who come conscious of His presence? As much perhaps as a mother kissing her child as a sign and symbol of affection feeds its love for her. The very simplicity of these sacraments, indeed, is a proof that we are meant to raise all the common acts of life to their level and potentiality. All things uncontaminated by sin are God's sacraments to man. There is nothing more than this in Paul's view of the Sacraments.

The final point in Paul's religious belief is his eschatology. Here he showed his originality, for while much of the eschatology of the early Church was still confined to the swaddling clothes of Jewish belief, he came to the great conclusion that to die means to go and be with Christ immediately, and he formulated the great conception of the spiritual body. The Christian would enjoy eternal life because he was 'in Christ' and had received God's life into himself. As to the fate of the wicked, the early Christians had no more knowledge than we have. There would be a hell, but whether that would be retributive and everlasting or redemptive and temporary, they had no clear opinion. Paul, however, came in the end to the great hope of the ultimate redemption of all mankind.

Paul's message to our own age may be said to be this above all, the reality of a religious experience based on fellowship with Christ. The attempt to discredit this as the fruit of auto-suggestion is 'nothing but a gigantic bluff.' Such an attack on religion is a counsel of despair. We have an anointing from the anointed Christ, or an 'earnest,' a first instalment of God's Holy Spirit. Nothing can shake or alter that fact.

The Johannine Doctrine of the Logos.

By the Reverend Archibald B. D. Alexander, D.D., Langbank.

The ideas which centre in the doctrine of the 'Logos' are among the formative factors of human thought. The very word has its roots in the mental constitution of man from which it can hardly be detached. Few terms occupy a larger place in philosophical speculation, or have exerted a more decisive influence upon Christian truth. The evolution of the ideas it involves constitutes a history of the gradual unfolding of the conception of the Divine Being and His relation to the finite world.

In classical Greek 'Logos' signifies both *Word* and *Reason*—(*Oratio* and *Ratio*). Nothing better discloses the philosophic grasp of the Greek mind than this double significance. Though in N.T. language the term is usually employed in the sense of 'word' merely, we cannot quite dissociate the two significations. Every word has a thought behind it. It is almost impossible to refer to the word of God without thinking of the mind or thought of God. The term 'Logos' denotes, on the one hand, the idea inwardly conceived in the mind; and on the other, the idea outwardly expressed by the vehicle of language. Thought and speech are indissolubly blended, and in the use of the term, whether by the Greek philosophers, Philo and the Alexandrian Fathers, or the author of the Fourth Gospel, both notions of Thought and its Expression are intimately connected.

I.

In order to deal adequately with the subject it would be desirable to trace the evolution of the

Logos-Doctrine from its earliest appearance in Greek Philosophy, through its Jewish and Alexandrian phases, until it attained its fullest expression in the Fourth Gospel. The limits of space, however, do not permit of more than a mere reference to the speculations of Heraclitus and Plato, to the theories of Stoic Philosophy, or to the parallel movement in Hebrew thought represented by the Theophanies and Personifications of the Wisdom literature. A brief account of the doctrine as it took shape in the hands of Philo will be all the more necessary to a proper appreciation of the Johannine Logos.

According to Greek thought, the Logos was conceived as a rational principle or impersonal energy—'the regal principle of intelligence,' as Plato calls it—by means of which the world of order was fashioned. According to Jewish thought the Logos was regarded merely as the mediating agent or personal organ of the Divine Being. In the philosophy of Alexandria, of which Philo was the earliest and not the least illustrious exponent, the two phases of thought were combined. Hellenic speculation was united with Hebrew teaching for the purpose of showing that the Old Testament contained the true philosophy of God and the world, and at the same time embodied all that was highest and most worthy in Greek reflection. In Philo, the two streams, hitherto running parallel, meet and henceforth flow in a common bed. The all-pervading 'Fire' of Heraclitus, the 'Archetypal Ideas' of Plato, the 'Teleological Reason' of Aristotle, the 'Immanent Order' of Stoicism—are taken up and fused with the Jewish conception of the all-transcending and all-compassing Jehovah; with the result that an entirely new idea of God as the Architect and Maker of the world is formulated.

Philo separates the energy of God from its manifestation in the world, and therefore finds it necessary to connect the one with the other by the interposition of a subordinate power. The double meaning of Logos, as thought and speech, is made use of by Philo to explain the relation subsisting between the ideal world as it is in the mind of God and the sensible universe which is its visible embodiment. He distinguishes therefore between the Logos inherent in God (λόγος ἐνδιάθετος) and the Logos emanating from God (λόγος προφορικός). Though in His inner essence God is incomprehensible, He has created the intelligible cosmos by His self-activity. According to Philo, therefore, the Logos is the self-active energy manifested in the rational order of the visible world. It is, however, to be distinguished from God, as instrument from cause. As the instrument by which the Deity has made the world, the Logos is intermediate between the Divine and the human; 'neither unbegotten as God, nor begotten as man.' Again, viewed as the expressed thought or word, and therefore as the rational principle of the sensible world, the Logos is called 'the Eldest' or 'First-Born Son of God.' It is also sometimes named 'the Man of God,' as the father of all noble men; or 'the Heavenly Man,' in contrast to Adam —'the earthly man.' It is still further styled 'the Second God,' as that part of the Deity which is alone visible. From this it follows that the Logos must be regarded as the 'Mediator' between God and man. He is named the 'Bond' (δέσμος) of all things, which holds together all parts of the universe; the 'Law' which determines the harmony of the world and presides over the affairs and destinies of man. More than once Philo speaks of the Logos as the 'Intercessor' or 'High Priest' of humanity; and sometimes even, using Biblical language, he calls it the 'Manna from Heaven,' 'the living Stream,' 'the Rock,' 'the Cloud.'

When we read these various expressions which bear a striking resemblance to N.T. descriptions of the Christ, we are naturally led to ask: Is Philo's Logos a personal being or a pure abstraction? The author himself is silent on that point. The Greek and the Jew within him are hopelessly at issue. That he personifies the Logos is implied in some of the titles he uses. But it is one thing to present the Logos under these figures; another, to maintain that the Logos is a real person. After all has been said, I incline to agree with those who believe that the Philonic Logos resolves itself into little more than a group of Divine ideas, and is to be interpreted not as a distinct person, but simply as the thought of God which is expressed in the rational order of the visible world.

In these speculations of Philo, whose thought is so frequently couched in Biblical language, we have the gropings of a sincere mind after a truth which was only disclosed in its fullness by the revelation of Pentecost. In this pious thinker 'Greek Philosophy,' as it has been finely said, 'almost stood at the door of the Christian Church,' and if the Alexandrian Jew did not create the Christian

doctrine, he did not a little to prepare the soil for its acceptance.

II.

Without dwelling upon the Logos-idea in other parts of the New Testament,[1] I proceed now to discuss the conception and its implications as it appears in the Fourth Gospel. The Evangelist's peculiar use of the term occurs six times: viz. in the Gospel three times (Prologue, 1^{1}, etc.); in 1 Jn 1^{1}, where we read 'the Word of life'; and in Rev 19^{13}, 'the Word of God.' The reference to the 'Logos' in the Epistle is disputed by some; while, in Rev 19^{13}, the term naturally associates itself with the doctrine of the Logos, since it is applied to Christ as the Divine agent of Revelation.

In discussing the doctrine of the Logos as disclosed in the Gospel of St. John, I shall confine myself to three main topics: *Contents*, *Source*, and *Purpose*. The first and second are dealt with in this paper, while the third—the Purpose and its relations to modern thought—must be reserved for a second paper.

Contents.—A brief analysis of the Prologue shows that it may be broadly divided into two parts: viz. the Relation of the Logos to God, on the one side; and the Relation of the Logos to the World, on the other.

In the *first* part the author makes three distinct affirmations.

(1) 'In the beginning was the Word.' The Evangelist carries back the history of our Lord to a point at which it has not entered the sphere of time and sense. Nothing is said of the origin of the world. It is implied that the Logos was actually existent when the world began to be. When as yet nothing was, the Logos was. He was anterior to, and independent of, time. It is an emphatic affirmation of the pre-existence, involving even the eternity, of the Word.

(2) 'The Word was with God.' Here the personal existence is more specifically defined. He stands distinct from God, yet in eternal fellowship with Him. The preposition πρός, like the German *bei*, expresses, beyond the fact of co-existence, the more significant fact of perpetual inter-communion. The Evangelist would seem to guard against the idea of mere self-contemplation, not less than utter independence. It is a union of distinct beings, not a fusion.

(3) 'The Word was God' (Θεὸς ἦν ὁ λόγος). The author does not say ὁ Θεός. He is not merely related eternally to God, but shares the Divine Essence. No notion of inferiority must be entertained. The Deity of the Word is here boldly asserted.

There is no mistaking the desire of the writer of the Prologue to ascend by ever clearer and more concrete expressions from the eternal existence to the co-equal personality and substantial Godhead of the Logos. May it not be said that, in the mind of this thinker, Identity, Difference, Communion are the three 'moments' in the Divine relationship?

The *second* part treats of the Relation of the Logos to the world. In the first part the Logos is regarded as the 'Thought' of God, rather than the utterance of God. But in this section it is the Logos as 'Word' or 'expression' that is specially stressed; not only the idea of Communion, but the further idea of *communication* is implied. The Deity goes out of Himself and utters Himself in the world of Nature and life. The mind of God expresses itself in the Word of God, unveiling and revealing His thought in the material universe and in the souls of men. Of this Self-communication the Evangelist denotes three phases or stages—*Creation*, *Inspiration*, and *Manifestation* (see Prologue, vv.$^{3\text{-}5.\ 9\text{-}14}$).

(1) He is the *creator* of the universe of being. 'All things were made by him.' These words imply that the Logos is the organ or agent of the entire activity of the Godhead, and exclude the idea presupposed by Plato and, indeed, by nearly all the early Greek philosophers, and followed by Philo, that God was merely the architect or builder who shaped and moulded into a cosmos of beauty and order the chaos of already existent material. The word ἐγένετο (*werden*) suggests the progressive stages in the evolution of a world of potential being into a world of spiritual life, not inconsistent with the teachings of modern science. But it suggests also (and this is the profoundly significant idea which not only animates the Prologue, but pervades this entire book) *the primacy and priority of Thought.* God is first, and His creative mind is the spring and fountain-head of all that is. All being originates in Divine thought. And in all

[1] The conception is implicit in expressions used by Paul in his later Epistles, and by the author of Hebrews; but the word 'Logos' is never actually used by them.

the purposes and achievements of man he can create nothing, originate nothing, save as he thinks God's thoughts after Him.

(2) The Logos is the *Inspiration* of the intellectual, moral, and spiritual life of man. 'In him was life, and the life was the light of men.' He is the author, not of all material things and animal existences only, but of the manifold forms of the human spirit. The Logos is the life and light of the world, the vital energy by which all created things subsist and from which all derive illumination. But inasmuch as the higher phases of intelligent life involve freedom, a tragedy has taken place upon the stage of history. The Divine light, though perfect and undiminished in itself, has met with opposition. The light was not comprehended by a world which, in virtue of that very rational life imparted to it, chose darkness rather than light. The very gifts which were designed to exalt our nature have been used to debase human life. 'What makes our heaven, that also makes our hell.' This writer's reading of history is summed up in these few pregnant sentences. It is at once an experience and a forecast. 'Welt-Geschicht ist Welt-Gericht.' But the picture is not wholly one of shadows. The splendid idealism of the author which finds utterance already in the Prologue comes to finer and fuller expression as the story of Him who is the Light of the world unfolds itself. Nothing can extinguish the 'true light' of heaven—'the light which lighteth every man that cometh into the world.' Here and there, through the ages, one soul after another catches the gleam and sheds it forth like the Baptist, the witnesses and forerunners of the Truth:

> The Lord's lone sentinels
> Dotted down the years,

who prepare the way and point to Him who came in the fullness of the time as the true Logos—the brightness of His glory and the express image of His person.

(3) The Logos is the fullest *Manifestation* of God. The climax of Divine Revelation is expressed in the statement—'The Word became flesh,' which implies, on the one hand, the reality of the humanity of the Logos, and, on the other, the Voluntariness of the Incarnation, but excludes the notion that in becoming man the Logos ceased to be Divine. Though clothed in flesh and dwelling among men, subject to human conditions, the Logos continues to be the self-manifesting God and retains, even in the form of man, the character of the Eternal. This third phase of Revelation, inasmuch as it unveils the inmost essence of the Deity, is the highest and most perfect manifestation of the Godhead. In physical creation the *power* of God is mainly displayed. In the bestowal of life and light to man His *wisdom* is chiefly disclosed. But in the gift of His Son His Fatherly love is unveiled. All the perfections of the Divine Being are focussed and made visible in the Christ who is now declared to be 'the glory of the only begotten of the Father, full of grace and truth.' Thus the Logos may be regarded as concentrating in Himself the eternal values of the Deity and manifesting on the arena of human life the ultimate attributes of the Divine—Truth, Beauty, Holiness. The Incarnation makes the Life, the Light, the Love, which are eternally present in the Absolute Being, available to man. As these meet in God so they meet in Christ. They are the glory of the Word Incarnate which the disciples beheld, the Truth to which the Baptist bore witness, the entire body of Grace and Truth by means of which the Word gives to men Power to become the sons of God.

Throughout the Prologue it is clearly implied that the Word or Logos is the 'Son of God.' In virtue of His Sonship He is a partaker of the Father's essence. The expressions 'Word' and 'Son' if taken separately might lead to, and have led to, error. Their union protects us from regarding the Logos as a mere abstraction; it saves us also from imputing a lower and more recent origin to the Son than to the Father. Each supplements and protects the other. Taken together, they present Christ before His Incarnation as at once personally distinct from, yet equal with, the Father the personal and eternal life who is with God, even—when He is made flesh and dwells upon the earth with men.

III.

Sources.—We have now to inquire whence the writer of the Fourth Gospel derived the peculiar phraseology which he employs to set forth his Christology. What led him to adopt the term 'Logos,' a word which had not been previously used by N.T. writers in this connexion, but which was prevalent in the philosophical vocabulary of

the past. It is inconceivable that the author lighted upon this word by chance or that he selected it without any previous knowledge of its history. It may be assumed that when the Apostle speaks of the Logos in relation to God and the world he adopts a mode of diction which he knew was familiar to those for whom he wrote. A new teacher necessarily uses the linguistic heritage which he has received from the past in order to make his message intelligible to others who have grown up under similar conditions.

We have already seen that the term 'Logos' had undergone a twofold and nearly parallel evolution. It had both a Hebrew and a Hellenic history. In which direction are we to look for the immediate source of the Johannine terminology?

It is beyond my purpose to discuss the authorship of the Fourth Gospel; but assuming that the writer is the Apostle John (a view now held by many scholars), as a Palestine Jew, familiar with current Hebrew ideas, it would be only natural for him to adopt the Jewish use of the word; and not a few students consider that here we have the probable origin of the Apostle's language. In the O.T., and particularly in the 'Targums,' or early Jewish Paraphrases, the 'Word' is constantly spoken of as the efficient instrument of Divine action, and the 'Word of God' had come to be used personally as almost equivalent to God Himself. Throughout St. John's Gospel there is apparent a marked loyalty to O.T. teaching. Some expressions, indeed, would seem to indicate that Jesus is regarded as the fulfilment of Jewish expectation ($1^{14.\ 29.\ 31}$ 2^{19} 3^{14} $6^{32.\ 48\text{-}51}$); and the living embodiment of Divine revelation (1^{18} 8^{12} 11^{25} 14^{6}). But against this, it has been pointed out by Weizsäcker and others, that the 'Word of God' is not conceived as an independent being in the O.T. Though it is sometimes personified, it is never treated as a separate person; and still less as an equivalent of the Messiah. Moreover, the Rabbinical doctrine of the *Memra* of God is of later date than the Gospel, and therefore could not be the source of its diction. At the same time, the Hebrew cast of thought cannot be denied, and the many affinities of the Johannine Gospel with Jewish modes of expression must not be overlooked. It may be fairly argued, therefore, that though St. John's knowledge of, and sympathy with, Palestinian thought may not be the actual source of his terminology, it accounts, possibly in no small measure, for his special application of it. For, as Neander observes, that name (Logos) may have been put forward at Ephesus in order to lead those Jews, who were busying themselves with speculations of the Logos as the centre of all Theophanies, to recognize in Christ the supreme manifestation of Jehovah and the true fulfilment of their Messianic hopes.

Other writers, however, and I venture to think with more plausibility, trace the Johannine ideas and terms to Hellenic philosophy, and specially to Alexandrian influences. No one can compare the Fourth Gospel with the writings of Philo without noting a remarkable similarity in diction, particularly in the use of the word 'Logos.' It would be absurd indeed, on this ground alone, to impute conscious borrowing or slavish dependence to the Apostle. It is quite conceivable that both the Alexandrian thinker and the N.T. writer were subject to common influences of thought and expression. Hellenism largely colours the views of the early Church. 'There is not a single N.T. writing,' says Harnack (*Dogmengeschichte*, i. 47 n.), 'which does not betray the influence of the mode of thought and general culture which resulted from the Hellenizing of the East.' But while that is true, it must not be forgotten, as Harnack also affirms, 'that while the writers of the N.T. breathe an atmosphere created by Greek culture, the religious ideas in which they live and move come to them from the O.T.' It is possible, nay, more than probable, that St. John was acquainted with the writings of Philo, or at least with the general tenor of his teaching, and may have discovered in his language a suitable vehicle for the utterance of his own beliefs, all the more welcome because intelligible to those who were familiar with Alexandrian modes of thought.

But whatever superficial resemblances there may be between Philo and St. John, it must be at once evident that the whole spirit and view of life is fundamentally different. So far from the Apostle being a disciple of the Alexandrian or a borrower of his ideas, it would be more correct to say that there is clearly a conscious rejection of the Philonic conception, and that the Logos of the Gospel is a deliberate protest against what the writer must have considered to be the misleading tendency of Greek Philosophy.

The contrast between the two writers is even more striking than the resemblance. The difference is not due merely to the acceptance by the

Christian writer of Jesus as the Christ, but extends to the entire conception of God in relation to the world which made Christianity a new power among men. The Logos of Philo is purely metaphysical; that of John is theological. Philo moves entirely in the region of abstract thought and pure being; the thought of John is concrete and active, moving in a realm of life and history. In Philo, the Logos is intermediate, the instrument which God employs in fashioning the world. In John, the Logos is not conceived as a subsidiary or secondary being, but as the sharer of the Divine life; and as such is not simply an organ, but the prime agent with God Himself in the creation of the world and all Divine activity. In Philo, the Logos hovers between personality and impersonality, and if it is sometimes personified it can hardly be regarded as an actual person. In John the personality of the Logos is affirmed from the first and is the very essence of his doctrine. The idea of an Incarnation is alien to the whole mode of Philo's thinking, and is impossible in his scheme of the universe. That 'the Word has become flesh' is the crux of Johannine teaching. The truth is, that Philo strives, but with little success, to overcome the dualism which was latent both in Hebrew and Greek thought. A living synthesis cannot be reached by a merely external amalgam of Jewish and Hellenic traditions. He holds, on the one hand, to the idea of an absolute, self-subsistent Deity; yet, on the other, he is forced to conceive of a God who has some kind of relation with the universe, and who binds all things to each other in binding them to Himself. These two aspects he brings externally together as 'two different Gods' who yet must in some way be reduced to unity. But it is not possible for Philo to explain this unity without either surrendering the conception of the absolute God, or reducing the relative independence of the principle that manifests itself in the universe to an illusion. The only way he can escape the difficulty is by making one of the Gods subordinate to the other. The Logos, he declares, is neither uncreated like the Deity, nor created like human beings; he is intermediate, 'at an equal distance between the extremes, serving as the keeper of the boundaries and as a means of communication between the two.' But this 'second' or inferior being can never reveal God as He is, seeing that, by His very nature, He is incapable of revelation. Philo again and again lays stress upon the absolute incomprehensibility and inaccessibleness of the First God, who is, by the supposed conditions of His being, beyond, and out of relation to, the whole created universe.

But here the cleavage between the teaching of the Alexandrian Jew and Christian writer becomes most sharply accentuated. It is impossible for the unprejudiced reader to evade the conclusion that, both in the Prologue and the body of the Gospel, the supreme and primary object of the Evangelist is to declare that God *is revealed in Christ*, and that the Logos, who has entered the world of human relations, is the manifestation, under human conditions, of the Fatherhood of God and the unveiling to us men of the mind and will of the Eternal.

From whatever point of view, therefore, we compare them, our verdict must be, that Philo and St. John, while using the same term, attribute to it entirely different values. The essential purport of the Johannine Logos is to declare and commend to the cultured—Greeks as well as Jews—Jesus Christ, the divinely appointed Redeemer of mankind. 'He is our Logos,' in effect, says St. John. But the adoption of the term involves its complete transformation. It is baptized with a new spirit and stands henceforth for a new conception. From whatever source it was originally derived, on Christian soil it is a new product. The philosophical abstraction becomes a religious idea; and the impersonal quality is translated into a living individuality who is declared to be the creative power of God and the eternal hope of man.

Literature.

Canon Streeter, already well known as a student of the Synoptic Problem, has carried the whole subject of the origins of the Gospels a long step forward by his long, full, and careful inquiry in *The Four Gospels: A Study of Origins* (Macmillan; 21s. net). One of Canon Streeter's qualifications for the task he has undertaken is his interest in the varied departments of inquiry, results of work in which must be co-ordinated if the problems are to be solved. Thus with an inquiry into the manuscript tradition and the source analysis of the Gospels, two subjects usually studied in isolation, he combines a study of the cultural background of the early Church. In particular, he believes that critical questions connected with the Fourth Gospel cannot be profitably investigated without some knowledge of the psychology of Mysticism. This volume includes an illuminating contribution to that subject.

Dr. Streeter has a keen eye for the obvious things which are often overlooked. He points out that a cursive is not necessarily later or less important than an uncial manuscript, but we are almost insensibly led to depreciate the cursives unduly; partly because they are usually cited by numbers while the uncials have the greater dignity of capital letters, partly because they are referred to as mss while the uncials appear in all the glory of MSS. Further, editors have a misleading habit of quoting uncials in alphabetical order and cursives in numerical order. This gives a purely arbitrary arrangement of the evidence on any disputed point. What we want to know is the readings of the five great groups of manuscripts. Hort's warning is emphasized of the exaggerated importance attached to the mere number of manuscripts supporting any particular reading. Having given the reading of a parent manuscript, we add nothing to the value of its testimony by quoting others, however numerous, that are simply copies of this, direct or indirect.

Students of the Fathers know the difficulty of using Scripture quotations that occur in them as evidence for the Biblical text they used, since so often in the course of transmission scribes have, consciously or unconsciously, altered their quotations to other forms more familiar to themselves. But the manuscripts of the Gospels themselves have suffered much from this same process of 'correction'; so far have all manuscripts but the earliest been harmonized to the Byzantine standard that 'of MSS, whether Greek or Latin, later than the fifth century, only those readings need be noted which differ from the standard text.'

Fortunately there has been one exception, the Gospel of Mark. Mark was less read in public and less commented on than the other Gospels; consequently it was less 'corrected' than the others; which fact yields the important Canon that 'research into the pedigree of a MS should begin with a study of its text of Mark.'

Canon Streeter attaches great importance to the Koridethi and allied MSS, grouped together as the Θ family. Θ is an uncial MS, at one time in a monastery at Koridethi at the far end of the Black Sea. After a series of accidents, including a disappearance for thirty years, it became available to scholars in 1913. The importance of its discovery is comparable to that of the Codex Sinaiticus by Tischendorf, or the Sinaitic Syriac. It is to Kirsopp Lake we are indebted for the further discovery that Θ along with certain cursives already known, formed in reality a single family. This family gives a distinctive type of text that may be ranked with the three great texts, the Alexandrian, Western, and Byzantine (called by Hort the Neutral, Western, and Syrian). Canon Streeter seems to have demonstrated not only that Origen used that text when he was at Cæsarea (it has, for example, the famous reading 'Jesus Barabbas' in Mt 27^{11}), but that he found it already established in the Church at Cæsarea in 231.

This, then, carries one step farther the process of the localization of ancient texts. Westcott and Hort thought of the Sinaitic and the Vatican MSS as a 'neutral' text connected with no particular locality. On the contrary, they are now believed to represent the purest type of Alexandrian text. It is surely a reasonable innovation to restrict the word 'Western' to MSS of Western origin, *i.e.* the MSS of Italy, Gaul, and Africa, and to describe as 'Eastern' the familiar Θ associated with Cæsarea, the Curetonian Syriac fragment and the Sinaitic Syriac, the latter of which, discovered since Hort wrote, may represent the older text of Antioch.

One of the puzzles of the New Testament is the

apparent complete disappearance of the earliest Gospel account of the Resurrection appearances, that in the lost end of Mark's Gospel. Canon Streeter believes that its disappearance is only apparent; and works out in detail the suggestion that it contained an Appearance to Mary Magdalene, followed by one to Peter and others when fishing on the Lake of Galilee, and that it was from 'Mark' that 'John' derived his account of these incidents.

Incidentally the most interesting suggestion is made that the word 'Gospel' as applied to the story of Jesus was derived from the opening phrase of 'Mark,' in accordance with the Jewish practice of referring to books by one striking word in the opening sentence.

The 'Q' or 'Sayings' source is dated at Antioch about 50; 'Mark,' at Rome about ten years later. The first Gospel which combines 'Mark' with a Jerusalem 'source' that may be several years younger is supposed to originate in Antioch about 85; while the final edition of the third Gospel, our 'Luke,' may have been written in Corinth about 80. No support is given to the theory of an edition of Mark earlier than that which we have.

The Fourth Gospel is dated 90–95, and is ascribed to John the Elder, who lived in Ephesus. Its unity is obvious. Canon Streeter has a 'short way' with some of the recent 'partition' theories. It emphasizes the tendency, of which we see a prior stage in Luke as contrasted with Mark, to stress the universal element in Christianity and to minimize the apocalyptic element. It belongs essentially to the Library of Devotion; but that does not mean the author was not interested in history. Whatever we make of the Cana and the Lazarus stories, the author believed he was recounting incidents that had actually happened. 'Creative memory' has no doubt been at work; but importance is attached to a suggestion of Miss Evelyn Underhill, that the phenomena of the book may be illustrated by a study of the psychology of mysticism, and that some of the events of the book may have been seen by the author in a trance.

Every page of the 622 pages of this important book will repay study.

ST. PAUL.

A book of extraordinary interest and value has just been published by Messrs. T. & T. Clark—*The Life, Letters, and Religion of St. Paul*, by the Rev. C. T. Wood, B.D., Fellow and Dean of Queens' College, Cambridge (8s. net). We have had many such studies, both in this country and in Germany and America, but none for long that can compare with the one before us. For one thing, it is the work of a sound scholar who is master of all the facts, and brings to their elucidation a mind of singular freshness and penetration. And, in addition, while the author's main preoccupation is Paul's religion, he has given us new and original studies of the letters and of many of the problems raised both by these and by the incidents of Paul's life. The charm of the book lies partly in the simplicity of the style and partly in the sincerity and independence of the treatment. Besides, we have everything here that we can possibly want to come to an understanding both of what the Apostle was in his own personality and what he thought of God and men and salvation.

Mr. Wood's conclusions may be described as in a broad sense orthodox, though he is far from being tied to traditional theology, and his independence is everywhere evident. In regard to the speeches in Acts, for example, he says that St. Luke followed the ancient plan, like Thucydides, and composed them himself on the basis of rough reminiscences. But, indeed, the value of the writer's whole treatment lies in the fact that he looks at everything with his own eyes and gives us, orthodox or not, just what he sees. The plan of the book is biographical, but in carrying this out the writer has provided the most careful and elaborate paraphrase of each letter, with notes on difficult passages. We have also separate essays on specially important matters, like Paul's attitude to the Sacraments, the mystical union with Christ, the expectation of a speedy Second Coming, Paul's phraseology about the Atonement, and many other topics. There are two excellent maps and a bibliography. On the whole we should say this is one of the very best introductions to the study of St. Paul with which we are acquainted.

THROUGH ETERNAL SPIRIT.

This is the title which Professor Joseph F. McFadyen has given to the volume on three New Testament Epistles (Hebrews, James, and 1 Peter), which he has contributed to 'The Humanism of the Bible' series. The title is happily chosen:

for, like the Epistle from which it is taken, the book deals with issues of vital moment. In the form of a running commentary which never loses itself in erudite trivialities, but is always a living exposition of the writer's thought, the book brings all three Epistles very close to the modern man, and not least the most difficult of all, the Epistle to the Hebrews. The march of the argument of this Epistle is set forth with great lucidity; and the aim of its writer is thus defined: 'to give his readers a firmer grasp of the unseen realities, to warn them of the danger in which they stand, to remind them of the worth of the prize that is all but slipping from their grasp.' The exposition of the famous chapter 11 has caught something of the eloquence of the mighty original. Dr. McFadyen thinks it possible that the original destination of this letter was a house Church in Rome. Of 1 Peter he has to say that 'it is open to us to believe that Peter was the inspirer, if not the actual author of the letter.' It is not, however, upon questions of Introduction, but of spiritual content, that the writer has wisely chosen to concentrate. The pages are filled with good things, strikingly put. Here is one: 'The book of Job leaves us wondering whether there is any solution of the problem of unmerited suffering, or at least whether the author has found it. 1 Peter leaves us wondering whether there is any problem, at least, for one who has caught anything of the spirit of Jesus.' Here is another memorable saying: 'One can imagine that James might have found himself somewhat out of place at a conference on the reunion of Christendom, when he found that the principal subjects of discussion were "faith" and "order," neither of which, if we may judge from this product of his pen, had any fascination for him.' A book like this would be an invaluable guide to a preacher bent on carrying his congregation through any or all of these three Epistles, which represent such diverse aspects of early Christian thought.

IMMORTALITY.

Sir J. G. Frazer, F.R.S., F.B.A., of 'The Golden Bough,' continues on his tireless way. Here is the third volume, a study quite self-contained, of his inquiry into *The Belief in Immortality* (Macmillan; 18s. net). It deals with Micronesia, those dense masses of islands, for the most part quite tiny, atolls and the like, that dot so vast a part of the Pacific north of the equator. It is an interesting story. Sometimes a wind blows eerily across the mind out of an unknown and forgotten very long ago. In the Carolines, for example, there are the ruins, immense and imposing, of a kind of Venice, which was built on islands and about canals, all overgrown and silent now. Who built it? Who destroyed it? What has become of the race capable of that? Nobody really knows, though there are native legends that have come down the centuries. In the Mariannes, again, so we are told, not one survivor now remains of the fine race who once lived happily there, and who for generations made such a noble stand against the Spanish invaders. All are gone, and their place is taken by a smaller people. These islanders seem to be likeable folk. In the Gilberts, for instance, they have always been a chivalrous race, both in war and towards women. In most places, indeed, women have a very strong position. Descent is usually traced through them; and in the Mariannes they are indisputably master, a husband having few rights and a somewhat pitiful existence. In the Mortlocks there is a version of the rib story of Genesis, and in several places sea-maidens dwell with men, but ultimately grow homesick for their own element and leave them. There is everywhere belief in Immortality. Frequently what happens after death has no relation to one's mode of life. In Yap all alike, good and evil, go to heaven. In the Mortlocks one has to slip between two rocks that keep clashing and separating. In Ponape a dancing master is the man to cultivate, since only if, by dancing, one can distract their attention one can evade the surly guardians of heaven, and rush in. But in the Gilberts there is a weird tale of a knitter, far more dreadful than Mme. Defarge, who sits for ever knitting nets, with his back to the way, yet with quick ears that never fail to hear the soul's cautious advance as it endeavours to creep past, and, reaching out a hand, he seizes it, and, laying it across his knees, searches its heart. If he find there dishonesty, uncleanness, cowardice, it is tossed into 'an everlasting nightmare.' Sir James Frazer promises a further volume on the Indonesians.

A NEW BOOK ON THE ATONEMENT.

Atonement, by the Rev. H. Maynard Smith, D.D., Canon of Gloucester (Macmillan; 12s. 6d. net), is the outcome of much reading, much thought,

and long experience in ministering to men. The readers whom Canon Smith has primarily in view are educated men, interested in religion, though not experts in theology, and the priests who minister to them. His aims, as stated by himself, are: to provide rational grounds for believing in the Atonement, to interpret the doctrine in relation to other articles of the Christian creed, and to insist on the life that should be lived if such a belief be true.

Canon Smith is willing to discard the word 'substitution' as descriptive of the interpretation of the Atonement, but not to abandon the central ideas it has connoted. The Old Testament sacrifices were imperfect; but he believes that, so far as they went, they were efficacious. In them God was training mankind, the same God who sent His Son and indwells in His Church. When Isaiah vigorously denounced the offering of sacrifices, it was not the cult he was condemning, but the men who, in offering worship to God, saw no need to repent of their sins that were as scarlet.

That suffering purifies is an idea found in most religions; it is also a fact of experience. Yet there is more in the Atonement than this. The conception of cleansing blood is found everywhere, though the mystery of blood remains a mystery which cannot be rationalized.

By patient argument and simple illustration Canon Smith seeks to meet every objection that has ever been brought forward to the doctrine of the atoning efficacy of the death of Jesus. 'It was the Just One suffering for the unjust, the Sinless One for sinners; and when we consider who He was, the dignity of His life and its inestimable value; when we consider the wonder of His love and His willingness to suffer for His murderers; . . . we begin to understand that here indeed is a sin-offering sufficient for the sins of the whole world.'

Emphasis is placed on the new life into which the Atonement brings us, a life which is normally communicated to us through the sacraments. Among the more striking passages of the book is that in which the author shows that the sins which brought our Lord to the Cross were just the commonplace sins of everyday life.

HOW TO ENJOY THE BIBLE.

If the Bible is not read by our generation it will not be the fault of Canon Anthony Deane; for in his little book with the above title (Hodder & Stoughton; 2s. 6d. net) he has shown how much pleasure is missed by those who, for whatever reason, refuse to read it, and how deeply mistaken they are who think it dull. He does not, of course, deny its 'immense inequalities,' but he skilfully reveals the inimitable charm which pervades so much of it, and he guides the reader to discover its beauties for himself. While criticizing pretty severely the Revised Version of the New Testament and some of the later modern versions with their 'needlessly debased' language and their 'too usual infelicity,' he admits that they may be profitably read alongside of the Authorized Version. The matchless cadences and 'sonorous Latinisms' of the latter version are appraised as only a man of letters could appraise them, and there is much wise guidance as to the way in which the maximum of literary enjoyment can be extracted from the various books—the Synoptic Gospels with their incomparable parables, the Fourth Gospel which the Canon thinks may rest upon a diary kept by St. John, the Acts and the Epistles. Even the difficult and forbidding Epistle to the Galatians will never seem dull again to eyes which have been opened by the Canon's persuasive discussion to its transcendent human interest at a critical stage in the early history of Christianity. The Old Testament is dealt with towards the close in chapters which bring out the winsomeness of its historical narrative, the beauty of its poetry, and the religious and ethical power of its prophecy. Saul at Endor suggests to the Canon the atmosphere of Macbeth, and he is led to believe, on the evidence of the parables, that 'our Lord prepared His teaching carefully. Work of this quality was not achieved without effort.' This charming little book is well calculated to revive a love for the Bible.

ECCLESIASTES.

The Greek atmosphere of Ecclesiastes, though denied by some scholars, is recognized by most, and it is frequently accounted for by the influence, direct or indirect, of Greek philosophy. The Rev. Harry Ranston, M.A., Litt.D., of the Theological College of the Methodist Church, Auckland, New Zealand, has written a highly interesting book to prove that its real affiliations are not with 'the contemporaneous philosophy of the higher schools, but with the maxims of the popular moralists,' and more particularly of the poets. His book is

entitled *Ecclesiastes and the Early Greek Wisdom Literature* (Epworth Press; 6s. net). In the course of his discussion he passes in review Theognis, Hesiod, Phokylides, Xenophanes, Archilochus, Simonides of Ceos, the early lyric poets, and Solon, and he subjects them to a thorough investigation with a view to the discovery of possible or probable parallels of thought or expression between them and Ecclesiastes. He finds that while 'the atmosphere of Ecclesiastes is typically Greek' (p. 58), 'more Greek than Hebrew' (p. 115), while the writer was possessed by 'the deep melancholy of the Greek spirit' (p. 71), and his attitude is 'on the whole very un-Hebraic' (p. 30), he does not, speaking generally, seem to borrow directly from Greek literature. There is 'little or no affinity' between him and Xenophanes, nor, except for one fragment, does he display any connexion with Archilochus, nor, except for a few general parallels of idea, is there any trace of Menander, whom he could hardly have neglected, had he known him. It is between Theognis and Hesiod that the kinship with Ecclesiastes seems to be closest, but we cannot say with certainty that Hesiod had actually been read by him; his book is 'evidently an adaptation of much of the matter of Theognis for Jewish readers,' which he had 'gathered into a sort of note-book' (p. 61). There he found in abundance the sort of aphorisms of which he was in search (12$^{9f.}$). One incidental result of Dr. Ranston's view of Ecclesiastes is that fewer excisions would be necessary than are demanded by the current critical theory. The book, which is attractively written, sets the criticism of Ecclesiastes on fresh and fruitful lines.

DAVID HUME.

If the greatness of a philosophic thinker is to be measured by his influence in stimulating other minds, then David Hume is entitled to a place in the front rank. Not only did his scepticism call forth the mighty response of the idealism of Kant, but in more recent times a fresh interest has been awakened in his writings, and certain new and live doctrines of a constructive nature, variously called pragmatism, experimentalism, humanism, or realism, have traced their lineage back to him. *Studies in the Philosophy of David Hume*, by Mr. Charles W. Hendel (Milford; 18s. net), is a well-informed and careful review of his philosophy. It is more than that, however, for it is also a biography, at least to the extent of linking up Hume's career and personal experiences as a man of letters with his system of thought. This gives to the book a degree of human interest unusual in such works. In estimating Hume's position the writer lays special stress on the 'Dialogues' which Hume was so anxious to bequeath to posterity and which contain his ripest work. The general conclusion reached is that Hume was much more than the pure sceptic. 'He is often considered to have denied the possibility of any truth beyond sense perception and to have adhered to a mental atomism which naturally belies our experience. . . . Is it not amazing, if we take such a view of Hume, to find him everywhere interesting himself in the complex, and not in the discreet, simple sensations? Complex ideas, complex impressions, the moral and religious sentiments, these are the objects of his persistent study.' Towards the close of the 'Dialogues' he puts these words into the mouth of Philo the sceptic, 'You, Cleanthes, with whom I live in unreserved intimacy, you are sensible that, notwithstanding the freedom of my conversation, and my love of singular arguments, no one has a deeper sense of religion impressed on his mind, or pays a more profound adoration to the Divine Being, as he discovers himself to reason, in the inexplicable contrivance and artifice of Nature.' The concluding part of the 'Dialogues' is in the tone of a confession of faith, and that work, bequeathed to posterity along with the 'Autobiography,' may be taken as a personal revelation of Hume, who was really known to but a few very intimate friends. To a presumptuous individual who took upon himself to explain to the philosopher that his uncommon grief on the occasion of his mother's death was really due to his lack of religious belief, Hume with great restraint replied, 'Though I throw out my speculations to entertain the learned and metaphysical world, yet, in other things, I do not think so differently from the rest of the world as you imagine.'

The erratic personality of Shelley has afforded material for many discussions, and it was quite certain that sooner or later the 'new psychology' would lay hands on it as it has done on everything in heaven and on earth. *The Psychology of the Poet Shelley* is the first effort of psycho-analysis to explain Shelley. The writers are Mr. Edward Carpenter

and Mr. George Barnefield, and the publishers, Messrs. Allen & Unwin (4s. 6d. net). Neither of the authors is a professional psycho-analyst, but they find in the modern theory of Repression the explanation of the weird features of Shelley's life and work. 'Repressed homo-sexuality,' with its resulting Paranoia and (in Shelley's case) a kind of intermediate sexuality, there we have it all. The book is interesting enough, and almost any explanation of so bizarre a personality might have something to say for itself. In any case Shelley is just the kind of subject over whom Freud and his followers would gloat.

Dr. Daniel J. Fleming has written a book, live as an electric wire, on a live subject—*Whither Bound in Missions* (Association Press, New York). It is an ardent statement of that new outlook which, more and more, is becoming habitual in the foreign field (if Dr. Fleming will permit that phrase, for he is somewhat touchily sensitive about such matters). That is, of course, that the only possible mode of approach to those of other faiths is through courtesy and sympathy, and a willingness to learn as well as teach: that a clear-cut line of distinction must be heavily drawn between Christianity, which is for every one, and our Western type of civilization, which is not, and which many Easterns feel is what is really being offered them: that the Churches in each of the lands new to the faith have the right of thinking out Christ for themselves, and gradually building up their own theologies, not simply to be tricked out unnaturally in Western thought, to them cumbrous and uncomfortable; that native men and women (whom Dr. Fleming, surely somewhat cruelly, wants us to call 'nationals') must more and more take the front places as the natural leaders of their own people, with the Western missionaries falling in behind them; and that the most effective piece of missionary work that any one can do is, wherever he be, to live out Christ in his own life and business, so doing what in him lies to remove what is the greatest of all stumbling-blocks, that ugly fact that Christian lands are so imperfectly Christian and, so far, tell steadily against Christ. All that seems fairly axiomatic nowadays. But Dr. Fleming feels that we in the home lands are not keeping abreast in these matters with those in the actual fields. And therefore he has flung out this challenging, powerful, broad-minded, if at places just a little strident, book.

A short biography of *David Charters*, Engineer, Doctor, and Missionary, has been published by Messrs. A. & C. Black (5s. net). Dr. Charters was in constant communication during his years in Africa with the Coats family at Paisley, and this biography has been prepared, as it is modestly put, 'from material compiled by Victoria T. Coats.' The account opens with the story that at twelve years old David Charters got hold of the Life of Livingstone and was much impressed by it. After reading it one day he sat with his head inside the oven, explaining to his horrified mother 'that he wanted to go out to Africa as a missionary, and was trying if he could stand the heat.' Less than twenty years after this Charters met his death in mysterious fashion at Kibwezi, having, it was thought, fallen into an ambuscade of some of the Masai tribe. But he had already laid the foundation of a mission which was very wide in its scope, not only evangelizing but also healing the native and training him to work. It was this mission at Kibwezi which was the beginning of the Kikuyu mission. This is the first time that any attempt has been made to give an account of Dr. Charters' life, and it was well worth doing.

A delightful packet of cardboard dolls for painting and cutting out is sent by the Church Missionary Society with the title *Picture Friends*. It is good propaganda mission work and at the same time the joy of the average child's heart. The price is 6d.

Nothing is more needed in the religious world at present than sound instruction about the Bible, and especially about the true basis of belief in it as the Word of God. It would be difficult to find any guide in this region more competent to give help than the Rev. R. F. Horton, D.D., and he has put us all under a debt to him for his little book, *The Revolt from the Bible* (James Clarke; 6d. net).

The aim of Professor T. Jollie Smith, M.A., in his *Studies in Criticism and Revelation* (Epworth Press; 5s. net), is 'to disturb the dogmatic slumbers of the Higher Critics.' 'It is against Wellhausen and his teaching,' he assures us, 'that I take my stand.' 'These men'—men of Wellhausen's type—'are wrong and all their teaching wrong.' The man who writes thus is obviously very conscious of a mission; it is only a pity that his mission were not more worth while. A book

of this kind carries no conviction whatever to one who has been trained to use his eyes upon the literary phenomena of the Bible; and it is significant that Dr. Norwood of the City Temple, who writes a Foreword to the book, finds it necessary to say, 'It seems to me that he attacks the modern critical movement far too entirely as if it were but a hostile thing, and that he expects far too complete a return to an attitude towards the Bible from which many have moved irretrievably away.'

A very charming and interesting book has been written on the 'lost sayings' or agrapha of Jesus: *The Unwritten Sayings of Jesus*, by Mr. E. J. Jenkinson (Epworth Press; 5s. net). The writer is a student of the Didsbury Wesleyan College, and acknowledges obligations to Dr. Rendel Harris. He seems to us to have imbibed from that distinguished scholar more than information, for his writing exhibits the same combination of humour, quaint knowledge, and exact scholarship which makes Dr. Harris's works so fascinating. Mr. Jenkinson has cast his net wide and searched in many seas for the treasure he sets before us. His book contains one of the most complete collections of the unwritten sayings in English, and the fashion in which he has recorded his discoveries makes his chapters full of suggestion and interest. Out-of-the-way bits of information, racy anecdotes, and comments and shrewd criticism enliven his pages, so that what is actually a work of exact and sound learning proves easy and delightful reading.

The first chapter in *The Undiscovered Country and the Way to it*, by the Right Rev. G. H. S. Walpole, D.D. (Gardner; 5s. net), is a sermon which the Bishop preached in St. Paul's Cathedral. It is given because it was this sermon that really made him conceive the idea of a book which should deal with Christ's teaching on this life and its relation to the life to come. The sermon we have given in 'In the Study,' and in it Dr. Walpole describes the peculiar circumstances which drove him to deal with the future life on this particular occasion. So there was a chain of events which has fortunately led to this new exposition of the 14th, 15th, and 16th chapters of St. John's Gospel. He chose this Scripture channel so that in his teaching on the life to come he would not fall into the danger of the too free use of the imagination, but would be obliged to confine his teaching within it. 'This treatment,' Dr. Walpole says, 'makes no claim to compete with Dr. Swete's incomparable exposition of the same chapters. That was written from a scholar's point of view to tell us as nearly as possible what Christ's words meant to the disciples. My endeavour has been to discover and show what they mean to us.' The volume is full of suggestion.

It is a rare thing for the Archbishop of Canterbury to write a prefatory note to any book, but he has done this to *The Living God*, by the Rev. Vernon F. Storr, M.A. (Hodder & Stoughton; 5s. net). 'Few of those,' he says, 'who study its pages will fail to find therein what is fresh as well as forcible, and I commend it with all my heart to men and women who are ready at such a time to digest as well as read the thoughts of a teacher whose sane and reasonable guidance is based upon wide knowledge and fervent faith.' The twelve studies which form the volume were written for Lenten reading, but they are for every season and may be used most profitably to guide one's meditations. Mr. Storr deals with the fundamentals of the faith —the Existence of God, the Nature of God, God the Revealer, Man the Mirror of God, the Divine Transcendence, the Revelation of God in Jesus Christ, the Fatherhood of God, the Suffering of God, the Severity of God, and the Personality of God. His style is easy and clear, and his treatment shows ripe scholarship and a balanced judgment. We have given in a slightly shortened form his chapter on 'God the Revealer' in 'In the Study.'

Mr. John Telford's *Life of John Wesley* has now gone into its fourth edition. The present edition has been thoroughly revised (Epworth Press; 6s. net).

In *The Mote and the Beam*, reprinted from The Harvard Theological Review, Mr. George B. King shows, with much Talmudic learning, that one form of the proverb underlying Mt $7^{3ff.}$ apparently was 'Remove the chip (or splinter) from between thy *teeth*' (שיניך for עיניך). The 'mote' in any case is not 'dust' or 'speck,' but 'splinter.'

The New Psychology and the Hebrew Prophets, by Major J. W. Povah, B.D. (Longmans; paper, 3s. 6d. net; cloth, 6s. net), is an expansion of a briefer work, 'The New Psychology and the Bible,' which appeared a few months ago. The longer book

deserves the same favourable comment as we bestowed upon the briefer one. It shows unmistakably how greatly the inherent interest of the Bible is enhanced when it is approached from the psychological standpoint. Many of the cruder traits, for example, in early Jahwism, are satisfactorily explained as the transference to the national God of the Power, Terror, and Caprice which belong to the primitive father; but Major Povah has done good service by showing that there are other features of that Jahwism present, for example, in the stories of Joseph and David, which cannot be so explained. Micaiah-ben-Imlah, Hosea, and Jeremiah offer a fine opportunity to the psychologist, of which Major Povah has taken full advantage. He draws a most suggestive comparison and contrast between Jeremiah and Hamlet —Jeremiah who recognized, faced, and conquered his 'complex,' and Hamlet who did not. In particular, the Book of Hosea, in which sex-experience plays so large a part, furnishes an abundance of instructive material. The tragedy of Gomer's life was her failure to sublimate her sex-instinct. Major Povah's book may be warmly commended, not least to those who know little about psychology and little about the Old Testament; and those who know something about both will learn how much the study of each stands to gain by being interrelated with the other.

A second edition of *Labour's Magna Charta*, by Mr. Alexander Chisholm, D.Litt., has been published by Messrs. Longmans (3s. 6d. net). It is 'A critical study of the Labour clauses of the Peace Treaty and of the Draft Conventions and Recommendations of the Washington Labour Conference,' and covers a wide variety of topics. The titles of the chapters are: Political and Economic Reservations; The Native Worker and the Mandatory Clauses; The Exchange and Currency; The World's Food Supply; Freedom of Association; An Adequate Wage; Equal Pay for Equal Work; The Employment of Women and Children; The Prevention of Unemployment and The Dignity of Labour.' In a preface to the new edition Dr. Chisholm gives a valuable table, showing how far the various draft conventions of the International Conference have been ratified by the different countries—a table which should cause some searching of heart.

Age ought to bring wisdom. It generally brings humility. And it sometimes brings a deeper insight. And so we are not surprised to find something of all these gifts in *An Old Man's Jottings*, by Father Joseph Rickaby, S.J. (Longmans; 7s. 6d. net). There is nothing systematic in the book. It consists of nearly three hundred paragraphs, 'jotted' down in the intervals of a busy life on all sorts of subjects, religious, ethical, and worldly. Father Rickaby was born in 1845, so that he has now passed his eightieth milestone; and when a good old man speaks to us out of the riches of these gathered years, we listen with respect, even when we do not share his point of view. Busy people will find much to instruct them, and a great deal to interest them in spare moments in these 'jottings.'

In the summer of 1922 the 'Churchman' announced a prize of $1000 for the best treatise on the subject of *The Christian Belief in Immortality in the Light of Modern Thought*. The prize was awarded to the Rev. J. H. Snowden, D.D., and his treatise has now been published under the above title by the Macmillan Company. It is a competent and orderly survey of the whole field. Having dealt with modern views of the universe and objections that arise therefrom to the doctrine of Immortality, the writer proceeds to treat in succession the natural, religious, and specifically Christian grounds for belief in Immortality, and concludes with some pragmatic tests and confirmations. It cannot be said that Dr. Snowden brings forward much that is new, either in the way of argument or illustrative quotation, but for the general reader he has given an interesting and informing presentation of a great theme, and suffused his treatment of it with a warm glow of Christian feeling.

The Bankruptcy of Evolution, by the Rev. Harold C. Morton, Ph.D. (Marshall Brothers; 2s. 6d. net), is a vigorous and captivating book. The writer, while making no claim to original research, has made himself fully acquainted with the history of evolution in general, and of Darwinism in particular. He has little difficulty in showing how far the science of to-day has travelled from the positions of Darwin. The theory of extremely slight variations has been driven off the field by the theory of Mutations. Over against Darwin's famous 'Natura non facit saltum' may be set the dictum of

Sir Oliver Lodge, 'So far from Nature not making jumps, it becomes doubtful if she does anything else.' There is also, among others, the striking statement of Professor Bateson, President of the British Association, 'It is impossible for scientists longer to agree with Darwin's theory of the origin of Species. No explanation whatever has been offered for the fact that, after forty years, no evidence has been discovered to verify his genesis of species.'

In the light of these utterances of eminent scientists, Dr. Morton is justified in speaking with some asperity of the popularizers of evolution in press and pulpit who speak as if all were known and certain, while so much is still uncertain and speculative. He quotes with effect the remark of Lord Kelvin, 'I marvel at the undue haste with which teachers in our Universities and preachers in our pulpits are restating truth in the terms of Evolution, while Evolution itself remains an unproved hypothesis in the laboratories of science.'

Really good books on the subject of spiritual healing are rare. There is one, however, which is perfectly satisfactory, because it is historical and complete and sensible, and that book is *Body and Soul*, by the Rev. Percy Dearmer, D.D. It was originally published in England twelve years ago and has now been republished by Messrs. Dutton & Co., New York. The English publishers are Messrs. Mowbray & Co. (6s. net). Dr. Dearmer's work is an inquiry into the effect of religion on health. It discusses the whole subject of the relations of body and mind and body and 'soul,' and lays the only possible foundation for the Christian truth that the body can be, and ought to be, healed through spiritual as well as material means. Any one who wishes a thorough discussion of all these topics, and especially of the central one, will find it here in this able, sensible, and Christian volume.

Another book of a much slighter kind has just been issued by Messrs. Morgan & Scott—*The Sacrament of Healing*, by the Rev. John Maillard, Warden of the Divine Healing Fellowship (3s. net). It is commended by Mr. J. M. Hickson, who is known widely by his missions. As a somewhat emphatic and earnest statement of the ministry of spiritual healing this book is interesting, but it cannot be said to carry anything like the same weight or conviction as Dr. Dearmer's.

What I Believe and Why I Believe It, by the Rev. J. H. Beibitz, M.A. (Mowbray; 2s. 6d.), may be warmly commended, especially to the lay reader who is unfamiliar with the technicalities of theology. It is a thoughtful restatement of the outstanding principles of Christian belief, such as belief in God, the Incarnation, the Atonement, and the Trinity. All these are handled with adequate knowledge, breadth of view, and clearness of statement. The aim of the book is 'to show that, on the intellectual side, the difficulties of disbelieving the Christian faith are very much greater than the difficulty of believing it.' But the writer is aware that the matter is not wholly settled by the appeal to the intellect. No vital matter is ever really settled thus. 'The real grounds of assurance are wider and deeper. . . . It is the whole man, not his thinking only, who is concerned in the great decision. In the last resort the issue rests with the will, but not unsupported by the intellect nor uninspired by feeling. And the fact that this choice, so momentous and so hazardous, must be finally a moral one, made by the will, which is really ourselves in the freedom and responsibility which appertain to us as moral agents, as it constitutes the supreme adventure, so is it the glory of our manhood.'

The Preaching of Jesus, by the Rev. G. L. Richardson, B.D. (Mowbray; 2s. 6d. net), does not profess to be a book on preaching. The writer's aim is simpler. 'I ask those who read to study with me some of the recorded sermons of our Lord Himself, that together we may learn and apply the method which He followed in dealing with all sorts and conditions of men, and may thereby gain afresh something of His Spirit.'

The Oxford University Press have included, in two volumes at 3s. 6d. net each, Southey's *Life of Wesley and the Rise and Progress of Methodism*, in their edition of standard authors. The beauty of Southey's style will always find him readers, but in addition to this he used the materials at his command extremely well.

Messrs. Pickering & Inglis have issued four booklets by Mr. J. F. Clark, the titles of which are *The Purpose of God* (6d.), *Successful Service* (6d.), *Consecration* (3d.), and *The Danger of an Assumed Conversion* (3d.).

There have been many books on psychology lately which appeal to the general public. The latest is one of the best from a popular point of view: *Psychology for Bible Teachers*, by Mr. Edward A. Annett (Scribners; $1.50). This is one of the 'Life and Religion' series to which we already owe several good studies. Mr. Annett writes from the standpoint of an experienced teacher and out of a full mind so far as his present subject is concerned. He knows the literature (and that is saying much), but he has not allowed himself to be dominated by the 'new psychology' in an undue degree. The reader will find a sufficient account here of the 'structure' of the mind and its workings, of the nature of instincts, of the subconscious and suggestion, heredity and habit, conscience and feeling, the will and conversion. At every point the author brings his subject into relation to the religious training of the young, and has much that is helpful to say in this connexion. Both as a popular introduction to psychology and as a suggestive guide on religious education the book can be cordially commended.

Miss A. Goodrich-Freer, F.R.G.S. (Mrs. H. H. Spoer), has shown in several narratives of her experiences in the Near East that she is an experienced traveller, a shrewd observer and critic, and a writer at once informing and entertaining. Her latest book, *Arabs in Tent and Town*, should take a foremost place in Messrs. Seeley, Service & Company's travel series (21s. net). It merits its description as 'an intimate account of the family life of the Arabs of Syria, their manner of living in desert and town.' It is no hurried, scrappy narrative. It is the result of first-hand observation and copious notes made during the course of the last twenty-four years during frequent periods of residence in Palestine. Its preparation has been the writer's recreation during the last ten years. There is not a phase or characteristic of Arab life, either in town or in the deserts of Syria, that is not described in vivid and picturesque narrative, illumined, moreover, with many bright and sympathetic sidelights and an unfailing good humour.

To help those who go to Evensong to get more out of the service, the Rev. C. G. H. Baskcomb, B.D., has taken the various parts of it and written short meditations on them. He has now published the studies with the title *Order for Evening Prayer* (Skeffingtons; 2s. net).

Professor J. M. Powis Smith of Chicago University has traced for us in *The Prophets and their Times* (University of Chicago Press; $2.25) the long movement of Hebrew prophecy, from Deborah to Daniel. It is the fruitage of a long and intimate acquaintance with the prophets, and, though the narrative is popularly written, the touch of the expert is visible everywhere. Use is made of the most recent discoveries, so that the message of each prophet is set against an accurate historical background, and the numerous quotations keep the actual words of the prophets continually before us. Dr. Smith is interested in the psychological as well as in the historical aspect of prophecy, and he believes that ecstasy was a more pervasive feature of the prophetic movement than is commonly supposed. He ranges himself with those who believe that the pre-exilic prophets did not oppose ritual *per se*, and also with those who maintain that their pronouncements of doom did not rest upon political insight but on moral and religious convictions. He offers a suggestive treatment of Jeremiah, explaining his long silence and the fact of his being ignored when the Law-book was discovered, as due to the failure of his Scythian predictions, a failure which must have been humiliating and paralysing to a man of his sensitive temperament. The Servant Songs are regarded as integral to Deutero-Isaiah, the Servant is Israel, and the Messiah of Is 9^{1-6} 11^{1-9} is possibly Zerubbabel. Altogether the book is the work of an exact scholar who knows how to concentrate upon the things that matter.

Child psychology continues to furnish material for many studies, some of them barren enough and others useful because based on experience. To the latter class belongs a book by Dr. Alice M. Hutchison—*The Child and his Problems* (Williams & Norgate; 5s. net). Dr. Crichton Miller, in a Foreword, vouches for the worth of the author's clinical work, and indeed the book affords evidence on every page of the sanity and common sense which this lady physican brings to every practical question. On points of health, of discipline, of the cultivation of good habits, of the treatment of children's fears and nerves and 'difficult' moments,

and on much else, parents and teachers alike will find here a great deal of wise advice.

The relation of religion to sex is certainly a 'live' subject to-day, and Freud and his followers have accustomed us to some wild exaggerations on the subject. It would be difficult, however, to go farther in that direction than the latest of these Freudian disciples. *Sex and Religion*, by Mr. Clifford Howard (Williams & Norgate; 6s. net), is an example of the undisciplined imagination which in the 'newest psychology' takes the place of sober judgment. The writer sees nothing but sex everywhere. The corner-stone of primitive Christianity was the repression of sex. St. Paul was obsessed by it. He was a neurotic. 'In his emotional reaction from what had undoubtedly been a life of self-indulgence, he attacked most earnestly that which had hitherto been his besetting vice—incontinence.' This, of course, was his thorn in the flesh. 'Eternal life through sexual denial, was his startling and arresting slogan.' 'Religious enthusiasm in itself is always symptomatic of sexual unbalance,' and so on. Religion is, it will be obvious, like the appendix, a survival which science is enabling us to do without. There is an element of unconscious humour about all this. But it is all useless and occasionally offensive.

Did Jesus use Testimonies?

By Rendel Harris, Litt.D., LL.D., D.D., Manchester.

The question we ask and here propose to answer does not mean, 'Did Jesus make quotations from the Old Testament?' If we read it in that way, it is not a matter of question at all. How could He avoid making references to the Old Testament, and what other source of authoritative quotation or of literary illustration on His part can we point to?

We are, however, familiar with the idea that the early Christian Church was in the habit of using the Old Testament polemically against the Jews from whom they were divergent, at various points, in belief or in practice, and that the passages which they thus employed were naturally subject to classification, more or less orderly and exact, under the various heads of belief or rules of practice: so that a *Book of Testimonies* formed a part of the early Christian literature and means of propaganda.

It is easy to see, when once the right line of sight is found, that the Epistle to the Hebrews, for example, is composed on lines that are capable of immediate illustration from Cyprian's first two books of *Testimonies against the Jews*; equally clear is the fact that the Epistle to the Romans, especially the chapters from the ninth onward, is based upon a previously existing and orderly collection of Old Testament passages.

But, if we are persuaded of this, another question arises. It is clear that we cannot employ the hypothetical Testimony Book to explain the structure and thought of Hebrews or Romans, without raising the question, whether to any degree the same hypothesis may not be a *vera causa* for the quotations of our Lord Himself. That is what we mean by asking whether Jesus used *Testimonies*.

In order to answer the question, we should probably begin by the observation that a general affirmative answer is suggested by the Gospel of Luke, in the summaries which are there made of the post-resurrection conferences between our Lord and His disciples. For example, in the exquisite story of the Walk to Emmaus, we are told that the two downcast travellers were reproached by their unrecognized companion for having failed to believe the prophetical testimonies concerning the Suffering and the Glory of Messiah. A detailed statement is then given of what is contained in Moses' Law, in the Prophets, and, generally speaking, in all the Scriptures concerning the Messiah. Such quotations, in which Christ is represented as seeing Himself in the Old Testament, constitute a body of what Papias called *Dominical Oracles*, and we can hardly escape the general conclusion that St. Luke knew of such a collection, and that he referred it to our Lord, as the first to concatenate the *Oracles of the Old Testament*. The same Lucan judgment is involved in the account

which follows of our Lord's discourse with the Eleven, where we are told that everything had to be fulfilled which was written in the Law, the Prophets and the Psalms concerning Himself, in particular the prediction of the Passion (ὅτι παθητὸς ὁ Χριστός), and of the Resurrection. The parallel with St. Paul's statement in Ac $26^{22.\ 23}$ and in Ac $28^{23.\ 24}$ will be sufficiently obvious to the student who will reconstruct for himself some of the *Heads of Testimonies*, and notice their constant Christological reference (Lk 24^{27} τὰ περὶ ἑαυτοῦ, Lk 24^{44} τὰ γεγραμμένα περὶ ἐμοῦ, Ac 28^{23} περὶ τοῦ Ἰησοῦ), and the part which the Testimonies play in making the Apostles into Testifiers (Lk 24^{48} ὑμεῖς μάρτυρες, Ac 26^{22} μαρτυρόμενος πᾶσιν, Ac 28^{23} διαμαρτυρόμενος . . . περὶ τοῦ Ἰησοῦ). But what we have chiefly to emphasize for the purpose of our inquiry is that our Lord in His farewell discourse to His disciples speaks of the Old Testament references to Himself as matters which had been a subject of discourse with them *before* His resurrection. 'These are my words,' said He, 'which I spake to you when I was still among you.' It does not seem consistent to admit the existence of *Testimonies*, and then regard them as being entirely a post-resurrection collection. In some form or another there must have been, from Luke's point of view, a pre-resurrection nucleus of *Testimonies*. This general statement can be verified at once on particular points, by examining an Old Testament quotation, first for its currency in the early Christian propaganda, and second, for its occurrence in our Lord's own teaching. We need not repeat in detail all the proof available that in the early Church Christ was constantly spoken of as the *Stone*; this name for Him appears in every early collection of *Testimonies against the Jews*, and in all the *Dialogues* based on such *Testimonies*: it occurs everywhere in the New Testament, whether we look for Apostolical statements in the Acts or find them in the Epistles; in fact, there is no earlier or better attested *Dominical Oracle*. The oracle is based on a passage in the 118th Psalm, which is quoted, in an anti-judaic manner, by our Lord Himself, and it is significant that it is a part of the Marcan tradition (Mk $12^{10\text{-}12}$). Here, then, we have the strongest confirmation that a particular instance can furnish of the accuracy of Luke's statement, that *Testimonies* from the Old Testament are a part of the traditional teaching of Jesus. Mark even suggests that the title *Testimonies against the Jews* is involved in the quotation, by remarking that the Jewish leaders 'perceived that He had spoken the parable [of the Vineyard] *with reference to themselves*.'

Clearly it is evident that some closer inquiry needs to be made as to our Lord's use of the Old Testament in His discourses, in order that we may find out whether any other quotations betray affinity with what we know in later times as *Books of Testimonies*. Suppose we take the Gospel of Mark, on account of its known priority in the Evangelical tradition, and examine its text in an edition of either the Greek or some other language, in which the editor indicates by special type a passage from the Old Testament.

We find our first instance in Mk $4^{11.\ 12}$, where Jesus uses, what we may call a favourite parable of His, a statement about 'Eyes and no Eyes': we can hardly fail to notice that this passage from the sixth chapter of Isaiah, 'Let them see and not see,' etc., is strongly reflected in the early Christian tradition. It is definitely explained in Jn $12^{39\text{-}41}$ as being an anti-judaic testimony on the part of Isaiah, and in the last chapter of the Acts, St. Paul uses the very same passage to the Jews whom he had failed to convince by his general argument from the Old Testament Scriptures. In the early Christian literature it was, naturally, a useful weapon in their ordered armoury. *They took it out of Christ's quiver.*

We turn the pages of Mark, and the next quotation we find is again from Isaiah, and it is introduced in a definitely anti-judaic manner:

> 'That was an appropriate prophecy of Isaiah about you hypocrites: This people honours me with their lips, but their heart is far away from me. How idle is that reverence which consists in following human teachings and taboos' (Is 29^{13}).

There is no doubt about the wide diffusion of this prophetic utterance as an anti-judaic testimony. We need only refer to Justin, to the Second Epistle of Clement (c. 3) to Tertullian (*adv. Marc.* iii. 6), etc.; but as Justin suggests that the *Testimony* was once current in a longer form, which has a further bearing on the New Testament, we may profitably spend a little time on his use of the oracle. In his *Dialogue with Trypho* he refers to it at least five times, and always in a manner hostile

to the Jews: they are a stiff-necked race, a faithless brood, who honour God (as He Himself says) with lips only (*Dial.* 27): a people void of sense, who honour God and Christ with the lip alone (*Dial.* 39): they call themselves 'children of Abraham, and confess God lip-wise, whereas He cries out that they are far aloof from Him' (*Dial.* 80). When, however, we turn to *Dial.* 78, we find a longer reference: first Justin says that Grace has been transferred from the Jews to us Christians; for, as Isaiah says, 'This people honours me,' etc. (the quotation as in Mark with slight variations), and then he goes on as follows:

> 'Therefore I will again transport this people, and I will take away (ἀφελῶ) the wisdom of their wise, and the intelligence of the intelligent I will reject.'

We are at once arrested by the similarity of thought and expression to the passage in the first chapter of 1 Corinthians (1^{19}), and we ask, Is St. Paul, like Justin, quoting an anti-judaic testimony? At first sight the answer would be 'Yes' and 'No.' He is arguing anti-hellenically as well as anti-judaically. Perhaps he has taken an original anti-judaic oracle and used it in a wider sense. Let us look a little closer at Justin.

In c. 78 he has added the anti-judaic word *their* before 'wise men' (τῶν σοφῶν αὐτῶν), and this is not a meaningless addition, but a part of the original testimony; for, when we turn to the passage in Tertullian, we find the following text:

> 'Auferam, inquit, sapientiam sapientum *illorum*, et prudentiam prudentium *eorum* abscondam: . . . sapientibus *eorum*, id est, scribis, et prudentibus *eorum*, id est, pharisæis' (*adv. Marc.* iii. 6).

We notice the same anti-judaic expansion as in Justin, and now are able to see why St. Paul goes on with the inquiry, 'Where is the *wise*, where is the *scribe*?'; originally they were both Jews: but St. Paul has modified the 'testimony' to cover both Jews and Greeks. We infer that St. Paul, Justin, and Tertullian are all working on the same traditional 'testimony,' St. Paul being a little nearer to the Hebrew with ἀπολῶ, and Tertullian a little nearer with *abscondam*. And if they are working on the same text, it is extremely likely that the original form was the longer text as in Justin, of which the first part is used by Mark, and the second by Paul.

In this instance, then, we can hardly refuse to take back a part, at least, of a conventional anti-judaic testimony to our Lord Himself. We notice further that Tertullian has both of the previous testimonies from Isaiah in the immediate context.

The consequence of this inquiry is important: the primitive Christian teaching was anti-judaic to a far greater degree than has generally been recognized; and it was anti-judaic because Jesus made it so. There is fundamental hostility between Christ and the Jews, in the earliest days of His teaching, and in the earliest forms in which that teaching has come down to us. It was not due, only, to a sense of reverence for the Teacher's words that His disciples incorporated into their anti-judaic propaganda His references to 'eyes and no eyes,' 'moving lips and absent heart,' and the 'rejected stone.' These sayings are all a part and are expressive of an organized antagonism, to retort the Scriptures upon those who professed to be its wardens and interpreters. And if this antagonism is primitive, it is because Jesus was the *Protantagonist*.

To sum up the whole matter: we have found reason to assert that the principal use which the first Christian believers made of the prophetical and hortatory matters in the Old Testament, was to treat them as hostile to the Jewish community from which they emanated.

A comparison of the form (including arrangement and headings) in which these *Testimonia antijudaica* are arranged in the earliest collections, with the quotations in the Acts of the Apostles, in the Epistles (Romans and Hebrews), and to some extent in the Gospels also, reveals a relationship which may be expressed in terms of heredity. Justin and Cyprian are in a direct line, as regards quotations and arguments therefrom, with the New Testament. And there are also links between the Apostolic quotations against the Jews and certain sayings of Jesus, together with summaries of His sayings and teachings, both pre- and post-resurrection, such as are suggested by Luke and found current in Mark.

The precedent for an anti-judaic use of the Old Testament came, therefore, from Jesus Himself; and the only residual question is whether our Lord's use of the controversial matter implies the exist-

ence of an orderly nexus, a vertebral column to the body of the later collection called *Testimonies*. We think we have shown that it is His method, as well as His matter, that is being followed by the early Christian believers. The conclusion would be even more certain, if we could believe, as many critics are disposed to do, that some corpus of testimonies was actually in existence *before* Jesus' own day. Such a collection would probably be more justly described as pro-Messianic, rather than anti-judaic. There was, however, room for some hostility to conventional Judaism even on the part of those who were looking for the Consolation of Israel; and, certainly, from such a nucleus as has been suggested, the evolution of the later grouping of *Testimonies* would be natural and easy.

In the Study.

Virginibus Puerisque.

But that's real.[1]

'Hath made us kings.'—Rev 1[6].

The other day when you were so dreadfully late, and breakfast was quite cold, and Mother was quite ratty, and when you did get up at last you had a horrid morning, and no time to wash more than the centre of your face, and the back settlements behind your ears got never a lick, tumbled your clothes on anyhow, bolted your food, had to sprint for it to school, arrived there hot and sticky, yet were late after all, and got lines for it too—what was it all about? Why did you do it? What were you thinking of as you lay on and on in bed? 'Oh,' you say, 'I was pretending.' Yes, I know, and I know something more too. If I weren't a minister, and if the people weren't listening, I think I could bet you sixpence that I could guess what you were pretending to be. Let's try. You were a general, and there was a big battle raging, and things were going badly till you dashed up the roads as far as you could in your great car, and then ran among the troops, and the news spread everywhere that the commander-in-chief was there himself, and the men rallied, and there was a wonderful victory. Was that it? No! Then, I am off it. But of course I get three shots! We didn't agree about that, but there are always three allowed. Well then, you were a traveller in the heart of Africa, with lions' eyes like balls of fire staring at you quite close out of the jungles, and apes hanging from the trees above you, and writhing snakes, and horrid little pigmy men who kept shooting poisoned arrows; one of them went through your hat. That it? No, again! Then my last chance. You were a pirate, whose ship had just reached your treasure island, away down in the sunny southern seas, where the water is as blue as the sky is; and inside where the surf is tumbling on the coral it is as still as a mirror; and you could see the fish darting about far down, and the yellow sand at the bottom, and the skeleton of a man drowned long ago with a red cap beside it. That it? No! Ah well, then, if I weren't a minister, and if the people weren't listening, I might give you that sixpence. Of course I am only chaffing. Betting is a silly mug's game; and only a bit of an ass takes shares in it. But what were you pretending? I was a king, you say. Oh, but come now, that's not fair! You said pretending: and that's real. You are a king. What? Didn't you know? That's queer. Here is a fellow who doesn't know he is a king, and giggles when I tell him, as if I were trying to be funny. It would be awkward if King George forgot he was a king, thought he was just a private man, went out strolling, and the ministers with papers to sign looking everywhere for him, and messengers scouring the whole city; and if when they found him he waved them away;—'Nonsense, I am no king. Let me alone.' That would be a bit awkward. But you are just like that. You don't rule over England or Scotland or France, but you have a wonderful country called your life; and you can make it a rich land or else a very poor one, and it all depends on you. 'George, be a king,' his mother used to say constantly to George III. when he was young. 'George, be a king.' And you must be a king. For you are one. The Bible says so here. You must be generous and live in a big handsome way, a king's way. 'This is far too much for me

[1] By the Reverend A. J. Gossip, M.A., Aberdeen.

to receive,' a man once said to Alexander the Great. 'Perhaps it is,' answered the king, 'but it is not too big for me to give.' You too must be a king. It would do all right for an ordinary boy—ah! but you're not an ordinary boy, you are a king. And it won't do at all for you to sulk and say, 'It's a great shame,' or 'I will go, but I just hate you.' Be a king, be big and generous and do things in a handsome way. 'George, be a king,' and you must be unselfish as kings have to be. For a king works long, long hours. Did you think he just lolled about? Not likely. Isn't Dad the head of your house? (though I once knew an old lady who, when they said that of her husband used to add, 'And I'm the neck that turns him'). Isn't Dad the head? And Dad works far longer than you do. While God, says Christ, God never takes a holiday at all, works all the week-ends, and all Sunday, all the night and all the day, and every night and every day, still thinking out some new thing for us while we ourselves are all asleep. 'George, be a king.' And a king doesn't quarrel. To quarrel, says a wise man, is just to be equal to the other fellow; but to forgive is to be greater, for it is a king's part to pardon. Oh! you say, if that's the way of it, I don't want it, not one bit. But, whether you want it or do not, you are a king, and you must rule your subjects, or else there will be a dreadful time. Once in France a king didn't do well, and the people surged out of the slums and broke into the palace and took the king, and by and by cut off his head! You have noisy subjects hidden away in the slums of your heart, always ready to make some disturbance if you let them; your passions they are called, that is, your temper and your sulks and greediness and selfishness and crabbedness and crossness, and a whole crowd more, a horrid-looking lot. You'll have to rule them, or else there is going to be trouble. Don't let them jostle you about like that; tell them that you are king; make them keep order, put them down when they want to make riot and confusion. You remember Wat Tyler who led thirty thousand men in a rebellion. And how the king, who was only a boy, rode in among them, all alone! 'What are you doing following that fellow?' he said, 'I'm your real leader, follow me.' And they did. You're king. Well, act as king, and keep the peace there in that life of yours. And if you don't know how to do it, go to Jesus Christ, the kingliest of kings, the most splendid of monarchs, with the greatest and most glorious kingdom of them all by far, and He will teach you all about it.

Recharging.[1]

'He restoreth my soul.'—Ps 23^3.

I was listening-in one night lately, with an excellent valve set, and everything was going well. The valves glowed, and the invisible waves of ether brought me splendid music and beautiful voices. I settled down to enjoy myself for the evening.

Suddenly the valves dimmed their brightness and the music faded into a mere whisper, and my programme had come to an untimely end.

Of course all you wireless experts know at once what had happened. You can talk quite familiarly about variable grid-leaks and condensers and reactions and anodes and cathodes, and a whole bagful of mysteries that your fathers regard with respect and awful veneration as things too high for them. But you know, and already you have said in your minds, 'accumulator run down.' Yes! that was the fatal trouble.

What is an accumulator? Well, it is a thing that accumulates. It accumulates electric current. It makes the valves glow and do their work to choose the right sort of electrons and reject the wrong sort, and make the messages that the waves bring such that we can hear and enjoy them.

There are two things about an accumulator. One is that it dries up. Evaporation steals from it and brings down the level, and it must be filled up with pure distilled water. The other is that it runs down; and then it must be linked up with the power that is the light of our city, and recharged. And we know it is charged when it fizzes and bubbles as if it were boiling.

I think our souls are a kind of accumulators. They get dried up. The air of this world sucks the sweetness out of them, and the level sinks lower and lower.

We must keep up the level by filling our mind with the pure water of the word of God; by reading our Bible and pouring the thought of God and the truth of God into our minds. That will keep up the high level of our thinking and never allow our thoughts to sink down to levels that are base and unworthy.

Our souls, too, get run down. We talk of our bodies being 'run down,' but we forget the same

[1] By the Reverend Stuart Robertson, M.A., Glasgow.

thing happens to our souls. Life makes big demands on our love and our patience and our sympathy and faithfulness, and the soul gets exhausted, and would come to the standstill of utter emptiness if we couldn't get them recharged.

That is what we are doing when we pray to be helped, and when we go to church and wait in worship on our God. We are recharging the accumulator. We are touching the power of the Spirit of God, giving Him opportunity to restore our souls and to fill us with His Spirit.

And it's the same with the soul as with the accumulator: we know the one is charged with electric current when it begins to fizz, and we know a Christian is filled with the Spirit of God when he begins to fizz. Well, St. Paul doesn't say 'fizz,' but he says 'fervent,' which means 'boiling,' and it's the same thing.

I know people are less careful about recharging their souls than about recharging their accumulators. I know, because if it were not so there would be more Christians that 'fizz': more fervour, more religion at boiling-point, with the steam up to do God's service.

Boys and girls, I don't need to tell you to watch your accumulators. But I do need to tell you to watch your souls. So when next you trudge off to get the accumulator recharged, be thinking about the other thing too: you need to have the level of your thoughts kept up to the level of Jesus Christ, you need to have your souls recharged and filled with His Spirit, so that they shall not fail.

Do these things. Be constant in worship and prayer, and your soul will be wise to choose the voice of God from among the many voices of the world, and your heart will glow to hear His voice.

The Christian Year.

Trinity Sunday.

The Omnipresence of God.

'Whither shall I flee from thy presence?'—Ps 139[7].

The omnipresence of God is that glorious attribute of the Divine Nature on which we are to meditate. When you try to do it, you cannot limit the presence of God to any one place on earth, or in heaven: no, nor to all places on earth and in heaven, taken together. The whole universality and immensity of all things, created and uncreated, is all one and the same mystery of Godliness. All created things—the most firm and stable—would instantly stagger and reel back, and dissolve into their original nothingness and annihilation, if Almighty God withheld His all-upholding hand from them for one moment. The pillars of the earth are His, and it is He who has established the world on its strong foundations. From a grain of sand on the seashore, up to all the endless systems of suns and stars in the heavens; from those creatures of God that are too small for the eye of man to see them, up to the choirs of Cherubim and Seraphim before the throne—to our ears they all unite and rejoice to sing—'In him we live, and move, and have our being.' 'For, of him, and through him, and to him, are all things.'

And then, if anything could add to the awe and the wonder of all that, it would be this other all-transcending truth—that He who is everywhere is also wholly everywhere. Now that Almighty God is wholly, and is continually, with every one of us in all the completeness, and in all the totality, of His Godhead—what an absolutely bewildering thought is that! Were we but able to receive it—we have our God, and the whole of our God, as much with us as if we had been Adam, new from the hand of God, and walking alone with the whole presence of God among the trees of the garden. There is a certain far-off image and adumbration of all that even among ourselves.

A mother's love is not portioned and poured out according to the number of her sons and her daughters. Every one of her children has all their mother's presence with them, all her heart, all her thoughts, all her solicitude, all her prayers. Till, wheresoever she has a child, that child of hers can adopt the words of the great Psalm, and can say to his mother: 'Whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. . . . If I take the wings of the morning, and dwell in the uttermost parts of the sea: even there shall thy hand lead me, and thy right hand shall hold me.' Only—she might forget her sucking child, that she should not have compassion on the son of her womb: yet will I not forget thee.

But to come from God the Father to God the Son. What is this that God the Son here says to His disciples, and through them to us? 'Lo,' He says, 'I am with you alway, even unto the end of the world. Amen.' And that, be it well remarked, just after He had said this also: 'I ascend to my

Father.' And this: 'I go to prepare a place for you.' And this: 'It is expedient for you that I go away.' And this: 'If ye loved me, ye would rejoice because I said, I go unto the Father.' And then, with all that, He actually says this self-contradictory-looking word—'Lo, I am with you alway, to the end of the world. Amen.'

And this is 'the truth as it is in Jesus.' This, that ever since His Incarnation, ever since His birth of Mary, our Lord has possessed the nature of man, in addition to, and in everlasting incorporation with, the Divine Nature. And thus it is that He sometimes speaks, and acts, in His Divine Nature: and sometimes, again, in His human nature. Sometimes as pure Son of God, and sometimes as pure Son of Man. As God the Son, He is with His disciples, and with us everywhere, and wholly everywhere, and to the end of the world. Whereas, as He is man, He is no longer with His disciples, but is with His Father, and with the holy angels, and with the glorified souls of His saints in heaven.

While His heavenly glory now and for ever endows His human nature to all its fullness; and perfects His human nature to every possible perfection; and crowns His human nature with every possible honour and reward; at the same time, all His heavenly glory does not remove, or in any way obliterate, or break down, so much as one of the true borders and boundaries of His human nature. His Divinity does not in heaven, any more than on earth, extinguish, or in any way impair, His real and true and ever-abiding humanity. He is now, and He will for ever remain, God and man in 'two distinct natures and one person for ever.'

To all eternity, and amid all His surpassing glory, we shall never need to say with Mary Magdalene: 'They have taken away my Lord out of my knowledge, out of my sight, and out of my presence, and I know not in what light inaccessible they have again hid him!' For, to all eternity, He will remain among us and one of us, the Man Christ Jesus, the Lamb as He had been slain. Only, for ever crowned with the whole glory of God, as He is alone worthy to be so crowned. Worthy is the Lamb that was slain!

And then, again, there is this: 'There are three Persons in the Godhead—the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory.' That is to say, the Three Divine Persons are wholly everywhere. Sometimes turn to God the Father, and say to Him—Father, I have sinned. Sometimes say to Him—Our Father which art in heaven. Sometimes, again, say—Father, glorify Thy name. And sometimes say—Father of mercies, and God of all comforts. And, sometimes, just look up and say—Abba, Father!

Then again, while not turning away one moment from the Father, turn toward the Son and say: 'Rock of Ages, cleft for me, Let me hide myself in Thee.' And again:

> Just as I am, without one plea,
> But that Thy blood was shed for me,
> And that Thou bidd'st me come to Thee,
> O Lamb of God, I come.

And then at another time, and indeed continually, look up and salute the descending Comforter, and say:

> Come, Holy Spirit, Heavenly Dove,
> My sinful maladies remove:
> Be Thou my guard, be Thou my guide,
> O'er every thought and step preside.

For they are 'the same in substance, equal in power and glory.'

But there is one thing to remember. God is present, and is wholly present, only to him who believes that. Our belief does not indeed cause God to be; and our unbelief does not cause Him not to be. Only, this is His nature and our nature, that He is to each one of us just according as we believe Him to be. If we choose, we can say with the fool—'There is no God.' Or, if we choose, we can say with the saint—There is nothing else in the whole world but God and my own soul. Believe in God and in His presence with you, and His presence is immediately and wholly with you as it was with David in the Psalms, and with Jesus Christ in the Gospels, and with Paul in the Epistles. Have faith in God, and in your own souls.[1]

And now three thoughts about this universal presence.

1. The universal presence is an *arresting* thought. There is nothing on earth, when we are tempted sorely, so quietly arresting as a presence.

You remember the story, says Dr. G. H. Morrison of Glasgow, of Frederick Robertson of Brighton; how in Brighton there was a certain shopkeeper who had a portrait of Robertson in his back-shop. And whenever he was tempted to a mean thing he

[1] A. Whyte, *With Mercy and with Judgment*, 3.

went and looked for an instant at the photograph, and then the sorry thing became impossible.

Linnæus, the greatest botanist who ever lived, cherished an open heart for God in everything. Over his study door these words were written, *Numen adest, vivite innocui*. And what they mean is this: Live innocently; do not sully hand or heart to-day: *numen adest*—Deity is present.

2. The universal presence is a *sustaining* thought. Professor Henry Drummond used to tell about a student in the examination-hall. It was an examination of a decisive nature, which would largely determine the young fellow's career. And every now and again out of his pocket he took something, and gave a glance at it, and then as quietly slipped it back again. The examiner had his suspicions roused. He stole up quietly for observation. And he saw—scribbled notes? No, what he saw was not scribbled notes. It was a portrait of some one very dear, who would be dearer still in coming days when, for better or for worse through life's long battle, the two had become one before the altar. It was not enough that he should have God-speed. He felt he needed something more than that. He felt he needed, just what we all need, the sustaining power of a loving presence.

3. The universal presence is a *uniting* power. Do you ask how a presence can unite? Well, that is not very difficult to answer. Here are a father and mother who have grown estranged. Does the presence of a child never unite them? Did you never hear of them becoming one again through that little living thing? It is so with the presence of a common friend. It is so with the presence of a common God. Separated by a thousand leagues from one another, we are all one in Him. God who is there and here and yet is one—God who is everywhere and yet our Father—is the only real meeting-ground for mortals.[1]

FIRST SUNDAY AFTER TRINITY.

The Supreme Deprivation.

'Take not thy holy spirit from me.'—Ps 51^{11}.

There is no clearly marked sequence of ideas in the Fifty-first Psalm. What impresses us, as we read its verses, is the absence of plan and order. The psalmist is not intent on producing an artistically balanced and carefully finished poem. Like the swirling waters of a stream in high flood, wave overtaking and mingling with wave, the thoughts and emotions of the penitent's heart pour themselves forth in confusion. 'An extreme emergency,' says Professor A. B. Davidson, 'does, no doubt, sometimes give something like a supernatural balance and calmness to the mind, but many times the agitation betrays itself in the abrupt and fragmentary character of the exclamations.' The anguish of this psalmist is undisguised by any 'supernatural' self-control. Acknowledgments of guilt, cries for forgiveness, promises of gratitude, and vows of obedience in the future surge up and break into one another. In a series of disjointed ejaculations the soul of a suppliant, exercised by contrition, is revealed.

There is a peculiarity about v.[11] which, though obvious enough, may perhaps escape notice. It contains two petitions, and these, unlike all the other petitions in the psalm, are negative in form. What is passionately urged is not that something should be done, but that something should not be done. Deliverance from a possible tragic separation from God is earnestly sought for. That alarming experience is represented under two aspects. On the one hand, the psalmist recoils from the idea of his being excluded from the Divine Presence, expelled from the secret place of the Most High. 'Cast me not away from thy presence.' On the other hand, he dreads the possibility of God's leaving him, withdrawing Himself from the fellowship which has hitherto subsisted between them. 'Take not thy holy spirit from me.'

The petitions are ultimately one, inasmuch as they both contemplate with despair the breaking up of a highly prized communion. But the standpoints, from which they describe the coming to pass of that mournful event, are different. With regard to the first form which the prayer takes, Sir Richard Baker says, 'God indeed hath a presence of being, and this is everywhere. And He hath a presence of power, and this is everywhere. But He hath a presence of grace and favour, and this is not everywhere. This is the presence which I so much long to keep, which I so much fear to lose.'

Let us concentrate our attention, however, on the second form. The language employed is quite adequate to express the deepened meaning which New Testament teaching imparts to it.

1. Consider, in the first place, *the magnitude of the loss which is deprecated in the words of our text*—'Take not thy holy spirit from me.' Think of some

[1] G. H. Morrison, *The Wind on the Heath*, 181.

of the deprivations to which human beings are exposed in this world.

There is the loss of worldly possessions, of sight, and the loss of life itself. Think of the state of mind of people when they are told, or when they begin to realize for themselves, that they have not long to live. In most circumstances it is a painful announcement to be entrusted with. News of this kind has to be 'broken,' as we say—given in fragments and not as a whole. In most circumstances it is a sad discovery to make.

Our hopes and fears
Start up alarm'd, and o'er life's narrow verge
Look down.

Only the few whose sufferings are very terrible, or whose infirmities are very burdensome, or whose faith is very bright, express a keen desire to be gone. The many, unreconciled or reconciled but partially to the great change that awaits them, cling to life and cry to be spared. 'Skin for skin, yea, all that a man hath will he give for his life.' People are exposed to many sore deprivations, but grievous as they are they are not for a moment to be compared with that which is contemplated in the prayer of the psalmist—'Take not thy holy spirit from me.'

2. Consider, in the second place, *what is entailed in this supreme loss*, to give some of the disastrous results in experience of His withdrawing His gracious influence.

To begin with, there is the inability to appreciate goodness and purity, and to respond sympathetically to everything that is tender and unselfish and innocent. He is not to be envied who has forfeited the capacity of being touched to the finer issues of his nature.

Again, a sensitive conscience bespeaks the indwelling of the Holy Spirit. But when no revulsions of feeling occur against the idea of our choosing the baser alternative, when we have accustomed ourselves to the fact of evil in our own life and in the world, and are past the stage of shuddering at it and vehemently opposing it—then we are strangers to the company of that sacred Guest whose presence inspires the heart with holy detestation of sin.

Once more, there is an utterly secular state of mind and heart into which men and women can only too easily settle down. It may be induced in various ways—by ambition, by yielding to care, by the neglect of religious exercises and habits of devotion. The higher affinities, in which our nature seeks to express itself, are crushed. No value is attached to that conscious relationship to God which it is man's privilege to take advantage of.

Only that which appeals to the senses, which can be seen and touched, only what ultimately is material, is regarded as important. And so a human life, charged with infinite promise, becomes impoverished in its desires, stunted in its attainments, shrunken in its aims and outlook.

3. Consider, in the last place, *the spirit in which this prayer of the psalmist's should be uttered.*

On the one hand, it is to be offered up in fear. That, against the happening of which the petition makes entreaty, is a real possibility. We know it to be so. Therefore we ought to be alarmed, lest in our case it becomes an actuality. Not because God is an arbitrary Being, who does according to the counsel of His Own Will, ought we to cherish this feeling; but because sin grieves Him. His withdrawal of Himself is never a capricious action. He cannot dwell with evil.

On the other hand, the prayer is to be offered up in humble assurance. We know of no other province except the soul of man, in which the Holy Spirit exercises His secret functions. There may be other regions, there may be other intelligent natures differently constituted from ourselves, in which He carries on His hidden and noiseless work. But all that is revealed to us is, that the gracious office which He fulfils is that of regenerating mankind, of applying and giving effect in humanity to the redemptive purpose of God declared in the life and obedience, the Passion and death, of Jesus Christ. Is it likely then that He will forsake a human life willingly, abandon His saving ministry in the case of even one individual? Not unless His overtures and entreaties are steadily rejected, not unless through obdurate indifference and sullen impenitence the ear is stopped to His voice and the door of the heart is closed against His entrance. He bears with us long, and is ever faithful to His task. He is God, and not a man that He should be turned aside from His purpose. The interest in us that binds Him to His gracious work is the interest of everlasting Love.

Spirit of purity and grace,
Our weakness, pitying, see;
O make our hearts Thy dwelling-place,
And worthier Thee.[1]

[1] A. B. Macaulay, *The Word of the Cross*, 46.

SECOND SUNDAY AFTER TRINITY.

Lack of Interest in the Quest.

'None of you asketh me, Whither goest thou?'—Jn 16[5].

It was strange that man's natural instinct of curiosity in the world to come should have been silenced. But, for the time, it was over-mastered by a great sorrow. The prospect of the loss of Him who was everything to them kept the disciples dumb. Sorrow had filled their heart. But in a few days this had passed. And all the questionings which, for a moment, had been thrust aside, found their complete satisfaction in the amazing joy of the Resurrection. The other life was now with them. And they never lost the consciousness of it. It became the background of their lives, the inspiration of all their thinking. And it spread to others.

For some centuries this consciousness lingered on, but when the world began its fatal inroads into the heart of the Church it began to fade away. The shock of the Fall of Rome gave a fresh impetus to its reconsideration, and Augustine's 'City of God' revived interest in it. But again it faded away. Then the Mohammedan invasions led men like St. Bernard to sing its praises, and Heaven was again a power on earth. Again materialism blotted it out, and then Dante, by his great gifts of imagination, poetry, wisdom, and philosophy, not only restored the old setting to life, but marvellously enriched it, and peopled it with living characters. He himself had visited it. He had passed through the dark blackness of hell, through the twilight of Purgatory into the full blaze of the light of Heaven. It is ever thus; when the glory of Christ and His Kingdom is dimmed by the predominance of the earthly interests of mankind, men are raised up to draw attention to it. So in England's national distress and seventeenth-century indifference, John Milton and John Bunyan forced upon the attention of an unwilling world the greatness and magnificence of the spiritual kingdom that lies about us.

And so again in our own time, when science, politics, and commerce had led men to concentrate their attention on this life as though none other existed, the whole fabric of civilization which we had thought so stable was shaken to its foundations. Universal losses called the attention of every one to the great question of another life. Where have our men gone to?

In the séance, in automatic writing, in spiritualistic photography, men have searched for such evidences of the life after death as may quicken the imagination. And now they are reading with avidity what Sir O. Lodge in England and M. Camille Flammarion in France can tell us. And it was only natural that, with this feeling of curiosity, quickened by stories of so-called appearances, some one should dramatize these secret experiences in order that the average man may see for himself what he may expect when he passes through the Valley of the Shadow of Death. So the world has gone in its crowds to see the play *Outward Bound*. There is the phantom ship, the ship of destiny; they see human souls that have left the earth and are on the way to another world. Not only are the spectators unaware that they have died, but they themselves only discover the fact with difficulty. They are the same in dress, feature, and character as they were before. They gossip, slander, and drink as though they were crossing the Atlantic. Their destiny is decided by the Examiner, a clergyman of a light and jovial disposition. He allots them their positions very much as a magistrate would in police-court cases. They pass to circumstances much like our own. This, then, in popular opinion—for the play won a great success—is the end of the mysterious drama of life.

It is avowedly modern. 'None of you asketh *Me*,' though it is true that 'no one hath ascended into heaven save he which came down from heaven, even the Son of Man who is in heaven.' No one, therefore, can know but Christ. But they have passed over all He has said and constructed a new world out of their own imagination. His world differs from theirs, not only in its spiritual character, but in three important features which are necessary if men's aspirations are to be satisfied. They are these: Wonder, Progress, Fellowship.

1. *Wonder.* There is an old saying attributed to our Lord which bids us 'look with wonder at that which is before' us. This, which is the great characteristic of child life which our Lord tells us we must attain if we are to see the Kingdom of Heaven, is always stimulated by Him in His teaching. He not only tells us of the 'many mansions,' 'the cities,' 'the right hand and the left' reserved for those for whom it is prepared; not only of the closer intimacy of the union of the married, like that of the angels, spirit with spirit; of the intuition that takes the place of the knowledge which vanisheth away; but He fills the whole picture with

the Presence of God. Heaven is just this 'going to the Father.' It is always dominated by a Person. And so vivid is this realisation that He taught one of His chief friends to contrast the present with the future in this one regard only—the Vision of God. Life's greatest romance has been well described as the discovery of God. Here He remains hidden. We seek and we do not find. Or we find and then it is lost again. We are always being baffled, sometimes coming so near and then finding ourselves so far off. 'But let not him that seeketh cease till he find, and he that findeth shall wonder.' For a time will come, must come, when He will be manifested, and when He is manifested we shall see Him as He is.

Does it bring terror or joy? That depends on the character of him who sees it. To a St. Augustine its glory fascinates. He writes: 'Suppose we heard Him without any intermediary at all—just now we reached out and with one flash of thought touched the Eternal Wisdom that abides above all. Suppose this endured, and all other far inferior modes of vision were taken away, and that alone were to ravish the beholder and absorb him and plunge him into mystic joy, might not eternal life be like this moment of comprehension for which we sighed? Is not this the meaning of "Enter thou into the joy of thy Lord"?'

2. *Progress.* Wonder, awestruck wonder, must be the first emotion, then the certainty of progress. The vision compels that. The great gulf fixed between the past and the future which Lazarus saw, and the immense impassable space which separated him from Dives! This represents the separation from the whole circle of the world's temptations. That is gone for ever. Sin is impossible. Darkness no longer exists. All the elements which impede progress here are absent there. The great gulf separates—there lies the assurance that all that is of earth is left behind for ever; never again to hinder, or press down, or weary. Progress is assured on and on through an endless eternity.

3. *Fellowship.* This is furthered by fellowship. Solitude necessarily leads to deterioration. We can only go forward through association with others. Left to ourselves, we go back. So Christ's picture emphasizes the fellowship that belongs to God's people. Lazarus is in 'Abraham's bosom'; the traveller is at last in the bosom of his family; the pilgrim is at home. But not the home of the mixed crowd; not the society of strangers who may envy or slander or stand aloof in distant pride; not the fellowship with the indifferent or careless: but the home of the friendly, the interested, the good, the perfect.

Life is a great adventure, with an amazing prospect which may be gained or lost at the end. A man may say it is better to put aside such thoughts altogether. When the great adventure is over we shall see what we shall see. Why trouble our minds with what may never happen? The answer is, We cannot avoid it. Death comes nearer every day. And nothing is seen in its right proportion except as we see it in the light of that fact and what follows after. It is true we know not in precise terms what we shall be, but we know we shall be like Him, like Him in His glorious freedom, His wide embracing fellowship, and His adoring love of the Father. More we cannot wish for; better it is not possible to imagine. And it is when we give our minds to these high thoughts that we see earth and the things of earth in their right proportion.

On, then, with our Divine Leader. Do not be led astray from the path by unauthorized declarations of what men have seen and heard elsewhere. The highest has been shown us, and we must needs love it when we see it. Do we hesitate? [1]

THIRD SUNDAY AFTER TRINITY.

God the Revealer.

'The secret things belong unto the Lord our God: but the things that are revealed belong unto us and to our children for ever.'—Dt 29^{29} (R.V.).

Just because we have a spiritual nature we attribute a nature of the same kind to God. We think of Him as Spirit, that is, as essentially creative. From what we see around us, or find within us, we infer that God is a Being of such a kind that He possesses qualities which are in some measure really akin to the spiritual qualities which we know that we ourselves have. Thus we are led to think of God as revealing Himself, or expressing Himself, in what He has created. Human beings express themselves by word and act. The artist reveals himself in his pictures; the engineer reveals himself in the bridge he makes; our daily conduct at home is an expression of our character. But just as our self-expression is not always equally complete, and we 'put more of ourselves' into some

[1] G. H. S. Walpole, *The Undiscovered Country and the Way to It*, 3.

actions than we do into others, so there are degrees in the self-revelation of God. The ascending scale of evolution is an ascending scale in the self-expression of God. The world of inorganic matter tells us something about God, but you learn more about Him from a rose than you do from a stone, for the rose has life and the charm of beauty. With each stage of advance new qualities appear, and these throw increasing light upon the nature of God. With man the revelation takes on a yet richer meaning, for then emerge the spiritual characteristics—moral reason, conscience, love and the like—which we believe most clearly express the Divine nature. Hence human personality is the best index to the character of God, when it is taken at its highest as it reaches out after spiritual ideals.

Now it is part of God's nature to express Himself. His action in creating a universe, in making man, in redeeming man, in giving a special revelation to the Hebrew race, was not arbitrary, but was the expression of His inmost Being.

If we study the nature of God as that is set forth in the Bible we shall see how self-expression belongs to the very heart of His Being. Let us take three great words and briefly consider them—Creation, Revelation, Redemption.

1. *Creation.* 'In the beginning God created the heaven and the earth.' Why did He create? We cannot, of course, really answer the question, but it is not enough to say that He just chose to create. That makes His action arbitrary. Surely He created because He needed a universe to be the expression of His nature and purpose. It is His nature to go out of Himself in creating, to call into being worlds and systems of worlds which may reflect His glory and afford a field for His activity. Now, if that is so, it would appear that we must think of creation as an eternal act. In other words, there was never a time when God had not a universe as the medium of His self-expression. Our solar system had a beginning and will have an ending; but why should there not have been an unending succession of universes?

It is difficult to think of God beginning to create at a certain moment of time. What moved Him to create then? If He needed then a universe, must He not always have needed one? To many the thought of unending creation is very helpful. It seems to throw some light on the problem of the vastness of the stellar universe. Why are there vast spaces, these millions of suns in all stages of development? The mind reels at these immensities, and we wonder sometimes whether the history of our petty planet has the significance which we give it. The more closely we can relate creation to the nature of God, seeing in it a necessitated self-expression of His Being, the more sure can we be that the little world on which we live has come from the very depths of that Being.

2. *Revelation.* To reveal Himself belongs equally to the nature of God. 'Verily thou art a God that hidest thyself, O God of Israel, the Saviour,' cries the unknown prophet of the exile (Is 45^{15}), and 'It is the glory of God to conceal a thing,' says the Book of Proverbs (25^{2}). But the expressions are merely reminders that God's ways cannot be completely fathomed by men, and that there are mysteries of His Being which baffle us. They serve to bring out more clearly the fact that we have some sure knowledge of God, which is ours because He has revealed Himself. If the process of creation has resulted in the appearance of persons with the capacity for knowing God and the desire to know Him and enter into fellowship with Him, it is not unreasonable to assume that God would wish to reveal Himself to beings who share His own spiritual nature. One of the characteristics of spirit is that it is essentially self-revealing. A spirit is active towards its environment, and its activity is most intense and most full of meaning when its environment consists of other spirits. The Christian believes that God's purpose in creating was the formation of a kingdom of moral and spiritual personalities with whom He might hold fellowship. But in order that such a purpose might be carried out it was necessary that God should reveal Himself to the members of this kingdom. The Bible, at any rate, has no doubt about the matter. It claims to be the record of a special revelation given gradually to a chosen people. It pictures God as communicating truth to man, educating him, unfolding to him His own character, and doing all this not capriciously, but because He was of such a nature that He must do it.

How was it that, alone among contemporary nations, the Hebrews reached the conception of God found in the prophets, which is the basis of all our modern theism? Their own religious writers unhesitatingly spoke of a special revelation which was given to their race. 'The secret things belong unto the Lord our God: but the things that are revealed belong unto us and to our children for ever.'

'The Lord thy God hath chosen thee to be a

peculiar people unto himself, above all the peoples that are upon the face of the earth' (Dt 7^6). And how are we to explain Jesus Christ and His abiding influence, and His appearance on the field of history in close connexion with the spiritual movement which had preceded Him, if we refuse to make use of the idea of revelation?

3. *Redemption.* Here, surely, we have the best illustration of the truth that the activities of God proceed from His character by what we may paradoxically call a free necessity. The thought of God as Redeemer rests upon the deeper thought of Him as Love. In the Old Testament, particularly in such prophets as Hosea, Jeremiah, and Second Isaiah, love and tenderness—the love which forgives and the tenderness which yearns over human failure—are portrayed as qualities which belong essentially to God. But it was Jesus Christ who taught that love was the supreme characteristic of God. He was a Father, and He had all a Father's love and care for His human children.

Now what does love mean? We forget that at its best it is a passion of self-sacrifice, a power which makes for fellowship, the highest expression of a personality which seeks to find fulfilment for itself in multiplying ties of spiritual relationship with other personalities. Love is an energy of self-giving. In its very nature it is redemptive, for it seeks the highest good of others. Love ceases to be love if it is not active; sacrifice and self-surrender are the very breath of its life.

The vine from every living limb bleeds wine;
Is it the poorer for that spirit shed?
The drunkard and the wanton drink thereof:
Are they the richer for that gift's excess?
Measure thy life by loss instead of gain,
Not by the wine drunk, but the wine poured forth.
For love's strength standeth in love's sacrifice,
And whoso suffers most hath most to give.

If God is Love then, must He not of necessity be a Redeemer? His love goes out of itself in creation; to make a universe that He may pour out His love upon it belongs to His very Being. But His is a Holy love; and so when man misuses his freedom and sin infects humanity with its poison, God sets on foot a redemptive process, which culminates in the Cross of Christ, where Christianity bids us see the Divine love going to the extreme of self-sacrifice, that men may be won back to fellowship with their Father. The Cross was no afterthought on the part of God, a desperate remedy to retrieve a ruined world. The Cross represents the heart of God. In His life there is always a cross, for an Eternal Love must move ever within the circle of self-sacrifice. 'Love's strength standeth in love's sacrifice.'

Such a thought of God as we have been considering has many results for our practical life of duty and prayer and service, which may be summarized in some such way as the following. 'God wants to make Himself known to me, to give Himself to me. He is seeking to enter into close relationship with me. It is His nature to do this. What remains for me to do, is to fit myself to receive all that I can of His fullness, and to make myself a channel through which His life may flow into me, and pass through me into others. What am I doing to hinder this self-giving of God from being effective either in myself or in the world? Am I in any way thwarting the Divine purpose?'[1]

FOURTH SUNDAY AFTER TRINITY.

Emphasis.

'Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith.'—Mt 23^{23}.

This text suggests to us a thought about life. It is itself an illustration of a principle in life—the need of preserving a proper proportion between one thing and another, and the danger of losing this sense of proportion.

This was one great complaint of Christ against the Pharisees. They made much of the things that were little and trivial, and they 'omitted,' left out altogether, the 'weightier matters.' They would 'strain out the gnat.' When they were pouring wine into a cup, they would pour it through a cloth of fine texture and so strain out the unclean midge—and swallow the camel. They would 'tithe mint and anise and cummin,' garden produce that was hardly worth noticing. They would be scrupulous and exact about such minutiæ, and sin against justice and love. Christ rebukes them in the text. He says—Don't you see that some things are great and some are little?

It is a question of proportion—of perspective. As in a good picture, everything finds its place, nothing bulks bigger in the eye than it really is. Or it is a question of emphasis. You know that, in

[1] V. F. Storr, *The Living God*, 70.

good reading and speaking, the weight of the voice must come upon the words according to the sense and meaning of the passage.

How true this is of life! For good living, as for good reading and speaking, it is a question of emphasis. To make life beautiful, to bring out its meaning and dignity and purpose, you must put the emphasis on the right things. And you may make life trivial, ridiculous, miserable, sinful, by placing the emphasis on the wrong things. Keep the big things big and let the little things be little—that is the secret of a strong and happy life.

Now, if there is any one who can teach us the true emphasis in life, it is Christ.

His whole controversy with the Pharisees turned upon this. It was a question of emphasis. The Pharisees put the emphasis on the outside of things—Christ on what is within. They put the emphasis on the ritual—He on the spirit. Christ did not trouble Himself about the tithing of mint, the washing of hands and cups, the wearing of the proper garment. He wanted to change the hearts of men, to renew them in the spirit of their minds. And what was 'holiness' to a Pharisee to Him was mere trifling.

Perhaps if we would sum up in one word the lesson of Christ and the New Testament, it would be this. Put the emphasis on eternity rather than on time—on the eternal things rather than on the things which pass and perish.

It is a safe and reasonable test of the importance of things—How do they last? And when this life of ours is laid against the background of eternity, things are brought out in their true proportions.

The greatest Scotsman of last century was Thomas Chalmers. His life was divided into two parts by a great religious experience. And looking back upon his earlier days, when he was a brilliant student, and confessing the keen interest of such study and strenuous work, he said: 'Ah! but I had forgotten two magnitudes'—he was great in mathematics, and he said, 'two magnitudes—the littleness of time and the greatness of eternity.'

It is Christ who keeps us right here. He is the great teacher of proportion, of emphasis in the things of life. We can learn no greater lesson than to measure things as He did. Can we not see that nothing is more striking about Him than His standard of values? Is He not saying continually to the world, 'My thoughts are not your thoughts'? What did He live for? What did He prize? What did He count supremely worth having? Therefore think of Him; try all your judgments by Him; live beside Him.

Yes, live beside Him. For is it not also true that, in determining what things are to be important to us, a great deal depends on the company we keep? If we want to live wisely, we must live with the wise, for the companion of fools is soon foolish too. We are mightily influenced by the society that is about us.

Christ is our teacher then, and there are three points we should remember.

1. We should put the emphasis on the things we believe. There is the same mixture in us all of faith and unbelief; but this is the true prayer—'Lord, I believe; help thou mine unbelief.' Put forward the faith; put it first; put the emphasis there—'Lord, I believe.'

This is where many go wrong. They emphasize their doubts; and that is not inspiring. What do we believe? However elementary, however simple, lay the emphasis there. Dwell upon it; live upon it; and it will come to more and more.

2. Again, put the emphasis on the bright side rather than the dark side.

There is always a bright side if you can only see it. For the Christian man, believing in God and the great words which Christ has spoken to us, there is always a bright side, always a better reason for being in a good mood than for being in a bad mood. 'Why art thou cast down, O my soul? Still trust in God.'

3. Lastly, let us put the emphasis on what we can give rather than on what we can get, on the things of others rather than on our own things.

This is the very mind of Christ, and we are taking our lesson in emphasis from Him. He emptied Himself, gave all He had, gave Himself for us. And who can tell the misery and the poverty of our life, because we invert the emphasis of Christ, and are consumed with a passion for getting and gathering rather than for giving—consumed by a concern about our own things and thoughtless of the things of others?

What is this but to place the emphasis on the three great Christian graces—Faith and Hope and Love—these three? And while we emphasize them all, let us place the emphasis again and again and yet again upon the last. For the greatest of these, and the greatest thing in God's world, is Love.[1]

[1] J. Rutherford, *The Seer's House*, 227.

The Unrecorded Thunder-Voices.

By the Reverend Professor J. Hugh Michael, M.A., Victoria College, Toronto.

In the tenth chapter of the Apocalypse (v.[3]) the Seer speaks of 'the seven thunders' which 'uttered their voices.' When, however, he was about to write the things which they had uttered, a voice from heaven bade him abstain. 'Seal up,' said the voice, 'the things which the seven thunders uttered, and write them not' (v.[4]). What meaning did the writer intend his readers to discern behind the symbolism of these words?

The chapter opens with a vivid description of the strong angel which came down out of heaven, and set his right foot upon the sea and his left upon the earth. In his hand was a tiny booklet open. He uttered a loud cry like the roar of a lion, upon which the seven thunders uttered *their* voices (τὰς ἑαυτῶν φωνάς). The ἑαυτῶν is not without emphasis. There is a hint, and more than a hint, of a contrast or antithesis existing between the cry of the angel and the voices of the thunders. The view, sometimes held, that the voices are echoes of the angel's cry is put out of court by this emphasis. There is emphasis also on the word αὐτά in the command to abstain from writing (μὴ αὐτὰ γράψῃς). 'Don't write *them*,' says the heavenly voice. The implication is unmistakable that the thunder-voices are not to be recorded because another utterance is to be chronicled which will in some way contradict or annul them. It is natural to presume that this other utterance is the oath of the strong angel which follows immediately in vv.[5-7]. He swears by the ever-living Creator of all things that there shall be no more delay, but that the mystery of God will be fulfilled when the seventh angel sounds his trumpet.

The remaining verses of the chapter relate how once again the voice from heaven spoke, bidding the Seer go and take the tiny booklet from the angel's hand. When he asks the angel to give him the booklet, the angel bids him take it and eat it up, adding that whereas it would be sweet as honey in his mouth it would make his belly bitter. He takes and eats the booklet and finds it to be first sweet and then bitter, even as the angel had foretold. Finally the Seer is informed—by whom we are not told—that he must prophesy again of many peoples and nations and tongues and kings.

Archdeacon Charles is of the opinion that this tenth chapter, while serving other purposes, 'was written mainly as an introduction to 11[1-13]' (*Revelation*, vol. ii. p. 412). If 'in part' were substituted for 'mainly' in this statement, it would, we think, be more accurate. We agree with Charles that the portions of chapter 10 that speak of the small booklet are intended to introduce 11[1-13]. This view is in every way more probable than that which regards the booklet as containing the whole of the remainder of the Apocalypse. The use of the double diminutive βιβλαρίδιον tells against the latter alternative. A more compelling reason still for confining the contents of the booklet to 11[1-13] is that at 11[15] the Seer *reverts* to a scheme upon which he had entered before he had reached chapter 10, for we can hardly think that the writer intended his readers to understand that a vision which is represented as being given through the booklet supplied the continuation of the scheme or plan commenced before the booklet is mentioned. Those portions, however, of chapter 10 which do not relate to the little book have nothing whatsoever to do with 11[1-13]. On the contrary, as will become clear in the sequel, they take their place naturally in the development of the drama as a whole. They fill a far more important rôle in the Apocalypse than do the parts that concern the little book. Interpreters have been too prone to regard the episode of the booklet as constituting the essence of chapter 10, whereas, as a matter of fact, it is of quite secondary importance as compared with the remaining parts of the chapter. All this tends to predispose one to look with favour upon the theory of Wellhausen and others, that the booklet episode is an intrusion. Charles, however, will have nothing to do with the suggestion, on the ground that the style makes it clear that the whole chapter comes from the Seer's hand. 'We must recognize,' he writes, after examining the diction, 'that it would be a highly hazardous proceeding to break up this chapter and assign some portions to one writer and some to another. Yet this is what Wellhausen attempts' (vol. i. p. 257).

If, when the parts that concern the little book

are removed, the remainder of chapter 10 takes its place naturally in the development of the drama as a whole, and if at the same time the style of the whole chapter as it has come to us is uniform, it may well be the case that the writer introduced 11^{1-13} as an afterthought, himself composing the episode of the booklet as an introduction to it, and attaching it to the parts of chapter 10 which he had already written. Some such explanation as this would seem to be more in harmony with the character of chapter 10 than Charles's view, that the chapter as it stands was composed at one and the same time 'mainly as an introduction to 11^{1-13}.' The contention of J. Weiss, that 10^{2a} disturbs the sequence of the thought, supports our explanation. The difficulty felt by Weiss is not altogether removed by the suggestion of Charles, that πόδες in v.[1] should be rendered 'legs' and not 'feet.'

This preliminary discussion puts us in a position to consider the thunder-voices more closely. Can we discover the significance of the command to leave them unrecorded? The hypothesis of Swete and Charles is not, as it seems to me, one that can be successfully maintained. They both interpret the command to abstain from writing as the Seer's method of intimating that the utterances of the seven thunders were of such a nature that it was not possible for him to communicate them to his readers. The voices on this view were mysterious, ineffable secrets, incapable of being repeated by human lips, analogous to the unspeakable utterances heard by Paul when he was caught up into Paradise. 'What the utterances were,' writes Swete, 'or why they were not to be revealed, it is idle to enquire; but compare 2 Cor. xii. 4. . . . The Seer's enforced reticence witnesses to the fragmentary character of even apocalyptic disclosures. The Seer himself received more than he was at liberty to communicate. He was conscious of having passed through experiences which he could not recall or express, and he rightly interpreted his inability to put them on paper as equivalent to a prohibition.' So Charles (vol. i. p. 261), after enumerating certain explanations, proceeds: 'As against these explanations I am inclined to treat the statement as a *bona fide* one, and view it in the same light as that of St. Paul in 2 Cor. xii. 4 in regard to his vision in the third heaven.' But surely the words of the Seer give no countenance to this explanation. On the contrary, they distinctly contradict it. Where is there a hint of inability on the Seer's part to 'recall or express' what he had heard, or the least suggestion of 'inability to put on paper' the experiences through which he had passed? So far from being unable to write the thunder-voices, he tells us that he was on the point of so doing when the voice from heaven commanded him to relinquish his intention. The voices are unrecorded, not because the Seer was unable to recall them and 'put them on paper,' but because his purpose to write was overruled by the direct command of high Heaven.

It is as plain as can be that the writer is concerned with the omission from his work of something which he *could* have inserted, but which he feels constrained for some reason to exclude. This is assumed by J. T. Dean, whose interpretation we give in his own words. 'Can we,' he writes, 'reach a reason which explains satisfactorily the omission of the thunder-series of judgments and at the same time justifies the mention of them? The thunders would be a more solemn and awesome series of judgments than those associated with the trumpets, but yet of the same nature and having the same purpose as they—to warn men and summon them to repentance. Now the command to seal up the utterances of the thunders conveys the intimation that the time for warning and repentance is past. There was a time in the history of the Empire when more earnest warning might have been effectual, but that time has gone. Something has happened in its life that made further warning useless, so that nothing now remains but to take it out of the way' (*Book of Revelation*, p. 130).

Though the reasons that were advanced against the view of Swete and Charles cannot be urged against this theory, it is itself open to a fatal objection. It may well be that Dean is right in maintaining (as does Völter) that the thunder-voices proclaimed a series of judgments, but to say that the Seer omits them from the Apocalypse because the Empire is no longer capable of heeding their warning is to betray a misconception of the purpose of the book, for the Apocalypse was written for the Churches—the Churches addressed in chapters 2 and 3—and not for the citizens of the Empire in general. The purpose of its Apocalyptic form was doubtless to make it inapprehensible to all save the circle of Christian readers for whom it was intended. True, its message was one of warning as well as encouragement for the Churches;

but severe as is the censure addressed to some of them, they were not past hope. Every Church that is censured is at the same time urged to repent. The imperviousness of the Empire to further admonition would furnish no reason for the exclusion of the warning thunder-voices from a book designed for the Christian Churches.

Furthermore, how can this interpretation be reconciled with such words as we find in 14^6? The Seer seems to be going out of his way to show that the message of the angel there spoken of is for all men, for it is addressed to 'them that dwell upon the earth, every nation and tribe and tongue and people.' It is called 'an eternal gospel,' which surely implies that it is a message of hope to those who can appreciate it and profit thereby. The mere fact that the writer speaks of such a message being sent to all peoples scarcely accords with the view that he regards the Empire as having sunk into such a state of hopelessness as to render further warning of no avail.

It has frequently been maintained that by his reference to the thunder-voices and the command to leave them unrecorded the writer is alluding to the absence from his Apocalypse of a set of visions, known to his readers, the omission of which would otherwise have perplexed them. 'The plain sense of the passage,' says Moffatt, *ad loc.*, 'is that the author wishes to justify his omission of a seven-thunder source or set of visions circulating in contemporary circles of prophecy. In view of the authoritative character of such fragments or traditions, John justifies his procedure by the explanation that he felt inspired to do so, and also to substitute other oracles.' This may well be right so far as it goes. The article in *αἱ ἑπτὰ βρονταί* certainly implies that the thunders were not unknown to the readers. But if the readers were acquainted with the set of visions omitted, there would not be much point in an attempt to explain their omission unless that omission carried with it some special significance. Merely to say that the writer is justifying his omission of them is but a partial interpretation. We are bound to ask why he is commanded to leave them out. Can it be that he is ordered to leave the thunder-voices unrecorded because the judgments of which they spoke were not going to happen in fact?

In his account of the first six Seals in chapter 6 the Seer makes use of the Little Apocalypse which has been woven into the texture of the Apocalyptic Discourse to be found in the thirteenth chapter of Mark. The evidence on which this view is based is given by Charles on pp. 158, 159 of his first volume. It is of interest to note that every one of the Seer's parallels with the Marcan Discourse is with a part of it that criticism attributes to the Little Apocalypse, a fact which may, perhaps, be regarded as confirming the conclusions of criticism. Can it be that the passage which we are discussing in chapter 10 presents another parallel with the Little Apocalypse? In Mk 13^{20} (=Mt 24^{22}), which critics with one accord assign to the Little Apocalypse, we read: 'And except the Lord had shortened the days, no flesh would have been saved: but for the elect's sake, whom he chose, he shortened the days.' This conception that God would for the sake of His elect shorten the days of tribulation and trial that were to prelude the coming of the Kingdom forms one of the stock ideas of Apocalyptic. There would be nothing strange in its inclusion in the great Christian Apocalypse; and where could it more fittingly be introduced than in this tenth chapter—just before the final Woe? This, we think, is the thought which the original readers of the Apocalypse would discern in the command that came to the Seer to leave the thunder-voices unrecorded. It is significant that there follows *immediately* the declaration of the strong angel that there would be no more delay. The uttering of this solemn oath is the main function of the strong angel in this chapter, the part he plays in the matter of the little book being altogether secondary. The signs of rivalry between the thunder-voices and the utterances of the angel, to which attention has already been called, confirm the correctness of our interpretation of the command to leave the former unrecorded. The judgments of which the thunders tell had their place at first in the Divine plan, and so they strive, as it were, to be heard and recorded. A voice from high heaven, however, proclaims that they are to be left unrecorded. It is the voice of God Himself. The Philoxenian Syriac—as if to remove all possible uncertainty on this point—says the voice came from the seventh heaven. God is cancelling a series of judgments. He is shortening the days for the sake of His elect.

Attention has often been drawn to the strange form of the command that came from heaven. How could things unwritten be sealed up? The command has also frequently been compared with

the injunction addressed to Daniel: 'But thou, O Daniel, shut up the words, and seal the book, even to the time of the end' (Dn 12^4). If our interpretation of the command that came to the Christian Seer be correct, it would seem to suggest that it owes its peculiar form to a desire to bring out the contrast between it and the injunction addressed to Daniel. Daniel is to seal up his words—but only for a time; the events depicted in them will one day actually come to pass. The Christian Seer, too, is to seal up the utterances of the thunders—but in this case the sealing is not just for a season. The things uttered by the seven thunders are not to be written down at all! No record of them is needed, for they will never at any time come to pass. God is not merely postponing them, He is obliterating them! He is blotting them out of His plan!

Recent Foreign Theology.

The History of Religions.

In the January number of The Expository Times attention was called to the publication of the fourth and thoroughly revised edition of the *Lehrbuch der Religionsgeschichte*,[1] founded by Dr. Chantepie de la Saussaye, who, in the Preface to the third edition, announced that his place would be taken by Professor Edvard Lehmann of Lund, one of his most distinguished collaborators. In 1910 this Swedish scholar was appointed Professor of the History of Religions and the Philosophy of Religion in the University of Berlin; he has written on the Religions of Primitive Peoples and on Buddhism, and contributed important articles to The Encyclopædia of Religion and Ethics (Primitive, Persian, and Parsi Religions). The co-editor of the *Lehrbuch* is Dr. A. Bertholet, Old Testament Professor in the University of Basle, and the author of many learned works, including commentaries on several Old Testament books.

Biblical religions are not included in the syllabus of this work, but there are occasional references both to Judaism and Christianity. For example, Lehmann (i. 120 f.) distinguishes between religions of external and internal redemption, instancing Paul and Luther as the classical exponents of the former. External redemption is held to be a familiar conception, not only in the Jewish prophets and in Christianity, but also in later Judaism and in Hellenistic sects. The typical example of what is called internal redemption is Brahmanism, which teaches that salvation does not depend on the grace of God or any external gift, but on ascetic practices, self-improvement being achieved by renunciation and self-mastery. This extension of the connotation of the term 'redemption' has obvious disadvantages; it leads to the assertion, though with qualifications, that 'Buddha may be called a redeemer in so far as by his example he showed the way of salvation.' More helpful is the statement that Christian Mysticism affords evidence 'how easily external and internal redemption may blend, the inner self appropriating and using the external gifts of grace.'

The plan adopted by the editors is not to complete the first volume and then to issue the parts of the second volume, but alternately to publish the parts of the two volumes. But all the articles for which the editor-in-chief is responsible are found in the parts that have already appeared. The first volume contains two introductory articles which are of special interest, and in the second volume is his historical sketch of the Persian religion.

The object of the first article is to show that the History of Religions has a history of its own ('Zur Geschichte der Religionsgeschichte'); it begins, however, by pointing out that the History of Religions is really as old as History itself. For example, Herodotus gave as much attention to the religious ideas and customs of strange peoples as to their political life. Regret is expressed that works which make the History of Religions their special theme have been lost, notably the eighth

[1] *Lehrbuch der Religionsgeschichte*, begründet von Chantepie de la Saussaye. Vierte, vollständig neubearbeitete Auflage. In zwei Bänden. 4 Swiss francs each part. Verlag von J. C. B. Mohr (Paul Siebeck), Tübingen.

book of the Φιλιππικά of Theopompos. There is a rich storehouse of information in this admirable survey which is much more than a Bibliography. As remarkable for their comprehensiveness as for their terseness are the lucid summaries and shrewd estimates of the contributions made by ancient and modern writers on the various religions of the world. The problem which in divers ways they help us to solve is the determination of the extent of 'the influence of the worship, the philosophy, and the personal religion of the ancients on the shaping of early Christianity.'

Dr. Lehmann's second article, entitled 'Religious Phenomena and Ideas' (i. 23–130), is divided into ten sections with such topical headings as 'Nature and Spirits,' 'Deities and Divinity,' 'Worship,' 'Piety.' From many angles each subject is surveyed, the author's aim being to show what conceptions of the *summum bonum* have been held by the various races in successive ages, for 'instead of relegating religion to the realm of the illusory, we ought rather to raise the question as to whether it is not the expression and embodiment of the profoundest human need.' Because religion is a great educator of the human race we may learn from the History of Religions more quickly than from profane history what is essential to the well-being of the race and of the individual.

A most instructive discussion of the relations between Mythology and Theology leads to the conclusion that 'it is a sign of the decay of the higher religions when the mythical element in their faith and doctrine comes to the surface again.' The natural affinity of mythology is with polytheism: 'the endless genealogies of which complaint is made in 1 Tim i. 4 are the offshoots of polytheistic heathenism, for a homogeneous conception of the Divine on which a real theology may be built is impossible to Polytheism; it can but indicate where monistic tendencies appear, as in the Avesta, in the latest phases of Egyptian and Greek paganism, and in the Puranas of Hinduism. . . . It was the faith in God of the Jews and of the Christians that first created a genuine theology.' In this connexion it is pointed out that whilst Babylonians, Egyptians, Greeks, and Romans had scriptures in abundance, none of them had a single Scripture giving comprehensive and exhaustive expression to their faith. 'It is not the system but the religion that makes the Bible,' and only when the religion has a universal value has the book a universal significance. Each of the three world-religions has its Holy Scripture, namely, Buddhism, Christianity, and Islam, 'but the New Testament is the purest religious creation of these sacred writings; throughout it is permeated by religious ideals to which its historical, ethical, and liturgical elements are alike subservient.'

The extensive range of Lehmann's article on 'The Persians' (ii. 199–279) may be indicated by giving the titles of its twelve chapters: the Medo-Persian people, the Locale and the Founder of the Religion, Religious Literature, the Iranic Religion before Zarathustra, a general survey of the Zarathustrian Religion is followed by sections on the Doctrine of God in the Gathas, the Pantheism of the later Avesta, the realm of evil, Worship, Purifications and Customs, the last things, Parsism from Alexander to the present day, and Manichæism.

The Bibliography includes a reference to the relevant articles 'by various Iranists' in The Encyclopædia of Religion and Ethics, and to the works of Darmesteter, J. H. Moulton, L. H. Mills, E. West, etc. Parsism to-day is said to be 'a survival, insignificant in Persia, but somewhat more vigorous in India,' where 90,000 out of the 100,000 Parsis live. 'The prosperity and respect which they enjoy is, to a large extent, due to the principles of their Zoroastrian faith, which inculcate the ancient virtues of honesty and sincerity.' Fire-worship and many of the old customs are retained, as, for example, the exposure of dead bodies to the vultures; on the other hand, 'their theology, influenced by its modern environment and revised, has become an ethical monotheism' which, however, their scholars claim to find in the Avesta.

Quotations from the Pehlevi writings are given to show that they are a distinct advance upon the rigid and formal Ethics of the Avesta. Though they are not free from Dualism, there is a spiritualizing of the virtues and a deeper understanding of the principles of morality. Purity is not, as in the Avesta, the highest good, but 'to be thankful to all, and to desire the good of all.' The laudation of riches gives place to a recognition of the fact that they do not always bring happiness: 'The poor man who is content is rich, but the rich man who is discontented is poor.' Again it is written, 'to live without fear is the true riches.'

In recent years great advance has been made in specialized study of the History of Religions; students will find that this invaluable *Lehrbuch* gives the results of scholarly research during the last decade as well as a judicial estimate of earlier contributions to the subject. High appreciation of the new is combined with due valuing of the old.

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Contributions and Comments.

The People's Coming Question: A Note.

Mr. H. G. Wells in his *Outline of History* states in a sentence not only perhaps the most real problem of to-day, but what popular opinion may very easily fasten on as crucial, when he says: 'What will be clear to any one who reads the Epistles side by side with the Gospels is that his (Paul's) mind was saturated by an idea that does not appear prominently in the reported sayings and teachings of Jesus—the idea of a sacrificial person who is offered up to God as an atonement for sin. What Jesus preached was a new birth of a human soul; what Paul preached was the ancient religion of priest and altar and propitiatory bloodshed.' Mr. Wells may be making the popular mistake of thinking the loose and misleading phraseology and ideas of revival hymns and Anglo-Catholic sermons are Pauline, or for that matter Scriptural; and, if he is, we have only ourselves to blame. In speaking of priest and altar he must have, moreover, in his mind the Epistle to the Hebrews, which is not Pauline, and even there forgets that the aim of the Epistle is to use familiar and significant ideas merely as stepping-stones to the personal relationship which does away with intermediary forms. At the same time, when we have elucidated meanings and cleared away popular misunderstandings, there remains the solid fact of the change of atmosphere when one passes from the Synoptic Gospels to the Epistles, the change of emphasis, and in some ways the actual change of substance. Things are made central and essential in relationship which are at most only touched on by Jesus. It is idle to pretend otherwise, and the man next door is beginning to ask about it. Some honest hard thinking will be required, but the contributions of scholars who are not themselves apprehended of Christ are really worthless, except as preliminary inquiry, in a question which is of all questions essentially a religious and experimental one. But apart from what New Testament scholars who are also religious men will have to say—and we shall be increasingly asking guidance from them—there are one or two elementary facts to be kept in mind.

The Evangelical faith appears as soon as anything appears in the history of Christianity. After the Resurrection there is in Scripture no record of any other which is supplanted. This Christian faith of the New Testament is moving in the communities well within the lifetime of the friends and disciples of Jesus, and it is their faith too. It is universal and, so far as documents go, it is primitive in Christianity. No more to us than to them is the place given to Christ incongruous with Himself in the Gospels. It would be incongruous with what we know of Socrates or Mahomet, or Livingstone or Florence Nightingale, or Paul or Bernard of Clairvaux, or Francis Xavier or William Carey, or John Wesley or Alexander Whyte; or the reader's father or brother or mother; or any character in fact or fiction known to us. We may have great argument about the text, or over what He did or did not say, or claim to be. I am not entering into these problems, but into the one raised: the relation of the Jesus of the Gospels as our Bibles show Him—sinless, forgiving sins, full of grace and truth—to the Jesus of His interpreters after He was gone—as our Bibles show them—which is what Mr. Wells and the public are concerned with. There they are, Gospels and Epistles, all growing up in the same household entirely unaware of any breach one between the other. In those circumstances, to believe that the influence of pagan religions, which had been pegging

away rather futilely amid their cliques and clans for generations, had any radical or revolutionary influence on the Christianity of the New Testament writers is very difficult. In so far as there were elements of the common instincts of humanity in them and any desire for goodness and union with God to that end, there were points of contact that any competent missionary, then as now, would have to reckon with and use.

The Christian faith is the result of the impression made by the whole personality of Jesus. That was not and could not be known or realized till after His crucifixion and resurrection. Nor, therefore, could an adequate sense of the meaning of forgiveness exist until what was involved for Jesus in bringing forgiveness was made clear by the unrelenting march of events. Jesus Himself could not reveal all, for no one can make use of an historical fact when it does not yet exist as a fact. If forgiveness comes with the simplicity of answer to a need in the Gospels, it was an answer that only Jesus could supply, and now, though they could not then, we know the price He paid and what it cost Him to supply it. There seems, therefore, no change in the principle of God's forgiveness; it is given to him who sincerely and really desires it now, as when Jesus was alive on earth. But the further apprehension of truth demands a deeper quality of response in us; if at all events the sinful hardness of man's treatment of God as, in the solid framework of history, He spoke and offered forgiveness in Jesus is appreciated as it ought to be, then 'just asking' involves a good deal. It involves shame, for one thing. And it involves a profound sense of indebtedness, for another. And, not least, humble thanksgiving that the God we have to do with is the God and Father of Jesus Christ. It is evidently not so easy to 'preach the new birth of a human soul' or to bring that soul to birth; and yet God thinks it worth while to have it done. It has, in history, meant sacrifice and bloodshed to bring the message of reconciliation to man, so as to accomplish in each forgiven soul another creative act within the moral order of the world. Only so, not in theory, but in substantial fact, do we receive 'that pardon which recognizes sin and, in spite of it, restores fellowship.' 'In the Cross of One Who did no sin and deserved none of its evil consequences, love makes its highest claim to trust and its largest demand for loyalty. For that reason it is the inmost sanctuary of pardon and reconciliation, where we can take up our discipline and duty, assured of finding them the way of victory, because we have learned the mind of Him who appoints them, and would ourselves also be partakers in the sacrifice and service by which sin and all its consequences must be overcome.' [1]

At all events, according to our Gospels, Jesus felt so Himself. This is not a question of this saying or that, but the message of Gethsemane, of the Upper Room, of Calvary. Jesus throughout this period is either incomparably greater than any other and engaged in an incomparably nobler task, or somewhat less than some. He is either—if merely facing death—lacking in qualities of calm and silent courage (which I personally have seen in a deserter sentenced to be shot, and are to be found in many a quite unknown man or woman), or He is shouldering a burden all His own. His bearing, in short, is only explicable, in consistency with His character elsewhere, with just that tremendous fact of personal and final relationship to the world's sin and sorrow and to God, which Christian faith has from the beginning placed there.

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Rendering of Amos v. 25, 26.

May I offer a suggestion on the rendering of ונשאתם? Might it not be taken as carrying on the question in v.[25]?

1. The A.V. and R.V., following the LXX, construe it as a perfect with simple ו. Amos is thus represented as accusing Israel of a lapse into idolatry in the desert, evidently into a form of Assyrian star-worship. Such a contention, however, is out of harmony with the prophet's purpose, which is to convince Israel that they have proved faithless to Yahweh, and were indulging in a sacrificial ritual which He had not enjoined in the wilderness. Like Jeremiah (cf. Jer 2^{2}), this prophet of Tekoa regarded the time of sojourn in the desert as a specially favoured and happy period in their history ($2^{9.10}$). Many critics therefore conclude that v.[26] has been added at a much later time and intrudes on the argument of Amos.

2. The alternative rendering in the R.V. margin

[1] Oman, *Grace and Personality*, 220 (Camb. Univ. Press, 2nd ed., 1919).

treats ונשאתם as a perfect with ו consecutive. The announcement of punishment begins at this point, 'And you will lift up your images . . . and I will cause you to go into exile.' A graphic picture of exiles, laden with their impotent images and driven into banishment, is presented to us. The difficulty here is that Amos appears to have suddenly changed his ground. He has just challenged false ritual, but in v.[26] we discover that idolatry is the cause of God's wrath and punishment.

3. I think the difficulty might be got over, partially at least, by taking ונשאתם as in the R.V., but reading it as a question and not as a statement. V.[26] carries on the thought of v.[25]. Amos still contrasts Israel's sinful present with its happy past. The objection may be raised that we should expect ה to be followed by אם in such interrogative sentences. But the Hebrew usage is not always the same (*vide* Ges. Kautzsch, § 150 h), and the inflection of the speaker's voice would determine whether a question were asked or not. Linking up vv.[25. 26] in this way, we get a double challenge from Amos—a challenge of a hollow ceremonialism divorced from ethics, and a challenge on the ground of idolatrous practices. The prophet demands indignantly, 'Was it sacrifices and cereal-offerings ye brought me in the desert forty years, O House of Israel; and did ye bear Sakkuth, your king, and Kaiwan, your star-god . . .? So will I carry you away into exile,' etc.

Amos charges Northern Israel with having fallen away from the pure worship of the desert. Then no sacrifices were necessary, and, further, what they bore was the ark of their Covenant-God. It has been urged that otherwise star-worship is not heard of in the times of Amos. There is no doubt, however, that the corruptions of idolatry were at work, and there is no particular reason to deny the forms of astral cult mentioned here. The influence of Babylonia was far-reaching (see *Local Colour of the Bible*, vol. ii. p. 77 f.).

H. A. Williamson.

Lochee.

Entre Nous.

The Succour of the Sacrament.

There is a curious dearth of good sermons for special occasions. Recognizing this, Messrs. James Clarke set themselves to supply the need, publishing last year a volume of 'Harvest Thanksgiving Sermons' by representative preachers, and now this month issuing a companion volume of *Communion Addresses* (5s. net). The sermons in the present volume are by the Rev. Arch. Alexander, B.D., the Rev. James Black, D.D., the Rev. J. Golder Burns, B.D., the Rev. J. T. Forbes, D.D., the Rev. R. C. Gillie, D.C.L., Principal H. Maldwyn Hughes, D.D., the Rev. Norman Maclean, D.D., the Rev. G. H. Morrison, D.D., the Rev. James Reid, M.A., Prof. J. A. Robertson, D.D., the Rev. Hubert L. Simpson, M.A., and the Rev. Lauchlan MacLean Watt, D.D.

Dr. Gillie weaves his thoughts round the phrase in 1 Co 10[16], 'the cup of blessing'—the cup of God's benevolence.

'His whole personality, perfected in obedience, complete in sacrifice, is available for each of us. We are not mere beholders, we are partakers. "Eat," "Drink thereof," are the words in our ears. . . . Therefore when the bread and the wine enter into our bodies this is the plain and unmistakable assurance that He, His personality, His life, are available for us.' The Sacrament tells us clearly Christ's present availableness.

And the Sacrament is also perfectly adapted to the need of our human nature. 'Two things we suffer from in all our inward life, monotony and vagueness. . . . This sacrament deals effectually with these two disabilities. It removes monotony by giving focal points of spiritual experiences, mountain peaks on the journey, a little troublesome to climb but vastly rewarding.

'The further proof of adaptation to human need is this. Most of us are greatly helped by outward acts to make inward facts more real. We need the lifebelt if we are to swim easily in the rough water. Symbols are the lifebelt. The marriage ring does not make marriage more of a fact. . . . But the

marriage ring helps every wife to know the reality of the married life and the holiness of her vow. . . . The Sacrament of Communion is the marriage ring of the union of the soul with God in Christ.'

A Preposterous Assertion.

Jésus dans l'Histoire et dans le Mystère, by M. L. de Grandmaison (Bloud & Gay, Paris; 3.50 fr.), is a reply of some seventy pages to a series of articles in the 'Mercure de France' by Dr. Couchoud, which the good father appears to think ought to be answered. It seems rather a waste of time. For Dr. Couchoud, if he is here accurately photographed, appears to be a rough bludgeoning kind of a person with no delicacy of touch, and small power of convincing. Briefly, his argument, we are told, is that there never was an historical Jesus, that all we have is a kind of Mystery Religion myth. There was a hope floating about in the air of a great Someone who was coming; and Paul, in his mystical poetic way, saw the dream that he too shared actually embodied for a moment that hot day on the dusty road to Damascus. And that was how it all began! Mark heard of it, it seems, and (surely rather cleverly!) concocted a Figure, all spun out of prophecy and imagination and hope and day-dreaming and apocalypse, with not a shadow of historical foundation; and then the others followed him. Somebody thought out the Prodigal. Who? Oh! just any one. They were all doing that kind of thing quite easily, it seems. And some one else made up the Sermon on the Mount, and it got added too. So the thing grew. There was an infuriated colonel who bade a young officer remember that courage is a virtue, but foolish recklessness a crime. It seems a pity Dr. Couchoud was not there to hear. What can you make of a man who declares boldly that there is no allusion in Paul to an historical personage called Jesus; no, nor, apart from the Gospels, in the whole New Testament, with one exception? One likes that carefulness. It gives a fine air of verisimilitude to a preposterous assertion. Père de Grandmaison is very patient and courteous. But is it worth while?

Reading the Newspaper.

'Have you ever considered what a call to prayer is the morning or evening newspaper? It seems to me that every column, almost every paragraph, cries to us to side with and work with the will of God in some particular matter. In home politics, in foreign politics, in Church and State, problems are being faced day by day which need an immense force of prayer behind them if they are to be wisely dealt with. Every morning in our newspaper we read of the sufferings or the sins or the perplexities or the happiness of many persons. Do you remember when some years ago a wretched man named Armstrong was being tried for the murder of his wife? Day after day, week after week, we followed the sordid story in our newspaper. How many of us, I wonder, ever thought of praying to God to grant to that wretched man repentance and confession of sin?'

This quotation is from *The Life of Prayer in the World*, by the Rev. Francis Underhill, M.A., a second impression of which has just been issued by Messrs. Mowbray (1s. 6d.), and it suggests a very different attitude from the one prevalent to-day, where the sordid is read eagerly because it is sordid, and papers are induced to print more and more of it to please their readers, so that at length it becomes necessary to introduce a Bill to prevent the printing of salacious matter.

Very simply and very directly Mr. Underhill deals with the life of prayer, dividing his subject into six chapters. They are the Interior Life, Distraction and Concentration in Prayer, Intercession, Meditation, Examination of Conscience, and Rules for the Life of Prayer in the World.

Distraction in Prayer.

'How is it possible for a person whose habits of thought are careless, selfish, unkind, impure, angry, self-centred, to be able at a set time to concentrate and restrain his thoughts in such a way as to be able to dwell upon God, to listen and speak to Him?

'How can a person who never thinks of God, or hardly thinks of Him, all day and all night long, expect to kneel down at 7 o'clock in the morning and 11 o'clock at night, and say good, concentrated prayers? No, if prayer is to be anything, it must be everything—not an occasional act, but the background and the atmosphere of life.'[1]

[1] F. Underhill, *The Life of Prayer in the World*, 18.

Printed by Morrison & Gibb Limited, Tanfield Works, and Published by T. & T. Clark, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to The Editor, Kings Gate, Aberdeen, Scotland.

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THE question of the precise sense in which the books of the Bible are inspired has, for the British Churches, lost much of its interest, though in parts of the American continent it is still a burning question. One wonders if those who attach primary importance to the acceptance of some theory of inspiration realize that the first Christians had not a single book of our New Testament, and that for at least four or five generations after the Crucifixion the New Testament, in the sense in which we understand the phrase, did not exist. A storehouse of information on the whole subject has been opened for English readers by the publication by Messrs. Williams & Norgate of a translation, by the Rev. J. R. WILKINSON, M.A., of Harnack's *The Origin of the New Testament* ('Crown Theological Library'; 6s. net).

The evidence seems to show that it was only in the last twenty years of the second Christian century that the collection of 'The Books of the New Covenant' acquired a relatively fixed and definite form, though as a collection the books existed between 160 and 180, and there are authors even of the third century to whom the books of the Old Testament alone are 'Scripture.'

It is well, then, at times to remind ourselves that, in the nature of the case, to begin with at least, Christianity was not a religion of a book; or if, in any sense, primitive Christianity was a religion of a book, that book was not the New Testament, but the Old. The very idea of a collection of books of the New Covenant, to take their place alongside the books of the Old Covenant, and even to take precedence of them, was comparatively late in its origin.

Why was it that the New Testament never wholly superseded the Old; and why is it, that in spite of all the misunderstanding and worse to which it leads, the Old Testament is still regarded as an essential part of the Scriptures of the Church? That it should be so is by no means to be taken for granted. The Gnostics rejected the Old Testament, as did most of the 'heretical' sects of the second century, and it is easy to see how difficult it must have been for Gentile Christians to sympathize with much of its contents. Even when it made good its claim to be in the Christian canon, a certain degree of inferiority attached to it. To Irenæus the Old Testament was 'the law-giving for bondage' as the New Testament was 'the law-giving for freedom.' Why, then, did it survive?

Harnack gives several reasons. In the first place, it was felt that the God of salvation was also the God of creation. Further, the Church, following Paul's guidance, regarded the Old Testament as

the book of the Old Covenant, the Covenant of the childhood of the race, while the New Testament was the book of the Covenant which God made with the race in its maturity. But, in Harnack's view, the chief factor in preserving the Old Testament for the Church was its apologetic use in controversy. When religions were valued according to their age, Christians needed the book which showed that their religion went back to the creation of mankind. To this most of us would add that the Old Testament as a whole has been preserved, because of those large sections of it, in which the voice of God speaks to all ages with an appeal so irresistible that the Church simply could not allow it to perish.

The New Testament, as we have it, is not the only conceivable New Testament. There is nothing in the Old Testament exactly corresponding to the Gospels, nothing at all corresponding to the Epistles. The literary activities of the early Church took various directions, any one of which might conceivably have given us quite a different New Testament. We know that very early in the history of the Church at least one collection was made of the sayings of Jesus. Probably at least one Gospel was in existence at the end of the first Christian generation. The Christians soon became fond of collecting proof-texts from the Old Testament, and at least one collection of such proof-texts seems to have been early in existence. Any one of these might have been added to the Old Testament to form the Christian Scriptures.

Again, the Apocalypse of St. John is the only survivor (in the New Testament) of a type of literature to which at one time great importance was attached, and which might have formed the norm of the New Testament Canon. Or again, the Didachē, 'The Teaching of the Lord by the Twelve Apostles,' which is actually older than our (collected) New Testament, suggests that the Church might have been satisfied with a work that traced the ethics, the life, the worship, and the ordinances of the Church to the Lord through the Apostles. None of these things actually happened. What form, then, did our New Testament actually take?

In the first place, we have the four Gospels. The prominent place occupied by the Gospels in the life of the early Church is shown, among other things, by the enormous number of MSS of the Gospels as compared with the rest of the New Testament. Protestantism has tended to give the Gospels something less than the paramount place which is their due, but in our generation the Gospels are again coming into their own. We are realizing afresh that to be a Christian is to be a follower of Jesus, and that we cannot follow Him unless we know what manner of Man He was.

But why *four* Gospels? Irenæus tells us that there must be four: since the geographical directions are four, and there are four principal winds, the cherubims were four-faced, and the living creatures of the Apocalypse were fourfold. The chief inference we draw is that the Anglo-Israelites and Apocalyptists of our day cannot claim to be pioneers in their peculiar methods of Scripture interpretation. It is very inconvenient to have four Gospels, as every one is aware who has tried to teach children the story of Jesus.

We can ignore the differences in the genealogies of Jesus, in the story of the Birth at the one end of the life and the Resurrection at the other end, and in many of the incidents and sayings that are recorded in between. In some cases we can attempt a more or less convincing 'harmony.' The inconvenience remains, at least for teaching purposes. In opposition to Jülicher, Harnack brings forward evidence to prove that the existence of different, and even to some extent inconsistent, versions of the same incident in the Gospels was, in very early times, felt as a difficulty.

It seems clear, too, that the Gospel writers had no idea that they were contributing to a symposium. The formal style of Mark's introduction

shows that 'the author meant this to be *the* story, not one among many stories! Luke hints in his preface that he is dissatisfied with the Gospels he has read (including Mark's), and so he writes a Gospel that is to replace the earlier attempts. Matthew, again, is clearly intended for public reading, which neither Mark nor Luke professes to be; while in the case of the Fourth Gospel, all who accept it, *ipso facto*, accept its superiority.'

There is other evidence, too, for the existence of the feeling that there should be *one* account of Jesus. The first Gospel and the third are really 'harmonies' of the second Gospel and other documents. Tatian's Harmony of our four Gospels was intended to supersede the separate Gospels, was meant to serve the Church as a whole, and did in fact obtain very wide recognition in the East as 'The Gospel'; while there was apparently at least one other Harmony composed in the second century.

Why, in spite of all this, did the four Gospels survive? Partly, perhaps, because each Gospel was the favourite of one of the great Churches. The heretical Churches may have unconsciously contributed to the result, because in the early ages every separated Church of which we have any knowledge had only one Gospel. Again, doubtless, the Church had penetration enough to see that each Gospel was worthy of preservation; though this consideration alone might not have insured survival, since the 'Sayings' has perished as a separate document.

The factor, however, which Harnack chiefly stresses is the need the Church had of 'testimony.' Each Gospel bore the name of one who was either an apostle or had been in the closest conjunction with an apostle. In conflict with the false tradition of the Gnostics, this fact gave the Church an immeasurable advantage. The fourfold Gospel could bear witness with a power that no Harmony could wield.

The very differences between the Gospels, like the discrepancies, real or apparent, between Acts and the Pauline Epistles, proved to be a blessing in disguise, since it compelled men to a critical study of the records. Had there been only one Gospel and one story of the Apostles, the New Testament might have become as the Koran. But statements difficult to reconcile challenged investigation, and refused to let the human mind lie benumbed under a theory of inspiration.

The Gospels are, however, only one section of the New Testament. The four books of the story of Jesus have the place of pre-eminence in the New Testament, but for reasons, partly historical, partly doctrinal, they were felt not to be enough. Two questions arose and had to be answered. How was the work of Jesus carried on after His bodily presence was taken from the Church? The answer given was that it was carried on by the Apostles inspired by the Spirit. Further, what guarantee was there that the traditions about Jesus and His work were authentic? Again the answer came that it was the Apostles who guaranteed the truth of the tradition.

Thus the Apostles came to occupy a position of supreme importance in the thought of Christians. (We must not assume that it was the Church which first gave them that position. Harnack has no sympathy with the type of criticism which says: 'There were twelve tribes of Israel, and so the number twelve crept into the tradition of the apostles.') In Rome, at the end of the second century, the New Testament was called 'The Apostles,' as the Old Testament was called 'The Prophets'; and a glance at the titles of the New Testament books satisfies us that the ultimate test for inclusion in the Canon was that a book should bear the name of an apostle or of one connected in the closest way with an apostle.

It was then fully in accordance with the development of thought in the Church that the Epistles of Apostles should take their place in the Canon.

But why among the Apostles was such prominence given to Paul? He was not one of the Twelve. He does not claim to have seen Jesus in the flesh, so that his 'testimony' to that extent was second-hand. The heretics, especially the Gnostics and the Marcionites, found in his writings, or thought they found, abundant support for the positions they occupied. To the Orthodox, Paul proved a very troublesome champion. He had spoken of 'the God of this world'; he had taught that the Law multiplied transgressions; and his doctrines of predestination and of the Divine hardening of the heart were hard to reconcile with the Father God of Jesus.

The fact seems to be that Paul had established himself so strongly as the apostle of the Gentiles that the Church simply had to accept him. No Church, inspired in any degree by the spirit of Christ, could fail to recognize in Paul a great gift of God. If the natural definition of an apostle would exclude Paul, then the definition had to be enlarged.

How was it done? There is one book of the New Testament that bears no author's name. The Acts of the Apostles gives us detailed information of only one or two of the Apostles; yet it gives the witness of all the Apostles, and that witness authenticates the position of Paul. Thus Acts fitly stands at the head of the second section of the New Testament.

The hall-mark of apostolic authorship, the criterion for admission to the Canon, also fixed the temporal limit of the Canon. When the number of books written by apostles or 'apostolic men' was complete, then the material to be ultimately included in the Canon was complete. The canonizing of the New Testament books has done much to obscure their interpretation. 'Within a sacred fundamental document everything must be regarded as equal in value, character, and significance. Canonising works like whitewash; it hides the original colours and obliterates the contours.'

The existence of a Canon leads men to transfer to the record the reverence which is due only to those of whom the record tells. The closing of the Canon has tended to blind men to the continued working of the living God. It has given rise to the idea that life reached a splendour in New Testament times which it has never since attained; that God revealed Himself then, and moved men then, as He does not now. All this is the price, perhaps the inevitable price, we have to pay, for having enshrined in an imperishable volume the books which, all down through the ages, and more in our own day than ever before, God has used in leading men to Himself.

The history of the little Quaker body repeats, on a smaller scale, many aspects of the history of the Church at large, and throws light on some of its problems. If proof is required of the truth of this, it will be found in a volume of essays on *Quaker Thought and History*, by Mr. Edward Grubb, M.A. (Swarthmore Press; 5s. net). Like all that Mr. Grubb has written, these essays are scholarly and illuminating. There is a particularly fine discussion on the Use of the Mind in Religion, viewed in relation to the Quaker doctrine of the Inward Light, but having a much wider interest.

George Fox and his friends were forerunners of Schleiermacher and Ritschl in their revolt against the dogmatic conception of religion. They insisted that Christianity was not in essence a doctrine to be believed, but an experience to be entered into and a life to be lived. Our dogmatic orthodoxies on the one hand, as well as our rationalisms and pantheisms on the other, result from giving the human intellect an undue place in religion. Against this, Quakerism was a fervent protest. The early Quakers, however, did not consciously depreciate the use of the mind in spiritual concerns, or hold that it had no place at all. But they inherited certain orthodox views of their time which ultimately led them in this direction. One was the

doctrine of total depravity, which tended to represent the human mind as incapable of dealing with Divine truth; the other was a tenet of philosophy which divided up the world of experience into two compartments, separated by a rigid wall—the natural and the spiritual, the purely human and the Divine. This led to the Inward Light, which was recognizably Divine, coming to be regarded as something altogether non-rational and non-human, while any mental activity in regard to spiritual things was suspected as 'creaturely activity' and definitely renounced. 'The Quietism that marked the Society of Friends during the eighteenth century was the result, in part, of the low condition of religious life at the time, but still more of the intense fear of "creaturely activity," which itself resulted from the unfortunate inability of men like Penington and Barclay to conceive of a Light that was at once human and Divine.'

This Quietism was gradually broken up by the impact of the Evangelical Revival, which, with its insistence on the supreme authority of Scripture, led to a disastrous conflict in the Society of Friends. 'The transformation which the "orthodox" body underwent in the years between 1830 and 1860 repeats on a small scale some of the features of the Reformation. Both movements were Evangelical, and both were very largely a revolt against authority—in the larger one the authority of the Roman Church; in the smaller, the authority of Quaker tradition. In both cases the outcome was the substitution of one form of authority for another—in neither was the mind of man set really free. Again in the Society of Friends, as in most of the Churches after the Reformation, the Bible was set up as the final and absolute authority in religion, the source of all our knowledge of God and of Divine truth. The teaching of the Inward Light came to be stigmatized as "the delusive notion that impressions on our own minds might be superior to Scripture." Thus the fear of undermining the authority of Scripture replaced the fear of "creaturely activity," and, as after the Reformation, the human mind remained in fetters.'

Where lies the safe path to Christian liberty of thought? Modern psychology teaches that the mind or personality is one, and not a bundle of separable faculties. It works in various ways which we call faculties. It is at work in sensation, in perception, in intellect, in emotion, in will. It also works in valuation—that is, the perception of difference in *worth* as between true and false, beautiful and ugly, right and wrong, and our inevitable assent to that which presents itself to us as the higher and rejection of the lower. Reason in its largest sense is identical with self-consciousness or mind; it is that which assents to truth of whatever kind—truth of fact, of beauty, of goodness. Intellect is the power we use when we seek to prove or demonstrate relations between the objects of thought. 'Now where, in this psychological analysis, does the Inward Light come in? Its foundations appear to lie in that aspect of Reason which deals with the fundamental postulates of science and philosophy, and also with the æsthetic and moral values of life—with the truths that cannot be proved, but must be personally apprehended. We can rightly say that it is by an inward light that we know a flower or a poem to be beautiful, or an action noble.' But it is in our knowledge of God and Divine things that the Inward Light finds its main sphere. God can never be proved by an intellectual process, but the religious experience of mankind points to an impact upon man of an unseen power which he calls Divine. And this is pre-eminently true of the impress which the character of Jesus, as a revelation of the inmost nature of God, made on His first disciples and can make on us.

This inward light, by which we are impelled to accept the truth when we see it, is not merely a human faculty, but is the Spirit of God Himself, thinking His own thoughts in us. In that case there is no harm in the fact that the records of Christ's life are fragmentary, that they contain uncertainties, that they may be intermingled with legendary elements. For the Spirit knows and recognizes what is of the Spirit. 'The greatest

need of our time, and of all times, is that men and women should be growing in this power of faith or insight into the nature and character of God as revealed in Christ, so that it may be to them no truth learned from books, no argument painfully mastered and perhaps forgotten, but an actual experience of their own which comes to them with first-hand certitude. . . . If we have this aim constantly before us—of leading men and women into this Faith which is the harmonious development of all their highest powers—then we need not fear to encourage the freest use of their intellectual capacities in the study of God's ways with men.'

The Rev. W. J. Farley, M.A., B.D., is certainly well within the truth when he says in his recently published *The Progress of Prophecy* (R.T.S.; 6s. net) that 'to a large number of Christian people the prophetic part of the Old Testament is a sealed book.' Indeed, it is unhappily true that to a large number of Christian people the whole of the Old Testament is practically a sealed book. But a peculiar pathos attaches to the popular ignorance of prophecy, inasmuch as it is now all but universally conceded among those whose opinion matters that the prophetic section of the Old Testament is, beyond all comparison, the greatest. Cornill hardly exaggerates when he maintains that 'the whole history of humanity has produced nothing which can be compared in the remotest degree to the prophecy of Israel.'

It is to dispel this lamentable ignorance that Mr. Farley has written his book, which he describes as 'an attempt to set forth in outline the connexion of the Hebrew prophets with a divinely-guided national history; the special messages of the prophets to their own age, and the elements of permanent value in their utterances; the unity amid variety of prophetic teaching, and the progress of Hebrew prophecy until its culmination in Jesus Christ.'

All this has been done before, but it cannot be done too often. Every generation needs to be confronted afresh with those mighty figures of the Hebrew past, and to have its conscience quickened by a re-interpretation of their message. The great interpreter should be, like Sir George Adam Smith, competent alike as scholar and expositor; and Mr. Farley's book, solid if not brilliant, attests his thorough competence for the task he has undertaken. It comes, too, with special commendation from scholars of note: Professor Stevenson of Glasgow; Professor Findlay of Manchester; Professor Elmslie of Cambridge; and Principal Kiek of Adelaide, Australia. We therefore approach such a book with a bias in its favour.

While Mr. Farley is obviously familiar with the recent English literature on Prophecy, and has made good use of G. A. Smith, Kirkpatrick, Farrar, Harper, W. B. Stevenson, Skinner, T. H. Robinson, etc., he makes no allusion to important recent contributions by German scholars, such as Duhm and Sellin, and only once have we noticed a reference to Hölscher. Considering the general aim of his book, which is to give 'a plain account of Old Testament prophecy in the light of modern scholarship which may be helpful to the ordinary Bible reader,' this does not, perhaps, greatly matter, though no one can ever read the lively pages of Duhm without stimulus and enrichment. It is therefore occasion neither for surprise nor regret that he does not consider the view which has been championed by Duhm, Sellin, and Nowack, that Habakkuk comes from the time of Alexander the Great—a view which has been definitely rejected in favour of the traditional view in an able article by W. W. Cannon in the current number of the 'Zeitschrift für die alttestamentliche Wissenschaft.'

It would be impossible, even in a popular work, to traverse so much ground without raising points which might be the subject of legitimate controversy. Apart from larger questions, there are odd phrases which strike one as not being quite in harmony with the definitely historical approach which

characterizes most of the discussion. For example, to describe Moses as a 'philosopher,' or the prophets of Elisha's time as 'collected into schools or *theological colleges*,' is, we fear, to create a rather misleading impression; and equally misleading—in spite of the care with which Mr. FARLEY has guarded his statement—is the assertion that the coming Messiah was the 'essential theme' of prophecy.

Again, it is disappointing to read that 'Jehu's *act*,' which was nothing less than the sanguinary extermination of Ahab's family, 'was approved by God, but his *motives* were probably wrong.' The proof which Mr. FARLEY offers for this extraordinary statement is, of course, 2 K 10^{30}, where doubtless we are told that 'the LORD said unto Jehu, Thou hast done well in executing that which is right in mine eyes, and hast done unto the house of Ahab according to all that was in mine heart.' But surely it is obvious that this is nothing but the opinion of some 'man of God' who shared the rather savage ideas of his time, and the real mind of God on such a transaction is expressed by Hosea (1^4), who, with the maturer judgment of a hundred years later, denounces it as a crime.

On other points, too, one might venture to differ. In spite of Ezekiel's 'beautiful comparison of Tyre to a stately ship' in the fine poem of ch. 28, there is surely a touch of exaggeration in describing him as 'perhaps the greatest literary artist of the ancient world,' especially if one is to include Greece in the comparison. Again, in his discussion of Mal 3, Mr. FARLEY does not appear to adopt the now commonly accepted opinion, which greatly enhances the interest of the passage, that there it is the godly, not the ungodly, who challenge the ways of God; and a true picture of Malachi should hardly slur over the fierce traits in his vision of the future, when the wicked are to be trodden under foot of the righteous (4^3).

The book thoroughly justifies its title in that it presents a really living picture of the 'Progress of Prophecy.' The distinctive messages of successive prophets are not allowed to evaporate in generalities, but are shown in their intimate relation to the historical circumstances of the time, so that the reader, besides being initiated into the development of the prophetic movement and thought, is introduced to most of the salient episodes of the history, of which he thus acquires a connected view. In this connexion the only surprise is that Mr. FARLEY should discuss the latter part of Isaiah (40–66) immediately after Is 1–39 and before Micah—an arrangement which tends to obscure the progressive revelation which the book is in part written to illustrate. One could also desiderate a sharper distinction between Is 40–55 and 56–66. On p. 225, chs. 40–66 are grouped together as uttered 'almost certainly by one of the exiles,' though it is usual now to date chs. 56–66 about the middle of the fifth century B.C., roughly about the time of Malachi.

One interesting and commendable feature of the book is the attention given to the less well-known prophets, such as Haggai and Obadiah. One star differeth from another in glory, but each has its own peculiar glory, and the brilliance of an Amos or Hosea should not be allowed to obscure the light which a Haggai has to shed upon the duties and problems of his own generation. Many of Mr. FARLEY'S characterizations are trenchant and happy. Take this, for example. '"Return to God," Amos thunders, "for in front of you is destruction." "If you only knew what God is, how long and kindly He has loved you, you would return," is the tender appeal of Hosea.' Again, in their respective attitudes to Judah, Zephaniah is described as the realist, Nahum as the idealist. And so on.

Mr. FARLEY'S general method is to sketch the prophet's times, then to give a brief account of his book, and then to suggest its significance for us. Habakkuk's teaching, *e.g.*, he summarizes thus: (1) The Self-Destructive Power of Evil, (2) The Moral Security of the Righteous, (3) The Vast Sympathy of God. And Ezekiel's thus: (1) His

Doctrine of God, (2) His Doctrine of Divine Grace, (3) His Doctrine of the Moral Responsibility of Individual Souls. Each of these points is briefly but appropriately developed in a way that will be welcome to preachers.

Each chapter is followed by a brief note on some important critical point. But the writer wisely concentrates upon matters of definite religious interest, and he successfully shows the significance of the prophets for ourselves. In dealing with Isaiah, for example, he alludes to certain social phenomena, 'every one of which has its parallel in our own day—recourse to soothsayers, reliance on outward defences and foreign alliances, drunkenness and extravagance, pride, hypocrisy, and soulless worship.' The prophetic diagnosis of ancient Hebrew society is one which modern society needs no less.

Obviously, the writer is warmly interested in evangelical religion. He takes occasion to remind us that Mic 7^{8-20} most nearly anticipates the evangelical teaching of the gospel, and that Ezekiel is an evangelical forerunner of Jesus Christ. In view of Ezekiel's undeniable legalism, this latter statement is a hard saying, but Mr. FARLEY makes good his case by pointing to that prophet's insistence on the value of the individual soul, the nature of sin as ingratitude, the need of a new heart, the efficacy of repentance, and, above all, the mercy of God and His eagerness to forgive.

Altogether Mr. FARLEY is to be congratulated on having achieved his aim to write a book on Old Testament prophecy, which would be not only helpful to the ordinary Bible reader, but 'perhaps in some ways useful even to teachers of Holy Scripture, theological students, and preachers.' A useful course of instruction upon the Prophets could be built upon this book.

One of the most encouraging signs in the theological world is the fact that the best Christian minds are turning with fresh interest to the atoning work of Jesus Christ, and labouring to express the core of the gospel in the thought-forms of to-day. One of the most recent, and it is one of the ablest, of such attempts is *The Creative Work of Jesus*, by the Rev. Daniel LAMONT, B.D. (James Clarke; 6s. net). Preachers who, knowing well that the Cross of Christ is central to the gospel, yet feel the difficulty of justifying that centrality at the bar of modern thought, will do well to read and ponder this most weighty and suggestive book.

Mr. LAMONT is passionately convinced of the centrality and sufficiency of the Cross. 'The best thing that any man can do for his fellows is to have a testimony to give them concerning the saving power of Christ, and to tell it out to them in a plain and loving way.' Never has the world catered so successfully for the souls of men as it does in our day, and many seem to think that religion has no chance amid all this delirium. Others, oppressed by the spiritual dulness of the times, maintain that no headway can be expected by means of the Cross of Christ until the sense of sin and of God is quickened by some other means. 'If that were so, we should have to confess that the Cross is not the supreme revelation of God. But we cannot confess that, for we do not believe it. Surely the best way to rouse men to a sense of God is by passing on to them His most urgent challenge, and such a challenge is the Cross of Jesus Christ. If it does not stir men to earnestness about the things which matter, nothing else can stir them.'

But the preacher who would declare the message of the Cross must find in it intellectual satisfaction as well as rest of heart. 'The core of the Gospel can be apprehended by people of simple understanding, but this is no argument against the obligation laid on those of vigorous understanding to exercise all their mental powers upon it.' From time to time in the history of the Church thinkers have discovered a formula which enshrined the essential truth of the Cross without doing violence to the thought-forms of their own age. Ours, how-

ever, is an age of transition. The old formulæ appear unsatisfying, and many are ready to think that no intellectual synthesis of the New Testament faith is possible. But this is, in reality, a failure of faith, for faith implies courage in the region of the mind as well as in every other region. 'It is the plain duty of the Church to believe that an appropriate intellectual formula is at hand, and to search for it with all diligence. This is the King's business, and it requires haste.'

To this duty Mr. LAMONT sets himself in the hope that his attempt may not be without some gleam of light. The argument is too closely knit to be summarized, but it will be found fresh and arresting in the highest degree. The apostolic testimony to Jesus is unanimous in the stress which it lays upon the events leading up to His death. 'That stress means, first, that in the conviction of those who had the best means of knowing, the most significant thing in the life of Jesus was its culmination in death; and, second, that they regarded His death as something which must be "placarded" among men. . . . Whatever else can be said about it, it was a veritable event, a tragedy which social, religious, and political forces combined to produce. This race of ours, to which we all belong, was adequately represented in the forces which brought Him to the Cross. The human heart which is not humbled by that fact is proof against being softened by anything.' But to the mind of Jesus the Cross was not a mere tragedy. He knew Himself to be One in whom the redemptive power of God was personalized. His mind as He bore the Cross was an exact reflection of the mind of God. 'While He yielded His body to the fury of men, His spirit reacted with the very reaction of God against what they were doing. . . . The recognition of the attitude of Jesus to sin gives meaning to the affirmation of faith that His love was the very love of God.'

No attempt should be made to explain away the cry of desertion from the Cross. Here is that phase of the Divine reaction in which the Christian consciousness instinctively feels itself brought to the centre of Christ's redemptive work—the loss of the sense of fellowship with God. In that tragic sense of the word, Jesus tasted death. 'He accepted the death which men imposed upon Him, and in doing so He accepted more. While all the common supports of life were falling from Him, amid the cowardice and the treachery of friends, amid the malice and fury of those to whom He would fain have been a Friend, amid the rending storm of His rejection by a world He came to save, a still more bitter ingredient was added to His cup. Knowing that He was enfolded by His Father's love, He yet felt Himself left to bear the full weight of His agony alone. . . . We cannot conceive of God being angry with Jesus on the Cross, but we must believe that He left Jesus to taste death in all its grim reality.'

The Cross was a veritable fact of history, the very essence of history. The guilty conduct of men enters vitally into its interpretation, for it was part of the material out of which Jesus wove the love and sorrow and reaction of God into human history. 'It is impossible for us to see how God could have brought His redemptive power into history in any other way. God cannot deny Himself, and men could not crucify Him even if they desired to do so. But they crucified Jesus. They compelled Him, the free Victim, to bear all the pain and shame of the Cross, while at the same time He shared with His Father all the revulsion from men's sins and all the sorrow of thwarted love. Jesus could and did endure something which God Himself could not endure, but which had to be endured if divine redemption was to find a new starting-point among men.'

The Two Descriptions of the Sanctuary in Deuteronomy.

By Professor Adam C. Welch, D.D., D.Th., New College, Edinburgh.

The Book of Deuteronomy contains two descriptions of the place of Israel's worship. One of these, 'the sanctuary which the Lord elects out of all your tribes to set His name there,' occurs in only one passage, 12^{1-7}; the other, 'the sanctuary which the Lord elects in one of thy tribes,' occurs sporadically through the book and is peculiar to it. In my volume on Deuteronomy I have pointed out that the first expression which can only mean centralization at Jerusalem occurs in a section which can be proved to be later in date than its surroundings, and which is readily separable from and inconsistent with the rest of the chapter. I have only to add to this that the phrase appears again only in a few passages in Kings, with their parallels in Chronicles, and that there it is definitely selected to mark Jerusalem. As to the other description of the sanctuary I was content to urge that it was ambiguous, since it might mean either 'any of thy tribes' or 'a definite one of thy tribes.' If, however, we take it to mean 'in one definite tribe' and so to refer to a single central sanctuary, it makes the Code wholly unworkable in its regulations about tithes, sacrifices, and festivals. If, on the other hand, it is interpreted as permitting a number of leading sanctuaries in several tribes, it makes the legislation uniform in its aim and practicable in its requirements.

It is necessary to emphasize that I find the ambiguity only in the expression 'in one of thy tribes,' because Oestreicher about the same period published a pamphlet[1] which took a somewhat similar position. But Oestreicher believed himself justified in holding that 'the sanctuary which the Lord elects' is in itself ambiguous. To him the definite article prefixed to sanctuary was used in a distributive sense, and the word might in itself mean any sanctuary. Then, comparing the language of Deuteronomy with the law of Ex 20^{24}, 'in every place or sanctuary where I record my name I will come unto thee,' he insisted that the regulation in Deuteronomy went no further than that in Exodus and represented the same attitude. He, further, failed to note or explain the significant change at 12^{1-7} into the sanctuary elected out of all your tribes.

König was able to prove against Oestreicher[2] that there was no such distributive use of the article in Hebrew. But, besides this general law of Hebrew grammar, the definite article was peculiarly in place here. The sanctuary was to be a definite one, defined by the fact that it was elected by the Lord. The old freedom of the life before the settlement had ceased. Now that the people are in Palestine, they may not worship at any casual shrine, but must confine their sacrifices to sanctuaries which are authorized and have received the Divine sanction. But this does not determine that there can only be one such, since Yahweh may elect more than one. To make it clear that there was only one such, it would have been necessary to add another clause to that effect. This is what is done in 12^{1-7}, 'The sanctuary which the Lord elects out of all your tribes to set his name there.' But this is what is not done in the phrase 'in one of thy tribes.' That expression, I repeat, is ambiguous.

To prove this, it is only necessary to collect the passages in the Code where *ehad* or *ahath* ('one') is followed by a plural noun. Fortunately the cases are fairly numerous; they are the following, 15^{7} 16^{5} 18^{6} 19^{5} 23^{17}. In the first of these, 15^{7}, order is given as to the treatment of a poor man, '*one* of thy brethren within *one* of thy gates.' Patently the sense here is 'any of thy brethren in any of thy towns.' The words cannot mean 'one definite poor man out of one definite town of Israel,' otherwise they cease to contain a law with general force. Again, in 16^{5} the people are forbidden to celebrate the passover 'in *one* of thy gates.' Here also the meaning must be as the English Version has translated it, viz. 'any,' since, if we were to understand 'in a definite town,' what the law as to passover meant was the transference of passover from one town to another. In 19^{5} the man who has killed

[1] *Das Deuteronomische Grundgesetz.*

[2] *Z.A.W.*, 1925.

his neighbour is instructed to flee to '*one* of these (asylum) towns.' Yet no one would venture to suggest that there was only one special asylum in which each individual Israelite could find refuge. Any of them was a sufficient shelter.

The last two cases are specially instructive. In 23^{17} the fugitive slave is allowed to live 'in the place which he chooses in one of thy gates,' where the parallel to the description of the sanctuary is specially close. Oestreicher has already appealed, as I have done, to this example. Objection has been taken to this appeal, because it is said that, so far from supporting our contention, the phrase really proves the opposite. No one, we are told, would suggest that the refugee could live in a dozen places at once. The town, before the man has elected to live in it, may be indefinite; but, once the man has chosen it, it can only be one.[1] Hence also the sanctuary which Yahweh elects becomes definitely one, after He has chosen it. But the analogy is imperfect, and the conclusion is inept. The uniqueness of the place which the refugee slave selects is involved in the nature of the case: it arises from the fact that a man cannot live in two places at the same time. But the uniqueness of the sanctuary is not in the nature of the case, if Yahweh can choose two and accept worship at both. To say that He cannot is to beg the question under examination from the beginning, and it is to contradict the plain sense of Ex 20^{24}, 'in every place where I record my name I will come to thee.' Yahweh was regarded as able to record His name in several places.

Again, the last of the five cases is in certain respects the most illuminating, since here we have both the definite article as in '*the* sanctuary' and the use of 'one' with a following plural noun. In 18^{6} is the sentence, 'when *the* Levite comes from *one* of thy gates out of all Israel, where he happens to be living.' I cannot here, any more than in the case of '*the* sanctuary,' accept Oestreicher's idea of the article being used distributively, so that we should read 'any Levite.' The man is defined by the article, because his character and his qualifications have already been described in the preceding verses of the chapter: 'the Levite' would be best rendered here in English by 'such a Levite.' In the same way 'the sanctuary' does not mean 'any sanctuary,' it means a sanctuary defined by the fact that Yahweh has elected it. But the definition of the sanctuary by the article does not carry with it, in spite of the following phrase 'in one of thy tribes,' that there can be only one, any more than the definition of the Levite by the article carries with it that he is only one out of some specific town in Israel. He with his qualifications comes from any of thy towns where he happens to be living in Israel.

Gressmann,[2] however, finds a proof that the sanctuary of Yahweh's selection can only be one in $16^{5f.}$, 'thou shalt not celebrate passover in any of thy gates [which Gressmann translates *Ortschaften*], but (only) at the place of Yahweh's choice.' He writes: 'The contrast cannot be—Ortschaft and (placed outside the Ortschaft) sanctuary, for the sanctuaries belonged to the Ortschaft, in which or beside which they stood. Several holy places distant from the Ortschaft cannot, however, very well be intended, for then a plural would have been necessary. One must rather understand, not in any casual Ortschaft and not at any casual sanctuary, but only in one Ortschaft and at one sanctuary.' Here, however, Gressmann has not recognized the remarkable features in this law of passover which connect it with Northern Israel. Yet it is here that, more than anywhere else, the local reference of the Law is most evident. Addressed as it was to the people of Ephraim, the Law did not need to use the plural, for to those for whom it was meant there was only one Yahweh sanctuary, viz. their tribal shrine. Failing to recognize this, Gressmann has also failed to notice that in the verse to which he refers, it is not 'the sanctuary which Yahweh elects in one of thy tribes' which appears, but merely 'the sanctuary which Yahweh elects.' The Law does not speak of several sanctuaries or several tribes, because it is a local law. It speaks of the well-known sanctuary of Yahweh.

What the language used in the Code proves as to the meaning of the phrase 'in one of thy tribes' may be summed up. *Ehad* or *ahath* ('one') with a following plural noun occurs in six passages. In five of these it can only carry an indefinite sense and must mean 'any of thy.' The unquestioned sense of the expression in five out of the six cases ought to determine the sense in the sixth, unless very strong reason can be shown for adopting a

[1] That, I think, is a fair representation of König in *Z.A.W.*, and Sellin in *Gesch. des Isr.-Jüd. Volkes*.

[2] In a review of the 'Code of Deuteronomy,' *D.L.Z.*, 1925, p. 249 f.

different rendering there. I have been content in my book to make a lower claim than in my judgment the facts warrant, and have only insisted that in the sixth case the language is ambiguous and tolerant of the meaning which is there given to it. And it seemed enough to urge two things in connexion with such a rendering. On the one hand, there is another phrase referring to the sanctuary in the Code, which is not ambiguous, which is inconsistent with the laws alongside it, and which is later in date than these. That demands explanation. And the only explanation which seems adequate is that the phrase in 12^{1-7} was added to make the ambiguous phrase definite and to enforce what the Code failed to enforce, centralization of worship at Jerusalem. On the other hand, if the phrase 'in one of thy tribes' be taken to mean the permission of several tribal sanctuaries, the Code in which it occurs is self-consistent, serves one definite aim, viz. that of forbidding worship at any except Yahweh sanctuaries, and, above all, is capable of being enforced. If it be taken to imply centralization, the Code cannot be enforced.

But one final matter deserves attention and demands explanation. The men who, we are told, drafted or codified the Code of Deuteronomy in the time of Josiah used a phrase which was perfectly clear to enforce centralization. They spoke about the sanctuary which Yahweh elects out of all your tribes. The phrase was current, for it appears in 1 K 8^{16} 14^{21} 11^{32}, 2 K 21^{7} (with parallels in Chronicles). There it is employed in connexion with the dedication of the Temple by Solomon, the rupture of the Northern tribes, and the apostasy of Manasseh. The implication is clear: Jerusalem became the sole centre of worship as soon as the Temple was built, it remained such in spite of the break away of the larger part of the nation, and it endured though Manasseh defiled the Temple. These men, when they meant centralization, used language which could not be misunderstood. Yet, in the body of the Code of Deuteronomy, they introduced another phrase, which according to the language of that Code was at least ambiguous. The only explanation of this remarkable fact which seems credible is that they did not introduce the words 'the sanctuary which Yahweh elects in one of thy tribes,' but that they already found it there. But this implies that we are free to interpret the words after the language of the Code itself.

When we do this and translate 'the sanctuary which Yahweh elects in any of thy tribes,' we see that Ex 20^{24}, the Code of Deuteronomy, and Dt 12^{1-7} form three stages in the development of Israel's religion in connexion with its place of worship. In Exodus we have the people either still in their nomadic condition or only casually settled here and there. The sanctuary, if the people are to worship at all, must be as mobile as the men who use it. All that is insisted on is that Yahweh must have recorded His name there, *i.e.* it must be a Yahweh shrine. In Deuteronomy we have arrived at the settled conditions of Palestine. The tribes have found their local home. The freedom of worship which was permitted by Exodus is producing irregularities like the casual shrines and hedge priests that Micah set up. It is possible and necessary to demand that this should come to an end. We have, therefore, a number of tribal, recognized sanctuaries, and we have worship restricted to these. In Dt 12^{1-7} appears the final stage, which was made practicable through the disappearance of Northern Israel as an independent kingdom and through the discrediting of its local shrines. Worship is now restricted to Jerusalem. But no one yet dreams of carrying that law back to the Mosaic period. Men are still aware of the historic facts, that Jerusalem only came into the hands of Israel under David, and that the Temple was built by Solomon. Then, and only then, Yahweh elected His sanctuary out of all your tribes. It was left to a later generation to make centralization into a dogma, to regard Moses as having instituted the solitary sanctuary, and to date the origin of one sanctuary and one priesthood in the time when Israel became a nation at Sinai.

Literature.

ST. PAUL AND THE CHURCH OF JERUSALEM.

A CONSIDERATION of the difficult questions connected with the origin of the Church carries back in many cases, by some road or other, to the Acts of the Apostles, a book on which we are not well supplied with really authoritative literature. Some of the more important of the recent literature has shown a tendency to extreme views, the absence of which renders all the more welcome the scholarly contribution to the whole subject made in *St. Paul and the Church of Jerusalem*, by the Rev. Wilfred L. Knox, M.A. (Cambridge University Press; 18s. net). This book, remarkable in itself for its erudition, thoroughness, suggestiveness, and insight, is all the more remarkable as having been 'composed for the most part in the intervals of parochial work in London.' In form the volume is a narrative of the life of Paul 'during that period of his career in which he was in contact with the original community of Christians in Jerusalem'; that is, till his last recorded visit to Jerusalem. In effect it is a commentary on a number of the more important sections of Acts, and on some of the Pauline Epistles, notably the Galatian and Corinthian Epistles.

The author's method is to give his main argument in the body of the text, with exhaustive discussions of the points raised in smaller print at the end of each chapter. He writes with the authority of long and earnest study, and with the independence of one who has no axe to grind, theological or ecclesiastical.

As the result of a detailed study, with which future students will have to reckon, Mr. Knox dismisses the attempts that some have made to attach great importance to the 'D' text of Acts, as being Luke's earlier draft of his work. He finds in it simply a revision of the common text, made in the same way and on the same principles as the revision of Mark made by the authors of the first and third Gospels. The fact is noted that Paul makes no Messianic use of the prophecy of the 'Righteous Servant' in Is 53, and is explained by the consideration that the title ὁ δίκαιος would suggest to Jewish readers that the Lord redeemed mankind by His perfect observance of the Law, a sufficient reason for Paul avoiding it. In the trouble that ensued on the death of Stephen, the Twelve escaped, not because they were regarded as good though peculiar Jews, but because they were personally unknown to the members of the Hellenist synagogues, who conducted the persecution.

It is not quite correct to call Paul a Hellenist, since in his infancy his parents had migrated from Tarsus to Jerusalem, and it was there he received his education. In 2 Co 11^{22} Paul definitely claims to be a Hebrew, rather than a Hellenist. To avoid confusion Luke always calls the Apostle Saul, until he has told the story of the proconsul Paulus in ch. 13. (Is not this a little far-fetched? He calls the proconsul *Sergius* Paulus.) Mark's desertion of Paul and Barnabas is ascribed to his belief that the mission from Perga into the interior was an unwarranted extension of the authority granted by headquarters to the evangelists, was, in fact, a defiance of the Jerusalem Church, of which Mark was a member.

Much of the book is concerned with the relation of the early Christian communities to the Jewish Law, a subject which does not become simpler the more we study it.

It is Paul's claim that the Christian receives real, not only imputed righteousness; a claim which Paul never succeeded in reconciling with the facts of Christian experience. Mr. Knox believes that Titus was actually circumcised. He dates 'Galatians' just before the Jerusalem Conference, and accepts the South Galatian theory.

A sane and timely discussion of Paul's relation to the Mystery Religions does not ignore the fact that the controversy is not yet closed. Appendices on the Apostolate and on the Primitive Eucharist conclude a volume which is an important contribution to the study of Paul and of the Church of the first generation. We have noticed no reference to Hastings' 'Dictionary of the Apostolic Church.'

EVOLUTION.

We have read the handsome book, *The Dogma of Evolution*, by Professor Louis Trenchard More (Milford; 16s. net), with great interest, first because of its intrinsic merit. It is a powerful

and, we think, an unanswerable refutation of materialistic naturalism; an excellent work to put into the hands of any to whom evolution is a 'blessed' word which, if simply uttered, explains everything. The author does well to remind us of the slender basis of ascertained fact on which, after all, this ambitious hypothesis rests, and of the tremendous difficulties involved in making of evolution a dogma which is applied to such sciences as Sociology or Ethics. Evolution is only a name for, not an explanation of, the process by which life rose from the amœba to man. The Professor has no difficulty in showing how none of the familiar catch-words like 'struggle for existence' or 'survival of the fittest' will serve to set forth the real factors involved. 'Survival of the fittest' means in the long-run nothing more than 'survival of the survivors.' 'Tendency to vary' is countered by an as real tendency of species to persist over long periods of time; in fact we can see new varieties being produced, but never new species. And so on. Against the dogma of evolution the author has many a hard but true thing to urge. Our interest, however, is largely of another order. American thought, to judge from this book, is about a quarter of a century behind that of Europe. With most of what is here set forth we have been familiar on this side for some considerable time. To confute Huxley, Spencer, Fiske, or Buckle at such length as Professor More seems to find necessary, appears to us to be re-opening needlessly a closed chapter. We do not feel the antagonism of religion and science to be so sharp as is here represented, which, were it true, we could only deplore. Further, we are exceedingly suspicious of any statement such as that of Professor More's, who seems to hold that the safety of religion is to maintain its 'irrationality.'

A NEW LIFE OF JESUS.

Papini's great book has been speedily followed by another—*The Master Life: The Story of Jesus for To-Day*, by Mr. W. P. Livingstone (James Clarke; 8s. 6d. net). Mr. Livingstone's work will inevitably be compared with Papini's, not only because they are contemporary but because they are on the same lines. They both aim at reproducing the original conditions and the original spirit of the life. It is no serious reflection on the British work to say that it suffers by the comparison. Papini's Life of Jesus is a work of genius, overwhelming in the impression it makes by its insight, its vivid colouring, its torrential eloquence. The present book has not this element of greatness, but it has its own decided merits. The author is often successful in giving reality to the Scripture narrative, and here and there by his imaginative 'placing' of discourses in a natural environment he adds immensely to their incisiveness. Though he does not obtrude his knowledge at any point, it is obvious that he has made himself master of the literature that counts. And sometimes by the mere telling of a story he clears up difficulties without discussing them. A notable instance is that of the Gadarene swine. It is true that on occasion his imagination supplies details for which there is in the telling of the story no demand. And indeed these details are sometimes anything but an improvement. For instance, in narrating the interview of Jesus with Nicodemus, Mr. Livingstone inserts this truly amazing sentence: 'John the Galilean was present, ready as usual to take notes of the Teacher's words by the dim light of an oil lamp.'

We are grateful for a 'Life' which will make Jesus real to our generation. But most readers will feel that Mr. Livingstone has gone too far in his effort to get back to the primitive situation. He sweeps away all the creeds and dogmas that have been constructed on the basis of New Testament ideas. He deals drastically with Paul, who was 'fundamentally a Jewish theologian' who retained 'many of the traditional views concerning human nature, propitiation, mediation, and sacrifice, and these naturally affected the character of his thinking and preaching. His arguments were appropriate for the time; his words and phrases conveyed some sort of meaning to the people whom he addressed; but as time went on they became more and more like smoke-clouds which hung over the clear sweetness of his Master's teaching and obscured it from common view.' In this view of Paul's teaching Mr. Livingstone is out of harmony with recent scholars like Deissmann and Dr. D. M. Ross. We must, however, take into account his aim, which is to get back to the singularity of Jesus. In this aim he is in large measure successful. It must also in fairness be said that, in spite of his anti-dogmatic bias, he accepts the miraculous in the Gospels wholly, and the historical character of John's Gospel, discourses as well as

events. This apologetic 'soundness' is in curious contrast to the vigorous repudiation of all systems professing to derive from Jesus, from St. Paul onwards. But it certainly contributes to the unity and completeness of the story.

A DEBT TO HERETICS.

The issue of a book by Professor Rufus M. Jones, D.D., Litt.D., LL.D., the learned historian of Quakerism, is a literary event of note. There has just come from his pen a volume in 'The Living Church' Series, entitled *The Church's Debt to Heretics* (James Clarke; 6s. net). It is a rapid and masterly survey of the relevant parts of Church history from the Apostolic Age to the present day. The expert historian will probably not find in it anything positively new. That was not to be expected where the ground has been so often surveyed and every path so minutely searched out. Yet there is much that Dr. Jones puts in a fresh light, and he has the skill to illuminate many a dull page of Church history. In his own words, the story 'is a long, strange one, full of lights and shadows, tragedies and comedies, cruelty and tenderness, but it is a story of human life, and, on the whole, the telling of it will increase faith and heroism, and those realities by which men live.'

As to the Church's debt to heretics it may be said that in no previous age has it been more clearly perceived and more generously conceded than in our own, and accordingly, while admitting that in some cases the debt was of a negative sort, driving the Church back by repulsion on her own faith, Dr. Jones finds in many of the heretics 'the recipients of new illumination, gifted leaders of unwon causes, prophets of neglected or forgotten truth, profound interpreters of the deeper significance of life.'

JEWISH SECTS.

Jewish Sects and Parties in the Time of Christ, by the Rev. J. W. Lightley, M.A., B.D., D.Lit. (Epworth Press; 8s. 6d. net), contains in a greatly expanded form the Fernley Lecture of 1919. The writer apologizes for the belated appearance of the book on the ground that the manifold duties of his ministry have left him but little time for work of this nature. The book is sure of a warm welcome, for it is a work of sound scholarship and one which displays an immense industry in research. Dr. Lightley has thoroughly mastered the relevant literature, which in itself is no light task, and he has given us a survey of the whole field which is admirably clear and orderly. The work is in four parts, which deal in succession with the Pharisees and Sadducees, the Samaritans, the Essenes, and the Zealots. The history of each sect is carefully traced so far as the records afford material, its principles and doctrines are expounded, and finally its relations with Jesus and the Early Church are examined in full detail. The divergent views of modern scholars are noted and criticized, so that the reader is put in possession of the main theories, and directed, if he so desire, in the line of further study.

Naturally the Pharisees and Sadducees receive the fullest treatment, and their relations with Jesus are reviewed with great care and judgment. Dr. Lightley differs from those who have expressed regret that Jesus should have assumed the rôle of critic at all, even of the Pharisees. He doubts whether the dislike of criticism found in some circles to-day is altogether wholesome. 'Admittedly criticism has often been harsh and barren, undiscriminating and tyrannical, in religion as in other matters, but none the less it has been one of the great instruments of progress in art, science, literature, and politics; and to forbid it in matters of religion would only tend to prolong needlessly the prevalence of error and hypocrisy. We see no necessity, therefore, to apologise for the fact that Jesus criticised the Pharisees, any more than that they criticised Him. On either side it was an obligation imposed by conviction. The spirit, substance, and value of the criticism are of course quite another matter.' In regard to the substance of the criticism, Dr. Lightley maintains that 'when all allowances are made and all exceptions taken into account, there seems no reason to doubt the substantial truth of the criticism by Jesus of those Pharisees whom He encountered. Even Jewish writers find it difficult to escape from this conclusion.'

This is a book which every serious student of the Gospels will have to take account of. It may be added that its usefulness is enhanced by a well-selected bibliography and particularly full indexes.

LIFE AFTER DEATH.

The Life after Death in Oceania, by Miss Rosalind Moss, B.Sc.(Oxon.) (Clarendon Press; 14s. net),

is a thorough bit of work. If it lacks the touch of Frazer in his recent book upon much the same subject, in some respects it covers a wider field; and it attains a very real effect upon the mind by its hammer-like iteration of great masses of often interesting facts. The work is skilfully constructed; each chapter throws down the evidence (there are over two hundred books in the bibliography), and then sums up in a clear and balanced verdict. The after-world, practically universally admitted, is set, often in the primitive home of a migrated people, often in some island (hence sea-burial and canoe-coffins and the like), sometimes (due, perhaps, to cave-burial) in an underworld, the ideas of which differ. Once at least it is in all respects better there than here; but usually it is a dull and dreary land. When the after-world is regarded as being upon earth there results belief in various interesting things, not least in a soul-substance, distinct from the true soul, though it may ultimately merge into that, but which is just as likely to reappear as one's own grandchild, or as an animal or plant; often as a butterfly. Hence metempsychosis, but with no thought of moral retribution. An after-world in the sky is very rare. It is important that the soul should be helped on its journey to the beyond, and in some places two men sleep beside the corpse and accompany the soul, relating their experiences on their return. Admission yonder is not always easy: there are various ordeals to be faced; but goodness, in our sense of that word, does not seem to be a qualification. Those who fail are usually annihilated; but, in any case, as a rule, all souls gradually fade out, becoming at last, in some places, the phosphorescence of dead wood. The length of a soul's life sometimes depends upon the memory of it cherished here. When that goes out, it ceases.

FOX'S 'SHORT JOURNAL.'

The Cambridge University Press has already published a handsome edition of the famous Journal in two volumes. To mark the tercentenary of Fox's birth an additional volume is now issued with the title *The Short Journal and Itinerary Journals of George Fox: In Commemoration of the Tercentenary of his Birth (1624–1924). Now First Published for Friends' Historical Association, Philadelphia, Pennsylvania,* edited by Mr. Norman Penney, LL.D., F.S.A., with an introduction by Mr. T. Edmund Harvey, M.A. (15s. net). It is a very beautiful book, admirably printed and bound, and equipped with the most careful scholarship. The notes alone (of about a hundred pages) witness to the research that has gone to make this edition a joy to the historical scholar. There are three documents included, the Short Journal, the Itinerary Journal, and the Haistwell Diary, and these may be regarded as the material that underlies the Great Journal. They exhibit Fox in three characters—the evangelist, the unofficial bishop, and the traveller. We have in the Short Journal vivid pictures of Fox during the time of his sufferings as he went about spreading the gospel of the Inner Light. The Itinerary Journal takes us forward almost a generation, when feeling against the new sect was diminishing and the Act of Toleration was not far off. Fox is now engaged in work of organization and administration, and we have many glimpses of his many friendships and of the growth of the Cause. The Haistwell Diary is so-called from its writer, who was a friend and helper of Fox, and it tells of journeys Fox made to Holland and over England. The volume in which these interesting documents are collected has been admirably edited by Dr. Penney, who performed the same office for the Great Journal. It has been produced by the Cambridge University Press with their customary taste and generosity, and forms a worthy memorial of a great man's life and witness.

Mr. Roth Williams, who has already published one of the best informed books on the League of Nations, has now produced a companion volume of equal value entitled *The League, the Protocol, and the Empire* (Allen & Unwin; 5s. net). Mr. Williams attended the Fifth Assembly of the League from start to finish and has made its deliberations a matter of special study. He is a whole-hearted believer in the League as the one great means of security for the peace of Europe. In this volume the reader will find not only the full text of the Protocol which, though rejected meantime, is by no means done with, but an able discussion of the difficulties that have been raised during its consideration. He is confident that the only alternative to the policy of the League is a policy leading straight to another war.

The Rev. Roderic Dunkerley, B.A., B.D., in *The Unwritten Gospel, Ana and Agrapha of Jesus*

(Allen & Unwin ; 8s. 6d. net), has made a valuable contribution to the study of the life of Jesus by collating and commenting upon those extra-canonical reputed sayings of the Master which are worth serious consideration as being more or less probably authentic. The number of such sayings will strike the reader as surprising. Mr. Dunkerley's sources are apocryphal books, the Fathers, variants of MSS, papyrus fragments, Moslem works, and some less important. To estimate the value of much of this matter is not easy. The author, however, gives ample evidence of possessing the scholarship, the shrewdness of judgment, and the 'instinct' necessary. Whatever views may be taken of this or that particular saying, those interested in the subject—and what Christian can be uninterested?—may be confidently commended to this excellent work.

In *The World's Industrial Parliament*, by Mr. E. M. Oliver, Oxford University Extension Lecturer (Allen & Unwin ; 2s. net), we have another informative volume on the 'International Labour Organization' which was set up as a necessary part of the aims of the League of Nations and carries on its work from Geneva. Lord Burnham has written a foreword to the pamphlet, commending it warmly, not only to employers of labour and to the organized bodies of work-people in this country, but to the general public.

Miss Caroline E. Playne in *The Neuroses of the Nations* (Allen & Unwin ; 16s. net) argues that the war was the outburst of group-insanity which had gradually been infecting all the nations. Life was at such a pace that mental, moral, and spiritual degeneracy had set in. It is an interesting thesis so ably stated, with a wealth of what seems to be good evidence, that it demands, and we hope it will receive, close attention. The present volume deals only with the neuroses of Germany and France. We are promised an examination of Britain and other nations to follow. We await it with interest.

The language Jesus spoke is a matter of very considerable interest. After much discussion between the Greek and Aramaic schools the general judgment has leaned to the latter. But now comes Major R. A. Marriott, D.S.O., with the assertion that Jesus spoke Arabic—*Arabic the Language of Christ* (Allenson ; 2s. net). The little book in which he maintains this thesis contains also essays on the site of Calvary and the Holy Sepulchre, and also (quaintly enough) an essay by Mr. P. B. Biddon on 'The Church of the Spiritual Evangel of Jesus Christ.'

The Shewings of Lady Julian, translated and edited by the Rev. Dundas Harford, M.A. (Allenson ; 3s. 6d. net), is a new version of a mystical work previously known as 'Comfortable Words for Christ's Lovers.' Lady Julian of Norwich was one of England's earliest mystics, and her revelations have long been highly thought of. The manuscript from which the present work is transcribed came to public notice in 1909, when it was bought by the British Museum at Lord Amherst's sale. In Mr. Harford's opinion it is what might be called the first edition of the Revelations, the longer form being the outcome of twenty years' subsequent meditation. In these mystical teachings there are 'hard sayings,' mingled with 'words of eternal life.' As the editor remarks, 'the wise will know how rightly to divide them. Lady Julian will be best understood by those described by the copyist of Sloane MS. 3705, "whose hearts, like hers, do flame in ye Love of our Dearest Jesu."'

In *The Welsh Mind in Evolution* (Allenson ; 10s. 6d. net), the Rev. J. Vyrnwy Morgan, D.D., discourses, in a discursive manner, on several subjects more or less germane to the title of the book—Welsh education, language, religion, industrialism, and nationalism. In every chapter, however, there are a good many reflections on things in general, and several whole chapters have but a slight connexion either with each other or with the theme.

War and Peace, by the Rev. Innes Logan, M.A. (Bowes & Bowes ; 1s. net), is a clear and logical treatment of a subject of momentous interest at the present day. The writer argues against the militarist on the one hand, and the pacifist on the other. He believes it is 'the Christian's supreme task in this generation to foster the peace mind, and to mobilize every honourable method of giving it expression.' But if the peace movement is to succeed 'it must have the support of a body of wider influence and more popular appeal

than pacifism proper has or is ever likely to have.'

Dispatches from North-West Kansu, by A. Mildred Cable and Francesca L. French (China Inland Mission ; 1s. net), contains some very vivid pictures of life and missionary work in China and the borders of Tibet. The style is most lucid and interesting, and the text is illuminated by a number of very excellent photographs.

Any book on the Old Testament which is sponsored by Professor John E. McFadyen, D.D., may be considered reliable in its scholarship. But there is a great deal more than scholarship in *The Literary Study of the Prophets: From Isaiah to Malachi*, by the Rev. J. C. McIvor, D.D. (James Clarke ; 6s. net). Dr. McIvor's aim is to illustrate the intellectual qualities of the prophetic writings, and he deals with such subjects as Idealism, Optimism, Sanity, Imagination, Energy and Sublimity, Humour and Pathos. In addition he has chapters on Metre, Stanza, Literary Forms, and Parallelism. This summary, however, does not give any idea of the charm and instruction of this volume. For one thing, the reader will learn a good deal about the Old Testament as a whole, its genius, its development, and its treatment by criticism. He will also learn how valuable questions of form may be for actual interpretation. And above all he will enjoy generous selections from the Old Testament given in their proper poetical form and kept in the translation as near the Authorized Version as accuracy will allow. It ought to be said that the book is not meant for the technical scholar, but has in view that large body of readers who want to know what scholarship has to say about the Bible. Such readers will be safe in the hands of a scholar whose sanity of judgment and competence inspire confidence and who knows how to make his subject both interesting and educative.

The Holy Communion an Essential Part of the Atonement, by the Rev. A. E. Peacock, M.B.E. (James Clarke ; 3s. 6d. net), sufficiently indicates by its title the nature of the book. It is written for those who have felt a difficulty in combining a sincere belief in the Atonement with a clear view of the manner in which we are reconciled to God by the Cross of Christ, and the author suggests that 'the solution of the problem lies in the realization of the fact that the Holy Eucharist and our Lord's death upon the Cross cannot be fully understood the one apart from the other, but they are two essential parts of His one Act of Redemption.' The treatment is scriptural and the tone earnestly Christian, but the author's way of speaking of 'God's plan of salvation' has an archaic flavour that will not commend it to the modern mind. His general attitude may be gathered from the statement that 'the great prophet Daniel had the object of Christ's death carefully explained to him,' a sentence which, when duly pondered, reveals much.

The Problem of the Existence of God in Maimonides, Alanus, and Averroes, by Mr. Samuel Nirenstein (Dropsie College, Philadelphia ; $1.00), is an interesting and suggestive comparison of how representatives of Judaism, Christianity, and Islam respectively sought to prove the existence of Deity. The critical remarks are so much to the point that we wish they had been expanded.

The work of the Phelps-Stokes Fund (established in 1909 'for educational purposes in the education of Negroes both in Africa and the United States') is already widely known in missionary and government circles. The publication of the report of its Education Commission to West and Central Africa in 1920 was declared by the Under-Secretary for the Colonies to be 'a momentous event in the history of the Colonial development of Africa,' and it led directly to the establishment, at the Colonial Office, of an Advisory Committee on Native Education in Africa. Last year a second Commission visited East and Central Africa, and its report is now published under the title of *Education in East Africa* (Edinburgh House Press ; 7s. 6d. net). The excellence of the report reflects the greatest credit upon Dr. Thomas J. Jones, the chairman of the Commission, who has drawn it up. It is a big volume, well got up, thoroughly readable, and fully illustrated. Above all, it is a veritable mine of information upon all that concerns the education and uplift of the natives of Africa.

The Apostles' Creed, by the Rev. F. Warburton Lewis, M.A. (Epworth Press ; 2s. 6d. net), contains a series of fourteen popular addresses. It may be somewhat unusual, as the author indicates, for a

Free Churchman to preach on the Apostles' Creed, but none the less profitable.

An extremely able work on the alleged Primacy of St. Peter is *St. Peter's Charter: As Peter Read It*, by the Rev. T. H. Passmore, M.A. (Wells Gardner; 8s. 6d. net). The book contains an examination of every possible side of this question, and the writer has no difficulty in showing that the claim of Rome to be the inheritor of an infallible primacy is based neither on Scripture nor on common sense, neither on fact nor reason. The author writes with extraordinary force and point, with humour and incisiveness. It would be impossible to summarize his argument in a brief space.

The Mystic Flock, by the Rev. Sidney R. Griggs, L.Th. (Wells Gardner; 3s. 6d. net), is, according to the sub-title, 'A Study in the Interior Life.' The Bishop of Bloemfontein in the preface describes it as 'a book which gives food for the soul to browse upon,' and with this verdict every judicious reader will cordially agree. Some of the phraseology may seem to have a too strongly sacramentarian flavour, but the substance of the teaching is thoughtful, wise, and, above all, warmly Christian. The writer's view is that 'the interior life—the true man, the spirit—is what really matters. As Christ comes into possession of this, the outward life—the conduct—will take care of itself. The Christ life within (and only this) assures the Christ-like life without.'

Professor J. Alexander Findlay, M.A., of Didsbury College, Manchester, has already done great service to the cause of popular exposition by his two books, 'Jesus as They Saw Him' and 'The Realism of Jesus.' He increases this debt by his most recent volume *Jesus in the First Gospel* (Hodder & Stoughton; 7s. 6d. net). To those who know 'The Realism of Jesus' it will be sufficient recommendation of this new book, and also sufficient indication of its contents and purpose, to say that what Professor Findlay did in the former study for the Sermon on the Mount he now does for the whole of the First Gospel. He believes Matthew to have been a careful architect, and the Gospel is divided, according to Matthew's plan, into five sections, to each of which is devoted a 'Book.' The author's method is to give a brief summary of the contents of each section, and then to proceed to a paraphrase of the relevant portion of the Gospel. The charm of these paraphrases is their sense of reality and their real originality. It is the originality of vision, and for the most part it is convincing. But this kind of constructive imagination has its dangers, and occasionally Professor Findlay is too original. He also presses phrases now and again beyond their natural meaning, as on pages 44 and 49. But this is a venial fault when we take account of the many passages that come home to us with new significance. We can say nothing better of this book than that it will make Jesus live for many fascinated readers. But we hope that it will also promote expository preaching. For it is a preacher's book, and hard-pressed ministers will find suggestions here for many sermons. Still better, it may induce them to preach through the First Gospel.

The Rev. W. E. Orchard, D.D., is a preacher who is also a thinker. He has caught the ear of his generation by his boldness and independence, and he has already contributed helpfully to the Christian thought of our day. His latest book is of an apologetic nature—*Christianity and World-Problems* (Hodder & Stoughton; 6s. net). We are all, as he suggests, a little tired of the word 'problem.' But unhappily, or happily, the thing itself is always with us. And the special conditions of our day, economic, scientific, philosophical, and religious, have offered for our consideration problems of a serious urgency. With characteristic courage, and with a no less characteristic individuality, Dr. Orchard essays to find a solution for these questions. He believes that apart from Christianity there is no solution to be found, and that this is one, and a very convincing, part of the proof of the truth of Christianity. The questions dealt with are such as these—the difficulty presented to our faith by the sheer immensity of the Universe which makes the earth and its concerns seem very insignificant, the existence of other religions in the world with a claim to truth, the menace to world peace and security in present conditions, the menace to everything and everybody in the universal unrest of our time. In discussing these and other questions Dr. Orchard displays the qualities of mind, and no less of personality, that make him always impressive and often persuasive, his mental grip, his wide knowledge, his sincerity, his unexpectedness. It is a tonic to read this book, and

few will rise from it without having received both stimulus and enlightenment.

Sir James Yoxall has left us a charming book on the art of living—*Live and Learn* (Hodder & Stoughton; 5s. net). He modestly says: 'What wisdom there may be in this book is nothing very new or unusual, else I could not have written it; but it is most of it in line with the teachings of life in all the bygone ages.' So it is, but then it is all put so freshly, with such a luxuriance of delightful reminiscence, and set down under such an array of appetizing and whimsical headings, that the reader enjoys a perpetual feast. As a sample take this on family life: 'Crusoe went to work—a capital way to lift up one's heart! "I went to work to make me a little tent, and into this tent I brought everything that would spoil, either with wind or rain, and I piled all the empty chests and casks up in a circle round the tent, to fortify it against any sudden attempt from man or beast." It is all a symbol. "Into this tent I brought everything"—the best of ways to make a home. Children have come into Pater's tent, which is what none did into Crusoe's; but then Pater brought Mater into it, rash wise fellow! "I piled the empty chests and casks up in a circle round the tent, to fortify it"; as children come in, from the infinite, one after another—perhaps two together, even—Pater must fortify the home more and more.' Take this also on true success:—'Peace: of mind and soul. I think of an old friend still living as being one who has come to a quiet place raised high above the feverish stir of life. He is not wealthy or famous but—how he has succeeded! Storms are past, for him; he has reached a desired, a desirable haven, and he could now tell us, as Whitman did, that "no array of terms can say how much I am at peace about God and death."'

Dr. Paterson-Smyth's *A People's Life of Christ* has been issued in a new and very convenient form by Messrs. Hodder & Stoughton. It is an edition for the pocket in ruby cloth binding, and with clear type and good paper (6s. net).

The Teaching of Mary Aikenhead (Longmans; 2s. net) contains selections from the larger volume previously published under the title of 'The Life and Work of Mary Aikenhead.' It gives a brief account of the inner life of one who attained distinction in the Roman Catholic Church as the founder in 1815 of the Congregation of the Irish Sisters of Charity, and who was highly esteemed for her practical understanding of spiritual things, and her firm grasp of the principles of asceticism.

In Defence of Christian Prayer, by the Rev. E. J. Bicknell, D.D. (Longmans; 2s. 6d. net), is a consideration of some of the intellectual difficulties that surround petition, set down with that admirable clearness and force which characterize all that Dr. Bicknell writes. He deals in succession with the problems of prayer in relation to religion, science, psychology, and philosophy. Believing that many are seriously hindered and weakened in their prayers by intellectual difficulties, often of a vague kind, he sets to work to drag these out into the open and examine them by the light of reason. In this undertaking he is singularly successful. His treatment of the various difficulties, though brief, is thorough, illuminating, and convincing. The book is not written primarily for the expert psychologist or philosopher but for the ordinary educated man or woman, and one may well believe that it will prove exceedingly helpful to many.

The Oxford Movement is one of perennial interest, and the lapse of time now allows it to be estimated with an approach to calm dispassionate evaluation. One of the best of such attempts is that of the Rev. Yngve Brilioth, D.Phil. He discusses the main influences which produced and moulded the movement, traces the rise and progress of divergences within it, and explains the type of piety and the ecclesiastical conceptions of its followers. An excellent bibliography is appended. The title of the book is *The Anglican Revival* (Longmans; 16s. net).

In *Ignorance, Faith, and Conformity* (Longmans; 8s. 6d. net), the Rev. Kenneth E. Kirk treats a subject of great interest and importance. He explains the rise of the conflict between Law and conscience, and tries to find a *rationale* of the grounds on which an individual who, on conscientious grounds, finds himself at variance with the generally accepted teaching and practice of the body to which he belongs, may be allowed freedom. If the argument is not always quite convincing, it is at least always suggestive, and can be warmly commended.

Mr. W. Y. Fullerton, in *The One and the Many*

(Marshall Brothers; 2s. 6d. net), discusses Isaiah 53–55, emphasizing the importance of the somewhat neglected ch. 54. The themes treated are God's method of dealing with human sin, fear, and doubt. The book makes no pretence to scientific value, but it has a fine devotional flavour, and is enriched with anecdotes which could be used with effect in evangelistic preaching.

Personal Progress in Religion, by the Rev. T. F. Davies, Bishop of Western Massachusetts (Morehouse; $1.00), is full of the wise reflections and counsels of a shepherd of souls. The writer, after defining religion and dealing with some unsatisfying forms to which men cling, proceeds to indicate the true path of progress in the knowledge, service, and worship of God. The style is simple, the thought is not profound, none the less this little book is fitted to make a deeply Christian impression upon the reader's mind.

The word 'Fundamental' is unhappily becoming a controversial term in theology. Under the name of Fundamentalism certain old-fashioned views of Scripture and doctrine are put forward vehemently and with bitterness as the only true faith. *Scriptural Evangelicalism*, by the Rev. C. H. Titterton, B.D., and the Rev. C. Neill, M.B., B.C., M.A. (Morgan & Scott; 5s. net), is of this sort. It claims to be 'a calm restatement of Biblical Doctrine in the incomparable language of the Scriptures.' The substance of the work is, however, disappointing. The writers are completely out of touch with the mental world of to-day, and while their statements may satisfy those who think as they do, they will make no appeal to other minds. It is to be regretted that the fundamentals of the Faith, upon which all true Christians are agreed, should be thus wrapped up in obsolete thought-forms and made unpalatable to the modern mind.

Those who are Freemasons and they who are not will both profit by a perusal of *Emblematic Freemasonry*, by Mr. A. E. Waite (Rider; 12s. 6d. net). It is a work of genuine historical value.

A high standard is being maintained by the Society for Promoting Christian Knowledge in their series of 'Translations of Early Documents.' *Select Passages illustrating Mithraism*, by the Rev. A. S. Geden, D.D., is all that we expect of so scholarly an author. All who are interested in having accurate knowledge of one of the most serious rivals of early Christianity will find trustworthy guidance in this little book. The price is 3s. 6d. net.

The allegorical method of interpretation once rendered useful service to the Church, but its day is long since over, and it is hardly worth while to attempt to revive it even in the interests of mystical theology. This is what the late Rev. Jesse Brett, L.Th., has done in his *Via Mystica* (S.P.C.K.; 8s. 6d. net), which is a mystical exposition of the Song of Songs. The literary student of the Old Testament will not be much edified by a book whose Introduction starts off thus: 'The Song of Songs may be described as the inspired manual of the Higher Life,' or whose first chapter thus begins: 'Throughout this book the references to King Solomon must be understood of our Lord Who is Himself the Bridegroom of the soul.' Dr. W. J. Sparrow-Simpson, who wrote a Preface by request, seems quite conscious of the weakness of the case for the allegorical interpretation. As an exposition of the famous Song, the book is of no value whatever; as an exposition of the mystic way, the book is of great interest and value, representing as it does the ripe experience of a master of mystical theology.

A useful study of one topic in the history of Christian Doctrine has been made by the Rev. Ernest Jauncey, M.A., B.D., who deals with *The Doctrine of Grace* (S.P.C.K.; 14s. net). The period embraced extends to the end of the Pelagian controversy. The subject is exceedingly well handled, and we are glad to note that Mr. Jauncey intends to continue his account of the history of this central doctrine.

Seven Words of Love, by the Rev. Norman Macleod Caie, M.A. (Stockwell; 2s. 6d. net), is a booklet containing an excellent series of short homilies. The style is pictorial and the writer has evidently great store of apt illustrations. It makes most pleasant reading, and the preacher in search of material for a course of sermons will find it helpful and suggestive.

A Study of the Mind of Christ, by the Rev. David

Jenks (S.C.M.; 4s. 6d. net), is a careful and scholarly treatment of a subject of vital interest to the individual Christian and to the Church. The writer believes that what is central to the mind of Christ may best be expressed in terms of the glory of God. In Christ the glory of God was seen in its fullness in personal manifestation. Treating his subject historically he finds that 'progressively, and under the divine guidance, the religious thought of that people from whom and to whom Jesus Christ came, has stretched out to the effort to realize that the glory of God is to be sought not in specifically religious acts but in the conduct of life, not in the cultivation of an individual piety centred in self but in right relationships of every sort throughout the whole experience of life, that this glory enters into every range of thought and activity, and covers the whole of human society.' The Christian revelation is no less progressive, for it is the unfolding of the mind of Christ in the collective body of His followers, who receive His spirit into themselves, in preparation for the fulfilment of His mission. 'The present work of Christ is what it has always been; He lives to the glory of God in carrying out in human society the fullness of His revelation, as He is able to form Himself in His own, collectively and individually.'

Ideals and Realities in Europe, by Margaret Wrong, M.A., Travelling Secretary of the World's Student Christian Federation (S.C.M.; 2s. 6d. net), might have been written to promote the purpose of the League of Nations, since it deals with the actual conditions of the newly created States of Europe and the dangers to peace caused by their natural jealousies, and their race antipathies. The little book deals with a very big subject and it is extraordinarily well written. It presents what may seem an unduly pessimistic view of the present conditions in the newly created States of Europe. But the writer who has travelled in these States is of opinion that there is still ground for hope both in the principles incorporated in the League and in its achievements up to the present time.

The Greatest Adventure, by Dorothy F. Wilson (Teachers & Taught; 2s. 6d. net), contains some stories of the life of Jesus told for boys and girls, specially for those of eight to twelve years old. It is in the main a paraphrase of the narrative in Mark's Gospel, and is perhaps somewhat advanced in thought and expression for children of the age indicated. But it is a praiseworthy attempt to interest the young in the greatest of all biographies.

A way to world-peace has been developed by the Rev. J. L. Lobingier, and it is set forth in *Projects in World-Friendship* (University of Chicago Press; $1.75). Mr. Lobingier is 'Educational Pastor' of the United Church at Oberlin, and was Director of Religious Education of the Chicago Church Federation. His idea is that world-peace will come through the cultivation in boys and girls of a spirit of friendship with other races and nations based on knowledge and developed in actual service. He shows how this can be done in a book of rare interest and fascination. This seems to us not only an original but a hopeful 'project' and one worthy of close attention and study by teachers and ministers. The book is one of the 'University of Chicago Publications in Religious Education.'

The Holy Year at Rome.

By Professor James Stalker, D.D., Aberdeen.

The one half of the world does not know how the other half lives; and the proverb might be expanded by saying, that the one half of the world does not know how the other half worships. Even by the well informed this will be conceded in reference to the worship of a Taoist or a Hottentot; but it is true even of the different halves of Christianity. In Rome this is the Holy Year or the Jubilee Year; and, although most Protestants are aware of the fact, few of them have any conception of how much it means for the officials of the Catholic Church and for the members throughout the Catholic world.

This year or, to be precise, from the Christmas

Eve of 1924 to the same date of 1925, every Roman Catholic, in the remotest church or mission, has had an invitation directly from the Pope himself to come to Rome—'to the city that the Saviour of mankind, Jesus Christ, has chosen to make the centre of religion and the perpetual seat of his Vicar—to the city whence come to you the purest sources of holy doctrine and of celestial pardon.' The custom of holding such Jubilees goes back as far as the year 1300, when the first was celebrated by a powerful Pope, Boniface VIII.; and the intention then was that it should occur every century. Soon, however, this was felt to be too seldom, and then it was to be every fifty years. A later alteration was to thirty-three years, the supposed duration of the earthly life of the Saviour. But, in order to give to every one who lives a life of average length an opportunity, twenty-five years became the accustomed time; and this is now the regular period. In last century there was some interruption, due to political difficulties; but in 1900 the celebration was revived under a powerful Pope, Leo XIII., and now in 1925 the regular succession is kept under one perhaps still abler, Pius XI.

The Catholic imagination is no doubt fired by the vision of fellow-Christians streaming, at the invitation of the Head of their Church, over land and sea, from every continent and country, to what is esteemed by them to be the centre of Christendom. But, do the multitudes come? At first the arrivals were so meagre as to occasion dismay. Even the comic papers at Rome took up the failure, one of them having a cartoon which represented two supposed pilgrims approaching St. Peter's, where the Pope's little army turned out to meet and welcome them. But they refused to go in; and, when asked the reason why, they answered, 'We are not Catholics: we are Evangelical Presbyterians.' The highest official estimate which I have seen of actual arrivals was only 80,000; and this was after the rush of Holy Week, which always brings multitudes of strangers to Rome. The figure is far below the numbers reported to have attended some former Jubilees, and contrasts with the estimate, now claimed by Catholics, that their numbers in the whole world amount to not fewer than 300,000,000. Six hundred a week were said to be coming from Germany; and there were already about two hundred from Scotland under the leadership of the Archbishop of Glasgow.

Everything had been done beforehand to facilitate the journey, arrangements being made with railroad and steamboat companies for cheap return tickets and the resources of the Messrs. Cook brought into requisition. A special line of trams for the convenience of the pilgrims could be seen daily plying in all directions through the streets of Rome. The four hundred churches of that city had all to be put into a state of repair, and their treasures of relics were all placed on display. Thus in St. Peter's there was to be seen the holy lance, in another basilica a picture of Our Lady painted by St. Luke, and in a third the Holy Manger in which our Saviour was laid. As at a Presbyterial Visitation in Scotland there takes place a furbishing-up of places and documents, so in the Holy Year the whole fabric of the Church, in the city of Rome at least, is overhauled, the rents which time has made being mended, the clothing of 'the religious' becoming tidier, and the students of divinity, who swarm in Rome—the different countries from which they come being distinguishable by the different colours of their dress—appearing to move with a springier step.

In Chaucer's *Canterbury Tales* great prominence is given to an element which has always been conspicuous in pilgrimages—that of holiday. In all human beings there is an instinct, of greater or less strength, for new scenes and fresh adventures; and what country has more to satisfy this craving than Italy, or what city than Rome? To descend through the snowy passes of the Alps and the vine-clad landscapes of Lombardy and Umbria to the Eternal City, where the Capitol forms the focus of one world and St. Peter's that of another, is a dream which has visited every cultured mind; and every pilgrim will be found to be furnished with a guide-book telling him how to see the principal sights of the city in the time, however brief, which may be at his disposal. The colossal dimensions of St. Peter's afford scope for ritualistic displays of unequalled magnificence. At one of these the other day—the canonization of a new saint, Theresa of the Bambino-Gesu—the exterior of the dome of the great church was illuminated, at a cost of many hundreds of pounds, with tens of thousands of jets of electric light, bringing into the great square below the whole population of the city.

While, however, this holiday spirit is encouraged to a certain extent, the pilgrims are well warned

against carrying it too far. 'Your stay in Rome,' they are told, 'should not be that of ordinary travellers and visitors. Avoid all worldly distraction; be filled with a penitential spirit; be modest in countenance, bearing, and above all in dress; have only one purpose in view—the work of saving your souls.' It is rumoured that at the beginning of the proceedings on this occasion certain visitors neglected the rigid rules about female dress enforced by the present Pope; but the offenders were so dealt with that the same lapse is not likely to occur again. Confession and participation in the Holy Communion are necessary in order to make the pilgrimage complete and effective; and confessors in abundance are available for the service of all varieties of worshippers in their native tongues. For the purpose of guiding devotion three 'intentions,' as they are called, of the Pontiff are suggested; and on this occasion these are: first, universal peace; second, the bringing back of Protestants into the fold; and third, the settlement of Palestine in accordance with Catholic policy. Foreign missions also have a prominent place; an exhibition, tracing the history of Catholic missions throughout the centuries, being on view in the Vatican.

These considerations all enter into the conception of the Holy Year; but none of them can be called the salient point connecting it with the system of which it forms a part. This is found in the name Jubilee. In all the explanations of the Holy Year circulated among the pilgrims—and, indeed, in the message from the Pope himself sent forth to the faithful—mention is made of a connexion with the Year of Jubilee mentioned in the Old Testament, when slaves were released, properties restored to their owners, and general reconstruction effected throughout the community. If such an institution existed in the time of the Old Testament, much more is it appropriate to the New; and it is the will of Heaven that at certain recurring seasons His representative on earth should proclaim such an emancipation, not from the bondage of man to man, but from the slavery of sin; and a restoration, not of lost fields and dwellings, but of the lost graces and privileges of the life within.

This is the idea also of the Holy Door or Gate, which plays a prominent part in the function and has captured the attention of the drivers of the pen in the press to such a degree that every one has heard about it. When a Holy Year terminates, one of the entrances to St. Peter's is closed up with elaborate ceremonial. And shut it remains till the next solemn occasion comes round. Then it is opened with all the display of which the practised skill of the Vatican is capable. Preceded by the representatives of royalty and the ambassadors of foreign nations, by the heads of religious orders and by cardinals and archbishops in their gorgeous robes, the Pope, seated on the *sedes gestatoria*, which is borne aloft on the shoulders of numbers of stalwart officials, appears with a lighted taper in one hand and a golden hammer, sparkling with jewels, in the other. Approaching the shut door, he knocks once, uttering the words, 'Open to me the gates of righteousness.' A second time he knocks, saying, 'I will enter into Thy house, O Lord.' A third time he knocks, saying, 'Open the doors, because God is with us.' Thereupon, with the help of a mechanical arrangement, the door is demolished; and the Pope enters, followed by the high dignitaries, and passes to the altar through the midst of the assembled multitude. There his blessing is given, and thus the Holy Year is inaugurated.

A door is an expressive symbol. It is biblical. Christ Himself is called the Door. And this breaking-down of a shut door, that all may enter, might betoken the passionate aspiration of the human spirit to enter the house of God and hold communion with the Creator and Redeemer. Indeed, it is not unlikely that it may, during the course of the year, be often thus interpreted. But the leading idea, and the one made prominent in the official documents, is the opposite—that God is issuing forth in a special manner, with gifts and blessings of peculiar value, which are distributed to all who desire them through the hands of the Church and the Pontiff.

Of these blessings one in particular is held up as the prize to be won by those who participate in the Jubilee; and this is the forgiveness of sin. Not, indeed, of sin itself, but 'of temporal punishment due to sin whose guilt has been forgiven'—to quote the words of one of the authoritative guides provided for pilgrims. It is the extinction of that part of sin which has to be expiated in Purgatory, if it has not been pardoned before death. Deliverance from Purgatory is, in short, what is sought; and the same authority goes on to add, that 'the present Holy Father, in the Bull of Promulgation, grants the fullest (plenis-

simam) indulgence, remission and pardon.' As is well known, the theory is, that the saints and martyrs of past ages, by works of supererogation, accumulated a fund of merit which they did not require themselves for admission into everlasting bliss, but which may now be made available for the benefit of less perfect mortals. Of this invisible treasury the Pope holds the key, and he can dispense its contents to such as fulfil the conditions which he lays down.

The primary condition on this occasion is, of course, to visit Rome. There St. Peter's and three other basilicas—St. Paul's-outside-the-walls, St. John Lateran, and Santa Maria Maggiore—must be visited every day for ten days. This need not, however, be in any fixed order, and the travelling need not be on foot. For the inhabitants of Rome itself double the number of days are requisite.

This would seem to give to the rich a great advantage over the poor. But many classes are taken into consideration who cannot make the journey, such as nuns, hermits, nurses, invalids, and for these special provision is made where the desire to participate is strong. It may be added, as a sign of the times, that mention is made, for the first time in such a document, of 'working people of both sexes who earn their living by daily toil, which cannot be left for the length of time necessary for making the journey to Rome.'

This reveals the deep gulf between Catholic and Protestant worship. Protestants cannot forget that it was out of this very practice of Indulgences that the movement arose which issued in the Reformation of the sixteenth century; and, indeed, it was for the purpose of raising money for the erection of the fabric of St. Peter's at Rome that the indulgence-sellers were sent out over the Catholic countries. It was by the scandals of the indulgence-monger in his own town that Luther's indignation was kindled, and the theses which he nailed up on the door of the church at Wittenberg were occupied with this very subject. At first he advanced very cautiously, professing, indeed, his belief that the Pope would approve of the truth which he was championing. But about this he was soon undeceived; and, as he advanced, one portion after another of the soil of traditional belief crumbled beneath his feet, until he was led to deny not only Indulgences, but Purgatory, and the Papacy itself. The existence of a treasury of merit in the invisible world of which the Pope holds the key was proved by him to be a mere scholastic fiction, invented to defend the already existing practice of the Church, and it derogated from the merit of the Saviour, who, 'after he had offered one sacrifice for sin for ever, sat down on the right hand of God,' as the truth is expressed in the Epistle to the Hebrews. Purgatory contradicted the words of the dying Saviour to the penitent thief. And, if the priestly office of Christ was infringed upon by the doctrine of Indulgences, still more so was His kingly office by the doctrine of the Papacy—that the Pope is the Head of the Church and the Vicar of Christ. Christ still lives and will always be the Head of His own Church, and He Himself foretold who was to be His only Vicar on earth, but this was the Holy Spirit. Indulgences and Purgatory are among the least scriptural of the doctrines of the Church; yet on these more than on anything else the practical working of the Roman Catholic Church is founded.

There is something humiliating in seeing a great Church doing its work with inferior means. It cannot be ignored that the Holy Year has preoccupied the minds of the people and absorbed the time of the officials with things about which it is at least questionable whether they form any part of true Christianity at all. The motives by which the pilgrims are induced to come to Rome are not first-rate, consisting principally in appeals to fear; and the 'good works' in the performance of which their time is spent in Rome—those divagations from shrine to shrine, those gloatings over relics of notoriously doubtful authenticity—are not good in any high sense of the word, having little to do with either the welfare or the future of the world. The 'good works' of the true and noble sort will always draw their inspiration from One who once offered for sin a sacrifice so great that it neither requires nor admits of supplement or repetition, and who now offers the benefits of the same to high and low without money and without price.

In the Study.

Virginibus Puerisque.

The Power of the Eye.[1]

'I shall guide thee with mine eye.'—Ps 32^{8}.

You know what that means, don't you? Mother does it sometimes. People come in to call when you are in the room, and Mother doesn't say anything to you; she is busy talking to the visitors, but by and by she looks at you, just looks with never a word said. Yet you see what she means at once, know she is really telling you, 'Go, and let them know to get tea ready.' And in a little while the tea comes in, just as she wanted. Mother didn't need to speak with words for you to understand. She guided you with her eyes. And sometimes she can do that even when you are not looking. Yes, and perhaps you can do that too to other fellows. In the class when things get dull and boring you would like to signal something to a chum of yours two seats in front of you. But how is he to know? Or at a football match you want to let somebody far down below you in the crowd see you are there. So you keep looking, looking, looking hard at the back of his head. And by and by he turns round. Somehow he felt some one was wanting him, looked back, and you could wave your message to him. Ah, no! there's no use trying that on here. The folk in front will only say, 'It's that silly boy three pews back, I'm not going to be caught by him.' So just you keep listening to me! But elsewhere you can do it.

Well, God says here that He is going to guide us with His eye, even when we aren't looking at Him, or remembering Him one little bit: that He is going to help us, and to let us know what we should do. And that's a good thing, isn't it? For it's so hard sometimes to play the game, to be clean and straight and manly. We forget, or we're not sure, really and truly, not one bit sure, get all puzzled and mixed up. 'Never mind,' says God, 'I'll tell you.' And He does. How? You can't hear Him. No. Though you sit as still as still, as quiet as a mouse, and listen hard with all your ears, you'll hear never a sound. But He will guide you with His eyes, like Mother. So He says. And He does it too. Don't you remember that night you so wanted to do something. You knew it wasn't fair, yet you just itched to do it, to stay out perhaps a little longer than your time. The others had been in ever so long and you were sick of fielding, and now, when your side were batting at last, must you slip off home and never get an innings? Or you had promised not to go out, you remember. And all the evening you could hear the click of the bat, and almost went. And yet you didn't. Why? Because something kept saying, 'You mustn't, you mustn't.' That was God guiding you with His eye. There wasn't a word spoken; yet you knew what He wanted. He had turned and looked at you, as Jesus turned and looked at Peter that night long ago; and you, like Peter then, quite understood. Or you knew it was time for lessons. Yet you couldn't be bothered with them; it was far too jolly a book, far too exciting to lay down till you had read on to the chapter's end, and then to see what happened over the page, and then, oh! nobody could stop here, for what can the hero do; and then you might as well finish it now! Only a few pages more! And yet you did turn in to lessons, to the old stupid pipes still running in and out, and all the usual stodge. Why? Because you heard Somebody crying to you, though there was no sound, 'You must, you must.' That was God looking at you, till you had to turn your head and listen. He was guiding you with His eyes. Well then, you say, why doesn't He always do that? why doesn't He always keep me right? He does. But we are dull and stupid, sometimes stupider and duller than at other times; and then, though He keeps looking at us, we don't heed.

A doctor in London has made a new kind of machine, only a toy as yet, I think, and yet a very wonderful thing. For it turns when you look at it, and when you move your eyes away it stops. All machines, you know, need something to set them going. An engine must have coals, a tramcar electricity, a windmill wind. But this machine needs none of these. It only wants your eyes, or mine, or any one's. For it seems that electric rays stream from our eyes, and, when these touch it, the machine starts turning. Who knows what may come out of that? Perhaps one day we may have a kind of lamp, and we shall only have to

[1] By the Reverend A. J. Gossip, M.A., Aberdeen.

look at it, and it will light. Perhaps one day Mother won't need to tell you, 'Run and shut that door.' You will just look at it, and it will shut itself! Perhaps Mother won't need to keep telling some one to go off to bed. She will just look, and something will pick you up, and whisk you away. The first machines, this doctor says, were slow and clumsy. You had to sit down and stare at them before they would move. But the later ones are better hung. You have only to glance at them, and round they go.

Well, some of us are like these first attempts; we are slow and clumsy. God looks at us, and nothing happens; we don't move, don't look round towards Him, pay no heed at all. That's what's wrong when we make a mess of things. And how can we get better? Only in one way. Each time you feel Him looking at you, look you back at Him at once. Each time you know that He is guiding you, do what He says without wasting a second. And it will grow easier and easier to do it, easier and easier, till He will only have to give one glance at you, and like a shot you will be up and off, gladly and eagerly.

And there's another thing. We must help others, not only be helped ourselves. You big ones, you know, could do ever so much for the youngsters. No, no, not by speaking about religion, not by nagging at them, or scolding them, or bossing them and ordering them about. That's not the way at all. A good teacher doesn't need to shout to his class; he just looks at them, that's all. A fine officer doesn't bawl at the troops like an angry sergeant; he just looks at them, and they would be ashamed to be seen out of line, or out of step, or anything like that. And, if you are the right kind of big brother or sister, you can guide the wee ones with your eyes, need only look at them. For they will hate to see you vexed with them and ashamed of them, will love to do what you do and to be what you would like that they should be.

Yes, but isn't this a very queer thing? If people are sick, their eye seems to lose its power. Even a little child that is well, looking at that instrument can make it turn. But a strong man, when he is unwell, can stare at it for long enough, and nothing will happen. It won't move one bit. And it's because you are grumpy and cross and selfish that you don't help the others, that you can't guide them, can't show them what to do, can't set them doing it. If when God looks at us we would only obey at once, we would not only keep ourselves out of whole heaps of trouble and rows and sulks, but we would help the wee ones far more than we know.

To be continued.[1]

'And after this.'—He 9^{27}.

What tantalizing words these are! They always come at the most exciting bit. There you are curled up in a big chair following the hero breathlessly through the pages of the *B.O.P.* or *The Story Magazine*. He has got the rope untied from his wrists after superhuman and ingenious struggles with a bit of glass, he and the heroine are tiptoeing out of the mysterious, when suddenly he feels the cold rim of a revolver touching his brow and a hoarse voice says . . . 'to be continued in our next.' How can you wait a month? It is more than flesh and blood can bear!

Think how people waited for the next number of *The Pickwick Papers* to hear what Mr. Pickwick's next adventure might be. Yet they are comforting words too, for they tell us there is more coming, and that is good news.

And the next chapter should never be quite a surprise: for a well-written story goes straight on. It doesn't zigzag. One chapter grows out of another, and so the first chapter is most important of all. A writer spends more time and pains on his first chapter than on any other.

Now, every one of you is an author, busy on a story that is going to run to five chapters. Chapter I.—Childhood, up to twelve years old. Chapter II.—Youth, up to twenty-one years. Chapter III.—Manhood and Womanhood, up to forty. Chapter IV.—Middle Age, up to sixty. Chapter V.—Old Age. There is your story in its chapters. Some of them seem very far off. It's difficult to think you will ever be middle-aged and apart from football or climbing trees. It's impossible to think of your old age. Will you ever write these chapters? What will be in them?

It very much depends on Chapter I., on which you are busy now. What happens in that will be 'continued in our next,' one after the other, right on. 'The child is the father of the man.' Chapter I. is the father of all the chapters that follow.

Now you are free to choose. As you go on you

[1] By the Reverend Stuart Robertson, M.A., Glasgow.

will be less and less free. More and more the chapters will write themselves. Authors tell us they can't make their characters do what they want them to do. They take their own way after a bit. And so does our character. We can control it at the beginning, but it'll go on as it has begun. The third chapter of the Prodigal Son's story, which is mostly about pigs and pigsties, and is a pitiful business, was made certain when he was writing Chapter I. very carelessly and conceitedly in the father's house.

So watch Chapters I. and II. For, though old men forget what they wrote then, these things turn up afterwards and work themselves out for good or bad.

'Confound the legs!' said an old man, who had become Lord Chancellor and was infirm and gouty. 'I'd have taken more care of them, if I had known they were to carry a Lord Chancellor.' Just so, he sowed the seeds of ill-health in Chapters I. and II., and they came up in Chapter V. and shadowed all his success.

Then watch the first chapters. Write them with Christ to help you, and the others will be good reading to the end. Child faith and love of Christ will be 'continued in our next,' and no one who loves you will be afraid of what the next chapters will bring.

And when the last chapter is finished, it is only volume i. that is completed. There is to be a second volume. This life is 'to be continued in our next.'

That is a good thing to remember. When we see some hindered life, never strong, or touched with the terrible handicaps of blindness or deformity, there is another chapter coming, which God will make more happy. When a life is cut suddenly short, it isn't ended. It is 'to be continued.' When we wonder why God lets wickedness go unpunished, remember the story isn't finished yet.

Robert Louis Stevenson has a little fable in which he pictures Captain Smollett and Long John Silver talking the story of Treasure Island over after chapter xxxii. was finished. The scoundrelly sea-cook is very pleased with himself and says the Author is on his side. Captain Smollett is puzzled at the way things are going, but he will stick to his duty, he says. 'The Author is on the right side; and you mind your eye. You're not through with this story yet, and there's trouble coming for you.' And there was: for Long John Silver was caught out and left on the island.

We, too; we're 'not through with this story yet.' This life here is just the first volume. There is to be a sequel somewhere else.

But I am certain that if the first volume begins with obedience to our Father, and love to His Son, the second and third will be called 'The Father's House,' and when God's angel of death bids us finish Chapter V. and write 'to be continued in our next,' we need not be at all afraid, for the 'next' will be the best chapter of all.

The Christian Year.

Fifth Sunday after Trinity.

Forbearing and Forgiving.

'Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.'—Col 3^{13}.

Scholarship has made a discovery about our text which has enriched its meaning. It is not 'Christ,' but the 'Master' that is the real word. Our text really runs, 'As your Master forgave you, so ought ye to forgive your fellow-servants.' We are not addressed as simple human units; but as men and women who have ties of a common service, a sense of special companionship, and the reverence for a common Master linking us together. When the Apostle exhorts the Colossian Christians, and us through them when he appeals to us to forgive as the Master did, he brings into play a subtle and complex sentiment which it is difficult to define, but whose power as a motive we must all acknowledge. There is command in it; for who can issue orders if the Master cannot? There is the force of example accompanying the precept, and showing us how to do what is required. But, more potent than all, there is the Master Himself calling upon us to exercise the duty of forgiveness through that personal tie which binds us to Him—a power which defies description, where love, kinship, companionship, and service unite to make a force much more potent than legal precept or vague ethical ideal. We are first requested to consider:

1. *The forgiveness of Jesus.*—We are to do as He does; to forgive as our Master has forgiven and still forgives. What that kind of forgiving was we can learn both from word and from fact.

(1) *The word* used in our text, and translated forgive, is not a common one—at least as used in

this sense. It is the verb made from that noun which is variously translated in the New Testament by love, or charity, or grace. It is the word which the Evangelist uses when he tells us how Jesus gave sight to many that were blind (Lk 7^{21}). It is the word employed to say that our Lord promised to grant to Paul the lives of all that were with him in the ship in which he travelled to Rome (Ac 27^{24}). It is the word which pledges God in that fullest of all promises: 'He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things?' (Ro 8^{32}). The word is, if we may use the expression, an eminently Christian one.

Humanity knows what forgiveness is; but it is only Christianity that has any idea of the special kind of forgiveness which this word suggests—a forgiving which is also a giving.

There is in it the loving sympathy of a brother; the yearning of the father over a prodigal son; self-effacement in the presence of injury; and, above all, the longing to save those who are about to perish, even at the cost of life itself. To forgive as Christ forgave—the word itself suggests it—meant that Christ had to give Himself in His forgiving.

(2) *The thing.*—Think what this forgiveness of Jesus must have meant to Him, and then see what the Apostle is asking from us. See how hard a thing it was. He forgave us, not in the sense of passing over, of blotting out, or of forgetting. He extended to us, the sinful children of men, that gracious loving sympathy which is the greatest part of this kind of forgiveness.

He tabernacled among men. Think for a moment what that meant for Jesus. 'He knew what was in man.' What a terrible knowledge! How we ought to thank God that He has not burdened us with it. Have we not—all of us—at times evil thoughts and suggestions that we are glad to keep concealed from those who are nearest to us? Do we not carry within us passions which occasion might let loose unless grace prevented? Our neighbours know nothing about these things within us—we ourselves are scarcely conscious of them. They would call us very ugly names if they could see what lurk in the secret chambers of the heart, in the slums of the City of Mansoul. Well, but Jesus knew all that. He knew what was in every man He met with. He knows it now. Yet He forgave.

Then, remember that Jesus was the pure and the holy One. Sin was abhorrent to Him. When holiness like His was confronted with man's sin, compelled to come in contact with it, to company with it day by day, sorrow such as that must have become the intensest suffering; but out of this cloud of suffering He led back many sons into glory.

2. *Our forgiveness.*—We are to forgive our fellow-servants—our fellow-men—as our Master forgave us.

(1) With the same kind of forgiveness. We must have the same courtesy of action—the loving sympathy of a brother; the yearning of a father over the prodigal son; the same self-effacement and the same readiness to sacrifice self. It is a hard matter to exercise this kind of forgiveness. We, too, suffer contradiction of men. We are wronged, and we know it. There is such a thing as justice, we say, and we must have it. Let us look into our own hearts. Has the most saintly Christian not wounded the Master over and over again, wronged Him times and ways without number, and has He not forgiven us over and over again? Yes, and forgiven us not in a merely sentimental way. Jesus practises and enjoins a thoroughly practical forgiveness. 'But I say unto you which hear—Love your enemies, do good to them which hate you, bless them which curse you, and pray for them which despitefully use you.'

Our Lord's teaching on the duty of forgiving our enemies, and on the best way to perform it, often reminds us of old scraps of nursery maxims, which sometimes go deeper than many a system of moral philosophy. Who does not remember the kindly, motherly advice?—Act kindly, and then you will soon feel kindly. That is just what our Lord says to us in the Sermon on the Mount, and in many other passages where He discourses on the methods of Christian forgiveness. Here, as elsewhere, we must become as little children to enter into the kingdom of heaven.

(2) Our forgiveness must go as deep as our Master's; or, if that is too hard a saying, it must aim at going as deep. The Master is very peremptory about this. 'Resist not him that is evil,' He says; 'but whosoever smiteth thee on thy right cheek, turn to him the other also.' Take those passages in the Sermon on the Mount in which our Lord contrasts the rules of the old economy with those which are to regulate the new, and you will find that Jesus leaves no place for the feeling of passion or revenge. No injustice is to

permit us to seek a personal revenge. All wrongs done to us as individuals are to be so many occasions in which we can show a Christian forgiveness.

(3) The last thing about this duty of Christian forgiveness is that it is to extend to ourselves. Who has not said: I can never forgive myself? Have not all of us chafed at our own sins and follies, felt hot and bitter about them long after they are done and to all seeming done with? It is the strongest natures that find it hardest to exercise this part of Christian forgiveness.

The unforgiving spirit in such cases appears as an angel of light; it disguises itself as a duty; it takes a pride in just dealing with self. Yet it may be one of the most subtle forms of that self-righteousness against which the old theologians were never weary of warning their hearers. We can forgive our neighbours; that does not involve any loss of self-respect. But to forgive ourselves—that is quite another question. Many a wrecked life is due to this unforgiveness of self. The prodigal would never have come home had he been unable to forgive himself.

With many of us this difficulty of forgiving ourselves stands in the way of our getting and feeling that we have obtained the forgiveness of God. The old Mystics saw very deeply into things when they taught that the secret of all true heart religion is to overcome self; to get rid of all selfish feelings; to empty one's self of self; and so make room for God. And this unwillingness to forgive one's self is the last refuge of the selfish spirit.

There is an old mediæval story of a dreamer who dreamt that he saw the gate of heaven and the souls flitting in; but one soul kept hovering about the entrance, and never crossed. He asked why; and was told that the hesitating soul had been forgiven by God, and so had been allowed to come to the gates of Paradise, but had not yet forgiven itself, and so could not enter. Let us learn to forgive ourselves if we would enjoy the forgiveness of God.[1]

Sixth Sunday after Trinity.

Newness of Life.

'Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.'—Ro 6[4].

In the New Testament Scriptures salvation has three aspects. One of these considers the soul in the moment of acceptance and surrender. Another regards its spiritual course and progress as it follows the upward calling of the Christian life. The third looks away off to the end, when the pilgrimage will be over, and all that time can do has been accomplished. 'Now is our salvation nearer than when we believed.' Here the Apostle is fixing our attention on the course of the Christian life. His chief declaration is that Christ lived and died, not only that men might be loosed from their sins and might be given a new ideal of righteousness, but that they might live a redeemed, consecrated, and increasingly victorious life.

He sets this truth in a simple and suggestive phrase. He calls it a walking 'in newness of life.' The phrase flashed into his mind as he was using a familiar and impressive figure. He had been speaking of being dead with Christ, and of the consequent fact that the man who believed was dead to sin. He uses the significant ceremony of baptism by immersion, the common, although not the universal custom, to illustrate his truth. The man who had accepted Christ stood by the river side or the baptismal pool, to confess his faith and seal his forgiveness. He went down into the water, and, as Paul vividly says, 'was buried' for a moment, and then rose to walk in newness of life. He came up out of the water of baptism as Christ rose from His grave.

This newness of life is not merely a method of living. It is a new principle of life. It is a new fount of moral passion and spiritual power in the soul. Paul does not mean merely that the redeemed man has new ideas, new convictions, new hopes. These he has in power. But newness of life is a new, inspiring, controlling, imperious energy within the soul. It is a change, not merely in the habits of life, and in the words on the lips and the thoughts of the mind, but in the very core of a man's being.

Let us consider this experience, and mark how this new principle of life realizes and expresses itself.

1. *It is life in a new world.*—It is life in a world of larger horizons, ampler knowledge, deeper significances. In many respects we must live in the same world in which we always lived. Its hills stand out in their distant blue. Its meadows gleam in their beauty. Its men and women remain the same personalities. Its toil and care, its sin and sorrow, its suffering and disappointment, abide. Yet it is wholly new, for we see it with new eyes,

[1] T. M. Lindsay, *College Addresses and Sermons*, 177.

and we interpret its personalities and its vicissitudes with a deeper, truer, and more generous meaning.

This fresh interpretation has its analogy in the world of literature. We all know how a great genius has taken up a period of history, or a phase of life, and set it in the light that never was on sea or land, until the dullest mind could realize its pathos and romance, the glory of its heroic sacrifices, and the sorrow of its baffled hopes. To take a case, we know how Sir Walter Scott created the atmosphere in which men saw the passion and the pain of a century of Scottish history.

The world around us becomes sometimes more pitiable, sometimes more beautiful, always more compelling to tenderness and charity. Its men and women live before us transfigured in the new light. They are spiritual beings with infinite capacities of love and joy, of temptation and of achievement. When we see the multitudes we are moved with compassion. The daily task, the common round, the incurable sore, the mean condition, are all new. For God has become an awful, yet a welcome reality. The living Lord walks by our side and His voice whispers in our ears, and quickens our thoughts.

2. *It is life with a new purpose.*—Many lives have no purpose at all. Multitudes merely drift from their first conscious years to the end. All notable lives, whether on the broad stage of public affairs, or in the narrow sphere of a humble community, are swayed by a definite purpose. But the man who has passed into this new life has his purpose made single, and finds it baptized into an unselfish nobility. He is given new thoughts and he sets new values upon neglected things. What he once hungered after, the favours for which he fawned upon men, and endured their contumely, over which he dreamed in his brooding hours, are seen in their transciency and pettiness. He builds the faith which once he destroyed. He restores fourfold what he once took away. Every man, however feebly this new energy has begun to beat within him, finds himself living with a new purpose.

A close parallel to this experience is described in A. C. Benson's 'The House of Quiet.' A young man had entered upon a promising career in London. His life was full of variety and zest. But his health became unstable, and he consulted an eminent physician. He came out of the consulting-room with a sentence of death. 'I have told you the worst—the very worst. I cannot say whether your constitution will triumph over this complaint. To be candid, I do not think it will.' He came out stunned. He passed into the *House of Quiet* a broken man. But in his quiet backwater a new life began. His perceptions became more delicate. The gush of morning air, the liquid song of birds, the sprouting of the green buds, the babble of the stream gave him a new delight. His intellectual powers grew stronger and more discerning. His tastes and sympathies were quickened. All the needs of the young and the weak, of the erring and the fallen, rose up in appeal. He found that he had not only entered a new world, but that a new purpose, a purpose of love and service, larger, wiser, nobler than he had dreamed of in his busy life, had been born within him in the *House of Quiet.*

Henry Martyn, that Cambridge student of brilliant scholarship, accepted Christ. He found his surrender a strait gate. He wrote, 'I have resigned in profession the riches, the honours and the comforts of this world, and I think it is a resignation of the heart.' He did not then know all that newness of life implied. Some time later the fuller blessing was given him, and he wrote, 'An almost supernatural fervour and deep devotion came upon me, whilst I declared that I had rightfully no other business each day but to do God's work, as a servant constantly regarding His pleasure.' That is life with a new purpose.

3. *It is life with new faculties.*—The old faculties are consecrated, quickened, enlarged. The memory is cleansed, the imagination given a keener vision, the conscience enlightened, the judgment adjusted to a finer balance, and the will reinforced. All within a man is stirred up to new strength and more joyous activity. But beyond this, new faculties of sight and of speech, of thought and reflection, of prayer and of service, of grace and of courtesy, of love and hope, awake within.

The analogy to this spiritual change can be found in many instances in the natural world. Down in the mud, at the bottom of the pool, lies the dragon-fly. The dragon-fly, whose four wings flash as though set with jewels, whose slender body gleams with the richest hues of the rainbow, is found there in the garb of a common worm. It is hidden in the slime, waiting for the coming of the summer sun. When the warmer rays and stronger light have searched down into the darkness of the pool, the still worm will stir with a new life, the creeping thing, which can only crawl among

the ooze, will arise and climb, and on some reed will reach the light and air, and discover itself to the warm summer sunshine. Then its eyes will open to the light, its wings will unfold, and in its quickened energy it will fly and flash among the sunbeams. It has entered into newness of life and new faculties have been given to it.

4. *It is life with new felicities.*—No better word can be found to describe the sweet content, the continual zest, the gladness and blessedness, which visit the man who has entered into newness of life. They manifest themselves in the temper, in the tone of the voice, in the unfailing courtesy of bearing. They radiate from within and leave their sheen on the face. For the man who walks in newness of life the days never become monotonous, the romance of the years never fades, the interests of life are never made up, and old age is never cynical or scornful. There are pleasures which earth can give, but before the end even the desire for them will fail. There is a peace and a joy which man can give, but man can take them away. But the felicities, the sweet and sober delights that visit the soul of the man, have a deeper gladness as life goes on. 'The righteous shall flourish like the palm-tree; they shall still bring forth fruit in old age,' is the Psalmist's song. 'The outward man perisheth, but the inward man is renewed day by day,' is the soberer message of the Apostle. 'He that drinketh of this water shall thirst again, but he that drinketh of the water that I shall give him shall never thirst.' That is the Master's perfect word.[1]

SEVENTH SUNDAY AFTER TRINITY.

The Traveller.

'Jacob went on.'—Gn 32[1].

Jacob is pre-eminently the traveller. He is always on the road. Nowhere has he a continuing city. There is nothing shy or, at first sight, romantic about Jacob. The Bible calls him a plain man. He was the home-loving shepherd, not the daring sportsman; the range of his occupations never took him far from the domestic tent. A practical man and an economist, he understood women, and they understood him. Even in the matter of his marriage with Rachel, where the superficial reader sees nothing but a pastoral romance, it is exceedingly doubtful how much of this remains on a closer inspection of the narrative. If he did not marry for money, it must be owned that he went where money was.

What was Jacob's secret? For that he had a secret, and a noble one, who that considers the wonderful history of the Hebrew race can for a moment doubt? We shall, perhaps, best understand it by following up the inevitable comparison at once suggested by the name of Esau. The Bible calls Esau 'a profane person,' and we resent the imputation as strongly as we rebel against the choice of Jacob. We fail to recognize that in the whole story of his career there is little positively placed to his credit save the one fraternal embrace of his later manhood, in which the memories of an ancient and irreparable wrong were for the moment thrown aside. But a mighty hunter must needs be a good fellow, free as the mountain air with which he fills his lungs. There is something that wins the heart even in the faults of an impulsive nature. The exhausted man who must satisfy his hunger though he sell his birthright, the disappointed son whose tears cannot recall the lost blessing, is a subject for pity, but not for condemnation. How shall we brand him as 'profane'?

The 'profane' person is the man who does not reverence time; for whom the past has no lessons, the future no possibilities; in whose life is no movement, in whose character no progress; who, for all his restlessness, would be the last to whom we should apply those words which transform our estimate of Jacob and say that he 'went on.'

Time is ever on the wing. It is fleeing, fleeing, fleeing! What we vainly call the present is, in fact, a narrow section of the past. The world is travelling, and we must perforce travel with it. Nay, there is one alternative. Stand still we cannot. But if we do not go on our way we may wander. One or the other it is bound to be—traveller or vagrant, Jacob or Esau, Israelite or Arab—treading the high road or scouring the sand. And if there is no movement in our character, no purpose in our career; then whatever be our qualities of head or heart, however amiable our personality, one verdict and one verdict alone is possible. We are nothing but a piece of profanity in a sacred universe.

But 'Jacob went on.' The words occur in the narrative of the patriarch's approach to Mahanaim, when he was returning from his long exile to the

[1] W. M. Clow, *The Evangel of the Strait Gate*, 200.

land of his father's sepulchres. It was thus that the traveller put himself in line with the creative activity of God as He renews the face of the earth. 'Jacob went on,' and he became a different, a transformed, a new Jacob as he journeyed. That is the meaning of his changed name.

Would that we could understand more fully than we do the meaning of this creative quality—that is the power of gaining something new, and it may be, altogether unsuspected, in the character which is really moving forward! It would make us more gentle in our judgment of others, more hopeful and courageous in the struggle with ourselves.

Whenever there is movement in a man's personality, the very qualities which have issued in mean deeds or despicable actions may become the foundation of the nobler self. Jacob begins by overreaching man. He ends by prevailing with God. His patience, his pertinacity, his subordination of the nearer to the farther good—the very qualities that have made the Hebrew feared and hated in the markets of Europe—are those that have best served the purposes of his splendid religious history. We do not know Jacob till we have followed his moving tent through the vicissitudes of a long career. Those glimpses of the Divine presence which he has caught from time to time in the midway of his mortal life become the inward light of his closing hours.

The age in which we live has been one of vast disclosures in the science and history of mankind. If Jacob was a plain man dwelling in tents, the far-off progenitor of the human race was an ugly beast swinging in trees. Well, and what then? Why linger in the forest primeval, watching the ungainly capers of our distant ancestor as it lumbers to the topmost boughs or grinds its idiotic teeth? Is that man? Has Time no contribution to make? Has the long evolutionary process nothing to add, no new creations to accomplish? Only when the far-off final transformation is accomplished shall the saying be wholly true, 'In the image of God made He man.' If we want to know what man is, we must travel with him on his adventurous career. We must see him as in obedient faith he rises up to go whither he knows not, to a land that is very far off.

Let us look forward at the shining, shadowy figure that goes before us on the mountain track in the twilight or the dawn. That is man. Man, did we say? Nay, surely it is God. For He too is a traveller, and it is the pilgrims that see Him. The God of whom the Bible speaks is a living God, marching through the ages, travelling in history, taking the risks of development as He beats out a progressive purpose. It is we that are impatient. We would arrest the record of revelation as it unfolds the purpose of the ages. Is this God who walks in a garden, who regrets that He has made man, who smells the fat of the smoking sacrifice? Look yet again. There, rising above the plain, is the Hill which by interpretation is the place of a skull. Against the sky is the Figure of One hanging on a tree. And as we gaze upon the Cross, whereon the angels ascend and descend, there steals into our spirits the great conviction which solves the problem of our changeful life and reads the riddle of the painful earth: 'Surely the Lord is in this place, and I knew it not.' [1]

Eighth Sunday after Trinity.

Not Bondmen but Sons.

'Ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.'—Ro 8^{15}.

It is actually possible, then, to be the Father's child, yet live on in the spirit of bondage. It is possible to belong to God's family, while we continue to have the feelings of the outsider. Is it not often the case that to remember Him is in a real measure to be alarmed, not quieted; saddened, not gladdened; paralysed, not empowered? If it be so, small wonder that even Christian hearts should be visited by an atmosphere of foreboding, doubt, and care—in short, the spirit of bondage, not of sonship.

Yet all the time, as we know perfectly, the only right thing, the only thing that is sincere and wise and that will bear being looked back upon, is to take the Father at His word. We are not subjects of His merely, He tells us, or His pupils, or even His guests; we are His children—dear to His heart, never out of His mind, ransomed at a great cost. Let us for a moment consider this fact and its implications, as our text may guide us.

1. Note, first of all, the contrast of these two types of spirit—bondage and sonship. The chief symptom of bondage is fear; of sonship the mark is child-like prayer.

You and I can scarcely believe how crushing

[1] J. G. Simpson, *Great Ideas about Religion*, 89.

the blank sense of fear was in that old pagan world into which the gospel burst. There was nothing men of that age needed so much to be saved from as just the sickening and stupefying dread of things. If we have escaped these haunting terrors which once filled the world, it is not because we are so strong-minded, or such powerful reasoners; it is because God came close beside us in Jesus, and we knew Him as our Friend.

If we have escaped—but then, have we? We may no longer believe in unclean and malicious spirits continually waiting to seize upon and ruin us; that phase may have vanished. As it has been said, 'There are men and women in plenty whose lives are fettered and their moral energies imprisoned by an undefined but haunting fear. They are afraid of life and afraid of death; they are even half afraid of themselves.' This at bottom is a matter of religion. These fears flow from our wrong thought of God, and in turn they disturb and poison our relations with God.

Fear in religious men has two roots mainly. It may spring, in the first place, from doubt of God's love. It is the easiest thing to drift into the impression that God loves us in direct proportion to our goodness. Hence when we fail or wander or forget, that means we instantly suppose that His love is blotted out. We toil through duty lest we should forfeit His compassion; we strive to obey, in the hope that He will treat us kindly; like children, we make spasmodic efforts to be good, and so have Him love us. We must persuade Him to be our Father. But is not the New Testament there all the time to tell us this is a pure mistake? From the first the persuasion has all been on His side. He invariably takes the first step. What else does revelation mean? What are Christ and His salvation for, and all the patient faithfulness that has guided us since first we listened to His voice, but just to prove that we belong to Him and can claim Him, not because we are worthy, but because His love has given us all we need?

Think of the text, 'Behold, what manner of love the Father hath bestowed on us, that we should be called the sons of God.' At the close of that verse we now have in the Revised Version the well-authenticated addition: 'and such we are.' That is a sort of rapid aside, striking the note of personal assurance. It echoes from earth the name 'sons' spoken from heaven. 'Such we are'—yes, such *we* are, notwithstanding failures and stains and wrong-doings, in all our hardship or monotonous drudgery.

Or again, fear may spring from doubt of God's power. Men are swept away by dread, feeling themselves in the grip of ruthless and inscrutable forces, against which it is vain to strive—forces that produce famine, war, disease, shipwreck, death. Does the sway of God's control extend over these? The secret of victory here, too, is not hard thinking, but a deeper faith generated by living in Jesus' company. A child may decline to jump from a burning house at the word of a stranger, but she will make the venture when her father holds out his arms. We are afraid of life only when we suspect all things are against us, and that the Unknown is full of terrors; but if we know that God in Christ is Father and that He is almighty, the fear will subside.

2. Note, secondly, some implications of this sonship for daily living.

For one thing, the thought of sonship imparts a new meaning to life as a whole. There are secrets which will always be secrets till you try this key. There are melodies which the chords of experience will yield only to fingers that possess this touch.

Again, sonship is a pledge of personal goodness. Jesus once began by saying, 'Be ye perfect'; and if He had stopped there, we should have despaired. Perfect—we find it hard enough to be respectable! But, as you remember, He went on: 'As your Father is perfect,' and that makes all the difference. If God is Father, why then, like other fathers, He will help us. He will bear with failure that He may nurse us back to victory.

Then, again, think how sonship casts light on the great hereafter. The gospel would be no gospel at all unless it flung its beam right across the black, gaping gulf of death, and lit up enough of the new world concealed there to show that it is a home. Yes, a *home*; because dwelt in and pervaded by God. There is always a home where there is a father. When Jesus came to die and was speaking to the Twelve, that last night, of what lay before Him, how did He describe the future? Did He talk of it with bated breath or tremulous uncertainty? Did He fall into anything even remotely similar to that strange habit of speech common even among good people when they refer to a Christian who has passed forward as 'poor So-and-so'? Very far otherwise. He

perceived how the men beside Him were sunk in grief, and to cheer them He said, 'If ye loved me ye would rejoice.' Why? 'Because I go to the Father.' And again, later in the same talk, 'A little while, and ye shall see me, because—I go to the Father.'

Finally, sonship gives a new and deeper sense to prayer. That, you will note, is a point the Apostle particularly touches upon. 'The Spirit of sonship,' he writes, 'whereby we cry, Abba, Father.' He means that we cry thus to God in emergencies of stress and pain. 'Abba, Father'—we seem to have heard these words before. Are they not an echo of something familiar? Sonship was there, but also pain and struggle: struggle and pain was there, yet the Spirit of sonship reigned over all, and Christ went on with fearless eyes to the Cross awaiting Him. So, too, it may be with us.

Are we not mysteriously unwilling, in spite of all that we know of Christ, to believe that God is love, and that He is our Father? Do we not cling strangely to our fears? There was a time when men surmised that if the great Nile were tracked up to its fountain-head, its origin might prove to be some tiny spring, some scanty nameless rivulet. But when explorers pierced the secret, it was to find that the river sprang from a vast inland sea, sweeping with unbroken horizon round the whole compass of the sky. And we, too, are ready with our fears lest the river of life and salvation that streams past our doors, and into which we have dipped our vessels, if followed back to its farthest source, might rise in some grudging and uncertain store. But in truth the Father's mercy is like that great inland sea in the continent's heart, from which the river breaks full and brimming at its birth. It is from everlasting to everlasting.[1]

[1] H. R. Mackintosh, in *United Free Church Sermons*, 132.

The Johannine Doctrine of the Logos.

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II.

The problems which have been discussed in the previous article, viz. the meaning and contents of the Prologue of St. John's Gospel, and the sources of the Logos idea, and terminology, are not matters of merely scholarly interest; they closely affect the validity and value of the Johannine representation of the Person of Christ. We now turn to the main problem suggested by our previous paper—the purpose of the writer in prefacing his Gospel with a brief statement of the relevant ideas for which the doctrine of the Logos stood. This department of our theme really resolves itself into a discussion of the relation of the Prologue to the rest of the book. Have they practically the same aim? Or are they entirely foreign to one another? Is the Logos section simply a bit of philosophical speculation imposed upon the Gospel, but without any integral association with it? Or, may it be regarded as the key and quintessence of the entire treatise which the succeeding chapters seek to elucidate and elaborate? Much has been written in recent years upon this aspect of the question and various views have found expression. Without entering, however, upon the minuter shades of opinion that have been offered, the attempted solutions of the problem fall generally into three main theories, of which the names of Wendt, Weizsäcker, and Harnack may be taken as representative.

I.

1. In his well-known and justly commended work, entitled *Die Lehre Jesu*, Wendt contends for the unity of the Gospel, but he does so on the peculiar ground (which no other writer, so far as I am aware, has taken) that there is no special reference to the Logos-doctrine in the Prologue at all. 'It is a matter of regret,' he says, 'that we are accustomed to leave the term *Logos* in the Prologue untranslated. On the one hand, by the employment of a foreign word we are deprived of the immediate impression which the term would naturally make upon those who read it for the first

time; and, on the other hand, by retaining the expression, "Logos" or "Word," with a capital, we create the idea that the term stands for a proper name and signifies the definite, pre-existent personality of Jesus. This notion, however, is an unjustifiable assumption' (vol. i. p. 307). As a matter of fact, Wendt maintains, Logos signifies merely 'expression' or 'utterance' (*Verkündigung* or *Ausspruch*); and all that is stated in the Prologue is that the undeclared thought of God *was* in the beginning. It is the Divine mind that is eternal. No doctrine of the Logos, such as Philo conceived, is suggested. It would never have occurred to an apostle, or to one of the apostolic circle, brought up in Jewish tradition and steeped in Hebrew Scripture, to accommodate his teaching to Hellenic philosophy. It is true that the 'Word of God' frequently occurs in the body of the Gospel; but it is the 'Word' as the message from God to man in the O.T. sense that is clearly signified. It is the 'Word' which the Divine Father revealed to Jesus; the Word which Jesus communicated to His disciples, and they again declared to the world (8^{55} 14^{24} 17^{6} 17^{17}). These references, Wendt contends, leave us in no doubt that the Logos cannot be interpreted as a personal being, but simply as an abstract impersonal deliverance or message of God. To understand the term in the Prologue in one sense, and in the later chapters in another, only creates confusion.

With the exception of a vague footnote in an article by Harnack in the *Zeitschrift für Theologie und Kirche*, no scholar, so far as I know, refers to the theory of Wendt. I do not think it will bear investigation. It is well known that the word *Logos*, whatever it might originally mean, had come to have a specific and scientific significance. It stood for a particular conception. It had entered into the vocabulary of the cultured. All this must have been known to the author of the Fourth Gospel, and he must have used the word with a clear understanding that it had a history of its own and a very definite value for his readers. If he had wished only to express by it the impersonal revelation or message of God, surely he would have been at greater pains to avoid even the appearance of giving a personal reference to his opening sentences.

2. At the opposite pole from Wendt, Karl Weizsäcker, the successor of Baur and a prominent upholder of the doctrines of the 'Tübingen School,' may be taken as the representative of the view that the Fourth Gospel is a unity; that the Prologue and body of the work are all of a piece; and that neither can be rightly understood without recourse to the Hellenic Logos-doctrine. In his principal work, *Das Apostolische Zeitalter der christl. Kirche*, published in 1886 (the same year as that in which Wendt's *Die Lehre Jesu* appeared), Weizsäcker says: 'The whole narrative itself, quite as much as the words of Jesus, undisguisedly reveals that the Logos-doctrine is its origin. This philosophy is not simply spread as a mantle over the history and faith, but determines the ideas completely. Light and Life in the consciousness of the believer as the communication of Jesus, are nothing else than that which the Logos Himself gives to the world' (p. 536 f.).

According to these statements the Logos is viewed not merely as the source of the character and contents of the Gospel, but as the determining factor from beginning to end, as the key, indeed, of the entire treatise. The Jesus of the Gospel has the same value as the Logos of the Prologue, and though the philosophical form is departed from in the historical narrative, still the basis and leading conception of the book are supplied by the Prologue; and throughout the story there is an implicit, if not expressed tendency to see in the earthly life of Jesus the controlling presence of the Logos. A glory more than human shines forth in all the acts and sayings of the Master, and reveals Him as the Only-Begotten of the Father.

3. Professor Harnack of Berlin may be chosen as the most powerful spokesman on behalf of those who dissent from the verdict of Weizsäcker. With his usual lucidity of language as well as his wonderful learning and insight, both in the *Dogmengesch.* and specially in two articles in the *Zeitschrift für Theologie und Kirche* (1892–3), Harnack maintains that the significance of the Logos-doctrine for the Fourth Gospel has been grossly exaggerated. The idea, he admits, was undoubtedly borrowed from Hellenic sources (by the Apostle John or some other of Jewish birth, but Greek sympathies) and incorporated to attract Greek readers. But so far from the Prologue dominating the general aim of the work, it is entirely left behind when the author enters upon his theme, and no further mention of it is made. It is idle to describe, as some do, the Prologue as the quintessence of the Gospel, or to regard the Logos as the key to its interpretation. The language, style, and aim of the two parts are wholly different. The purpose of the Gospel is clearly set forth in

the last verse of chapter 20: 'That ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.' To awaken and establish the life-giving belief that Jesus is the Messiah is the one object of the writer. From the moment he enters on the story of Jesus' life every chapter reveals this single aim. The whole of Christ's farewell discourses and the intercessory prayer disclose not the slightest Hellenic influence. 'I must confess,' says Harnack, 'I cannot detect anywhere the faintest echo of the Logos-idea.'

On the other hand, if we examine the Prologue, we find that it is entirely different in content and spirit. There is nothing in the first five verses which an Alexandrian Jew might not have written. It is not a narrative; it is a philosophical statement. It is bald and cold, lacking life and movement. But the remarkable thing is that at v.[18] the author introduces a subtle change and substitutes for the invisible and inaccessible Logos the visible and accessible Son of God. The Logos of philosophy is displaced by the Christ of faith. A writer, Harnack contends, who can thus substitute 'the Only-Begotten of the Father' for an abstract idea, and can affirm that the Logos 'has become flesh,' has left the Philonic doctrine far behind. It is impossible to call the Johannine Logos a 'Hülfs-Vorstellung'; nor can we affirm that the Prologue, in any way, contributes *data* to the Johannine view of the world. Had it been the purpose of the Logos-doctrine to make the gospel history clearer and more real, or to give a fuller insight into the consciousness of Jesus, there would not surely have been wanting references to it throughout the narrative and especially in the discourses of Christ. But these are totally absent, and the Logos, in the sense of the Prologue, is never again referred to. Harnack concludes his elaborate study of the problem in a verdict which, while distinguished by his accustomed force and incisiveness of style, is not lacking in those traits of self-confidence and finality sometimes discernible in the savant's utterances. 'The Prologue is not the key to the understanding of the Gospel. It is simply a general introduction which paves the way for Hellenic readers. It annexes a well-known and important idea, breaks it up and remodels it, substituting for it the Incarnate Christ, the Only-Begotten of the Father, thereby combating prevailing false Christologies. From the moment Jesus is unveiled the Logos-idea falls into the background. The author henceforth pursues the narrative of Jesus in order to establish the belief that He is the Messiah, the Son of God. The important element in this belief is that Christ is *of*, and *from* God. But the author is far removed from any conception of Him which involves cosmological relations.'

II.

It strikes the present writer that in charging Weizsäcker and others with greatly exaggerating the place and import of the Logos-idea in relation to the Fourth Gospel, Harnack lays himself open to the criticism of unduly minimizing, if not practically denying, the value and validity of the Prologue and the significance of the conception it presents for the author of the treatise.

It seems hardly possible to conceive that a writer like John could have set in the foreground of his Evangel a preface which had no integral connexion with, and no direct influence upon, the rest of his work; that he simply left it for what it was worth and then proceeded to deal with an entirely new theme. Even if we admit that the word 'Logos' does not again occur in quite the same sense in which it is used at the outset, we are not ready to allow that there are no after-references to the idea for which it stands (see, *e.g.*, 1[6.15. 16. 23. 25. 27. 28]). But, apart from direct reference, the result to which the author attained in the last verse of the Prologue is constantly present as a formative factor throughout. It underlies the whole conception of the Christ. It explains the kind of man He was. It throws light on His relation to His Father and contains the secret of His power over Nature and His authority towards man. All through the earthly life of Jesus the presence of the Logos seems to be felt as of a glory from above, pervading and transfiguring His humanity. Along with the human sympathy of word and deed, which no one can miss, there is also an aloofness of mind and gesture, as of one who belongs to a higher world; and the twofold note of independence and self-surrender to a higher will, so wonderfully fused in this Gospel, is a feature of the Christly consciousness which irresistibly suggests that the author's conception of Christ as outlined in the Prologue has never been lost sight of in the succeeding chapters.

Of all the Gospels surely this is the most sublime, the product not merely of a profoundly spiritual genius, but of a mystic and a poet whose work

marks the highest point reached by the early followers of Jesus in interpreting the Person of their Master. Never before nor since has there existed a writer who sought in such a manner to present his history *sub specie æternitatis*. The author moves and breathes in a super-earthly element, and he lifts those who hearken unto him with strong yet gentle wings into the radiance of the Eternal. And yet it is not so much into a new and unearthly sphere of being that he seeks to raise his readers, as to bring them to a Person who, while embodying and manifesting the Light, the Truth, and Life of the Divine, is no ethereal being but a living actuality upon the earth.

It is probably true, as Harnack himself admits, that the immediate object of the Prologue was to introduce the Gospel to Greek readers. It marks the first great step in what has been deplored by some, and by Harnack among others, as 'the Hellenizing of the primitive Faith,' a process which many regard as inevitable if the religion of Jesus was 'to hold its own in the arena of rational controversy.' The present writer is disposed to agree with those who recognize the incalculable debt which Christian theology owes to Greek thought. Not only did it provide the external environment amid which Christianity was enabled to advance to the conquest of civilized mankind, but it greatly enlarged and enriched the Christian conception of the world by creating also 'the inward conditions whereby its ideas could be interpreted and brought into that systematic form which was necessary to procure their permanent influence upon the human mind.' The root-message of the author is that through the Logos-Christ, incarnated in Jesus of Nazareth, the real nature of God has been manifested in an actual human life. After the Prologue the word 'Logos' disappears and is replaced by 'Son.' But undoubtedly the thought of Jesus as the incarnate Logos is in the mind of the author throughout; and many passages cannot be understood on any other assumption. Indeed, it might be argued that the conclusion of the Prologue itself, to which the writer so skilfully leads on, by a succession of statements growing in concreteness and clearness, is none other than that the Son of God is identical with the Logos with which he started.

There are two ways in which a speaker may introduce his subject to an audience. The one method is by agreement and accommodation; the other is by contrast and paradox. Does it not seem as if the author of the Gospel combines both methods? Many of those for whom he wrote were familiar with the Logos-idea. It was the staple of their thought. Hellenic speculation about God and His manner of revelation was in the air. Philonism was exerting its influence upon the cultured classes of the Apostle's age. Now, just as St. Paul, in addressing the thoughtful citizens of Athens, said, 'The God whom ye ignorantly worship declare I unto you'; so the Apostle John might be conceived as saying, 'The Logos which ye erroneously accept as the explanation of Divine revelation, I interpret to you. The Logos is no secondary impersonal agency mediating between God and the world. He is the Logos of God, sharing from the beginning the Divine mind—the Word of God who has become flesh—the eternal Son of God incarnated in man.' In other words, he meets them on their own ground and seeks to show that, even starting from their own position, the Logos is the Christ.

But the object of the writer was not to propound a new philosophy; it was rather to win men to Christ, whose life on the plane of history he now proceeds to unfold. In the pursuit of this design it is not necessary that he should be constantly harking back to first principles. But, none the less, in almost every chapter, in every incident, in every discourse and act of gracious ministry, the author seems conscious that he is portraying the life of one who has the closest relations with eternity, of one whose existence did not begin when He entered the world, nor cease when He departed from it.

Supposing the Prologue had not been written and the author had simply begun with the nineteenth verse, would not the subsequent narrative have been poorer and less convincing; lacking something—who could say what?—a gleam, a vision, a spirit—which we now feel to be the very secret and pulse of the whole? Should we not have expected that somewhere, either at the beginning or the conclusion of his treatise, the Evangelist would have sought to state, with some definiteness, his view of the place and value of the Jesus of history in the eternal scheme of being?

Notwithstanding the authority and repute of Harnack, justly acclaimed to be the prince of historical and Biblical interpretation, to whose scholarship and experience one would not rashly put oneself in opposition, I am disposed to maintain that the Prologue is an integral part of the Johannine Gospel; and that it was designed by its author to

afford the setting and give the keynote of the entire work. To affirm, with some recent writers, that the idea of the Logos 'is a bit of alien philosophical speculation imposed upon, and disturbing, the history,' seems to me to be singularly inept and not in consonance with the trend and spirit of the book. To me, without the Prologue the narrative would lack not only its natural introduction but its guiding 'motif' and determining factor. It would be like a temple without a porch, a mansion without a tenant. The Logos-doctrine, whencesoever derived, lifts the whole Gospel into ampler regions and starts its history upon a higher level. If Christ be, as it is the object of this evangel to declare Him to be, the central truth of the world, the very fountain-head of Divine life, light and love for humanity, then He must not only bear a unique relation to the Eternal Being, but have necessary and far-reaching cosmic implications. In what more fitting terms could these relations be expressed than in just those of the Prologue? Nor is there anything derogatory in the thought of an inspired writer making use for his purpose of a term that was already current in pagan literature and at the same time transforming and transfiguring it by making it the vehicle of a nobler and more splendid conception. God claims the whole universe as His own; and all the forces of Nature and the lives and endeavours of men, in all ages, are the servants of His purpose; so too, all history and thought, all philosophy and wisdom of ancient times,

> Hellas, the nurse of man complete as man,
> Judea pregnant with the living God,

are preparative and contributory to Him who came in the fullness of the time to be, on the arena of human history, the express image of God and the brightness of His glory, the life of man and the light of the world.

In the Fourth Gospel the human ministry of Jesus is represented as the climax of a revelation which has been in progress from the beginning, the manifestation to the human eye of an age-long conflict between light and darkness. The brief ministry is thus lifted out of its Jewish environment and regarded as the decisive act of an eternal drama. We seem to find ourselves, as we read this Gospel, in two worlds, but they are not placed in opposition as 'natural' and 'supernatural.' They are one. The higher, without obliterating the lower, has taken it up into itself and transfigured its earthly aims and aspirations with new spiritual meanings. The earthly kingdom with its material accessories, shadowed forth in the earlier dreams of seers and thinkers, has given place to the idea of an eternal life which is defined as the knowledge of God and of the Christ whom He has sent.

III.

The Logos embodies one of those creative ideas which has marked successive epochs in the evolution of thought, and it has not lost its significance for our time. The problems for which it stands return with every age, and each new philosophy must face the questions which it involves.

It will be impossible in the remaining space at our disposal to show how the Logos-idea became the fruitful source of much speculation in Gnostic circles and among the ante-Nicene Fathers; and how, under the guiding influence of this conception, the thinkers of the Alexandrian school—especially Clement, Origen, and Athanasius—gradually wrought into shape the Nicene Creed as the expression of the Church's faith. Nor can more than a passing reference be made to the place which the ideas centring in the Logos hold in moulding the Idealistic Philosophy of the nineteenth century. In the school of thought inaugurated by Kant, of which, on its spiritual side, Hegel was the most illustrious representative, the 'Logos' or 'Word' was the ruling conception and pulse of all Being. The evolution of Divine Thought in the universe is depicted as the self-utterance and coming to consciousness of God Himself. The world, which comes to its fullest development in the human spirit, is the utterance of the Mind of God, the Word becoming flesh. Whether or not Hegel accepted the historical Jesus as the actual Christ of God in the Johannine sense, is difficult to determine; but for him the Incarnation was the central and vital point of his system of theology, the conception in which the Divine and human met, God and the world became one. And without doubt modern thought is greatly indebted to the school of Hegel, and especially to his British successors, for the development of the ideas inherent in the Logos-Conception of Immanence, Evolution, and Personality,[1] which have come to mean so much in our attempts to formulate a Christian view of God and the world.

There can be, however, no finality of thought or expression, in regard to the great things of God, who

[1] See the Gifford Lectures of Caird, Sir H. Jones, and Pringle-Pattison.

is ever more uttering His Mind and Will through the Spirit of Truth. Each successive generation must create its own terms and restate its faith in its own current language. No belief is worth having that has not glimpses of infinity, visions of truths not yet realized, of ideals still unattained. The problem of to-day is still the problem of the Christ; and the two main branches of that problem are the old questions, of His relation to the Father, and the union of the Divine and human elements in His nature. These are just the questions with which the Fourth Gospel is concerned, and the purpose and *raison d'être* of the whole book from beginning to end is to emphasize the truth with which it starts—'The Word was made flesh and dwelt among us.' We may say with Ritschl, that 'Christ has for us the value of God.' It is better to say, with our Lord Himself, 'I and the Father are one'; since the key to this value is His filial consciousness in relation to God, His oneness with the Father in character, purpose, and love; never so fully manifested, as in His human sufferings and sacrifices, which were not the emptying of Himself of all Divine attributes, but rather the consummation of his Divine being, the fullest expression of God Himself.

These, and many other interesting points, cannot be elaborated here. Our conclusion is, that the Prologue (which embodies the Christian interpretation of the Logos), so far from being no longer a *Hülfsmittel* but rather a hindrance to the modern acceptance of the Gospel—must be regarded as a vital part of the whole book, containing the clue to its meaning and purpose; the very essence and controlling motive of the writer's message—which is, as the Evangelist himself definitely states, 'that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.'

Recent Foreign Theology.

German Theology.

It is now nearly three years since Professor Otto Eissfeldt published his 'Hexateuch-Synopse,' in which he gave a distinct impulse to Hexateuchal criticism by advancing and defending the theory that, apart from D, there are not three, but four sources in the Hexateuch, viz. L, J, E, and P—L being the oldest and the most secular in spirit, but a genuine source, as continuous as the others. The theory, warmly welcomed by some scholars, was bitterly opposed by others as a *reductio ad absurdum* of the critical tendency to disintegrate the traditional text. Nothing daunted, however, Dr. Eissfeldt has pursued his investigation through the Book of Judges, and in his recently published study [1] he has submitted that book to a remorselessly searching analysis, which confirms the conclusion to which his examination of the Hexateuch had led him, viz. that there are in it three pre-Deuteronomic sources, not two.

It has long been widely admitted that J and E are present, probably throughout, in Judges: it is obvious enough even to an uncritical eye that behind the story of Gideon must lie at least two sources. In some of the other sources which presented more the appearance of a unity, there were always felt to be refractory elements which it was the habit to dispose of glibly as glosses or to set down to the count of the redactor. It is the merit of Dr. Eissfeldt to have seen that these so-called 'glosses' belong to a hitherto unrecognized source, the frank recognition of which reduces the numerous unevennesses of the narratives to the vanishing point. This discovery, besides giving us an extra source, helps us to dispense with the frequent appeals to editorial interpolations, at which it was so easy and so natural to scoff. It is impossible here even to pretend to deal with the multitudinous detail which Eissfeldt skilfully marshals to prove his point, but the broad results may be summarized. L, J, and E are all represented in the stories of Gideon, Abimelech, and Jephthah; L and J in the stories of Ehud and Samson and chs. 17–21;

[1] *Die Quellen des Richterbuches* in synoptischer Anordnung ins Deutsche übersetzt, samt einer in Einleitung und Noten gegebenen Begründung, von Otto Eissfeldt, Professor an der Universität Halle (Hinrichs'sche Buchhandlung, Leipzig; geh. Gm. 9, geb. 10.50).

L in the so-called Song of Deborah (Jg 5) and the Sisera narrative of ch. 4, J in the Jabin narrative. L is entirely free from moral tendency, *e.g.* in ch. 9: he has a pure delight in heroes and heroism. In Jg 6 the transition from Jahweh to the angel of Jahweh has often been noticed: Eissfeldt refers the former sections to L, the latter—what he calls the 'angel recension'—to J, which would thus be a sort of refined theological criticism of L, and would mark the same kind of advance upon it as E, with his Divine appearances in dreams, marks upon J. This, by the way, illustrates the importance of the documentary analysis for the history not only of the literature but of the religion.

One of the most interesting points in an intensely interesting book is that, in Eissfeldt's view, the Deuteronomic influence is nothing like so important or pervasive as it has been hitherto believed to be. We have been too ready, he thinks, to attribute Deuteronomic schematism to phrases like 'he judged Israel,' which seem to extend to the whole nation a sovereignty which can only have been local or tribal. Eissfeldt believes that these phrases may well belong to the original sources: he points to the use of the word Israel in contexts where it demonstrably refers to only a part of Israel (*e.g.* $10^{8.17}$ 11^{4}), and he utters the salutary reminder that the writers who tell the story of the heroes are conscious of writing, in some sense, the history of *Israel*, which is always conceived as an ideal unity. This is a fruitful point, well worthy of consideration, as is also the further point that the theological pragmatism which has always been confidently felt to point to the Deuteronomist, may equally well belong to E; D rests upon E much more than has been recognized. Again, 8^{33-35}, with its 'whoring after the Baalim,' is not necessarily Deuteronomic: this conception of the popular worship, like the condemnation of the monarchy in vv.$^{22f.}$, reflects the influence of Hosea, and need not be ascribed to a hand later than E.

By his careful and fruitful investigations, Eissfeldt has earned the right to protest, as he does, against the growing tendency to regard the work of documentary analysis as at an end. A thoroughly scientific presentation of the religious and secular history of Israel and Judah is, he truly says, impossible without a methodical examination of the sources; and his own exhaustive examination can only contribute to our more intelligent appreciation of the literary, political, and religious history of Israel.

The last number of the *Zeitschrift für die alttestamentliche Wissenschaft*[1] opens with a masterly survey by the Editor, Professor Gressmann, of the tasks of the science of post-Biblical Judaism, following up his recent account of the tasks of Old Testament science. This is followed by an analysis of the socio-political implications of Gn 1–11, in which Abraham Menes seeks to show that the conception of the happy life of Paradise was borrowed from the life not of children but of the wild animals, who are naked and unashamed and without knowledge of good and evil: and further, that nomadism is subsequent to agriculture, and that the 'nomad' represents the oppressed stratum of society, driven out, like Ishmael, and, like him and Cain in the wilderness, the special object of Jehovah's care. W. W. Cannon defends the present order of the text in Hab 1 f., and argues against Duhm's proposal to read כתים (referring to the Macedonians) in 1^{6} in place of 'Chaldæans.' W. Rudolph makes a contribution to the Servant of Jahweh problem in Deutero-Isaiah by suggesting that the Servant is an exilic Messiah, at once conceived as ruler, teacher, and prophet, maltreated by his own countrymen and at length executed by the Babylonians.

The *Zeitschrift für Kirchengeschichte*[2] has an elaborate discussion of the rules of Basil by Laun, and another on Hinkmar of Reims and Louis III. of Westfranken by Ehrenforth. The article of most popular interest is by Dechent, who devotes a few pages to what he describes as a remarkable attempt at union between Protestants and Catholics in the seventeenth century, but which turns out to be rather a Catholic attempt to shepherd the Protestants into the fold.

JOHN E. MCFADYEN.

Glasgow.

Celsus.

AMONG the most serious assaults that Christianity had to face in the early centuries was the Ἀληθὴς Λόγος of Celsus. The work has perished, except in so far as its contents can be inferred from the famous

[1] Töpelmann, Giessen.

[2] F. A. Perthes, Gotha-Stuttgart; neue Folge VII. i.; 5 Mk.

apology of Origen which it called forth. Dr. Otto Glöckner, continuing his work on Origen, has now attempted, from the quotations and references in Origen, to reconstruct the text of Celsus' work. Writing on Celsus some two generations ago, Theodor Keim recognized the intention of Origen to be scrupulously fair to Celsus, and the honourable way in which he carried out his intention. Glöckner, however, believes that even Keim ascribed to Origen a greater licence in reproducing Celsus than Origen actually permitted himself; and in a (Latin) introduction to his book[1] makes out an excellent case for his contention. In this work he claims to have given us the 'True Word' practically intact, if not always the exact words of Celsus, at least his arguments and the general arrangement of the material.

For the Celsus fragments in Origen the author relies chiefly on the Codex Vaticanus, while not underrating the general value of the MSS containing the selections from Origen made by Basil of Cæsarea and Gregory of Nazianzus in the 'Philocalia.' A simple system of notation indicates the comparative degrees of accuracy the author believes he has reached in the different portions of the text. The book extends to seventy-two pages, with copious Latin footnotes on the MS. variants.

Dr. Walter Bauer, Professor of New Testament Theology in Göttingen, is working at a completely revised edition of the New Testament Dictionary of Preuschen.[2] It will be remembered that Preuschen died in 1920. The first of the ten parts which has been published (subscription price M.2.40 per part) indicates that the Dictionary is to be a very thorough piece of work. There are full discussions of the various senses in which each word is employed. The first Greek author known to use the word is mentioned. There are copious illustrative references to the occurrence of the word in the LXX, the New Testament, and early Christian literature, as well as in 'secular' writers, non-canonical works, Jewish and Christian, and the papyri. German translations are given, not only of individual words, but of the Biblical passages quoted. Proper names are elucidated as fully as other terms. The principal parts of verbs are given, and in general the needs of non-experts are not forgotten. Professor Bauer, in gathering his materials, has cast his net wide. He has, however, failed to avail himself of Hastings' *Dictionary of Christ and the Gospels* and *Dictionary of the Apostolic Church*, though he has used The Expository Times and the *Dictionary of the Bible*.

J. F. McFadyen.

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[1] Celsi, Ἀληθὴς Λόγος, by Dr. Otto Glöckner (A. Marcus und E. Webers Verlag, Bonn [in von Hans Lietzmann's 'Kleine Texte' series]; 3 Gmk.).

[2] *Griechisch-Deutsches Wörterbuch zu den Schriften des Neuen Testaments und der übrigen urchristlichen Literatur*, von Erwin Preuschen; Zweite Auflage vollständig neu bearbeitet von Walter Bauer (Töpelmann, Giessen).

Some French Theology.

From Professor H. Pinard de la Boullaye, S.J., there comes the second volume of his long essay *L'Étude Comparée des Religions*.[3] It deals with methods, which are here grouped into the comparative, historical, theological, anthropological old and new, and psychological. This is a learned and almost meticulously thorough bit of work by a sane and competent mind, which surely and imperturbably moves on in an inexorable kind of way to the predestined goal. There is a vast amount of labour, not to speak of well-balanced knowledge, in these clear pages. But, although always readable, this second volume is not likely, for the general reader at least, to have quite the same grip as the first.

Professor A. D'Alès has issued another of his studies of early Church history, *Novatien*.[4] But it has not the interest of his Tertullian or his Cyprian, is indeed somewhat technical and limited in its appeal. A consideration of what works can be safely credited to this author, a study of what Bible he knew and used, an analysis of the De Trinitate, have much interest only for the few. And, if the later chapters, which deal with what keep Novatian's name alive—his sternness towards those who had lapsed under persecution, and his own somewhat inexplicable behaviour—are nearer to life, it is still all rather dim and far away.

Professor D'Alès has a fair mind; yet one feels somehow that more could be said for this somewhat puzzling soul. There are those to-day who think that the only real danger for the Church now or at any time is that it lower its threshold unduly, with the result that its witness loses in clearness. That probably was what was in Novatian's thought. And the type of mind that is called Puritan will

[3] Paris: Beauchesne; pp. 520; 45 fr.

[4] Paris: Beauchesne; 24 fr.

always feel a certain sympathy for this early sect who bore that honourable name. The difficulty always is to know just where the line ought to be drawn. Novatian drew it almost certainly too soon.

Professor Macler has published a booklet, *Chrétientés Orientales* (Librarie Istra, Strasbourg; 3 fr.), in which he throws some light on those Eastern types of Christianity that have proved so loyal to the faith, and made such overwhelming sacrifices for it. His tale of what happened yonder during the War is not pleasant reading. The pages on Armenia deal, in the main, with the quaint daily life and customs of the people: but those on Georgia are the moving story of that indomitable race which, although inundated time on time by floods of non-Christian and terrible invaders, has somehow rallied after every horror, and clung stubbornly to its chosen faith. We, in the main camp of Christendom, have badly failed, time and again, this gallant outpost, far in No-Man's-Land.

Histoire de la Bible, by M. Edouard Montet, Professor of Oriental Languages, Geneva (Payot, Paris; 10 fr.), is a compact little text-book of three hundred well-printed pages, in which the Scriptures are dealt with, book by book, in the light of modern scholarship, sometimes very summarily, the Psalms are allowed three pages, sometimes more fully. As to the point of view, well, Elihu is a clumsy interpolation; there are three Isaiahs; Matthew is dated from 80 to 100, Mark 65, Luke at the end of the first century. Neither the last, nor Acts, is by the companion of Paul: the author of the Fourth Gospel and of the Apocalypse is unknown: there are probably six genuine Pauline Epistles.

And here late in the day is a copy of the Centenary Edition of the famous letter of Champollion, in which he announced his epoch-making discoveries—*Lettre à M. Dacier*, by M. Champollion (Geuthner, Paris; 25 fr.). It was a wonderful achievement, and it grows the more remarkable as one reads the quiet account. There is a useful and informing introduction of eighty pages by Henri Sottas.

A. J. Gossip.

Aberdeen.

Contributions and Comments.

A Book for Teachers.

By the issue of the third volume, which covers the New Testament, the writers of *The Local Colour of the Bible*[1] have brought their enterprise to a conclusion. This latest instalment, dealing with the background of the New Testament, is in every way admirable. A great deal of scholarship is concealed behind the popular treatment of their subject. After testing the book at various points and reading through a great part of it, the present reviewer can state confidently that it gives, in a pleasant and easily accessible form, just the information which teachers and the general reader alike need to make the New Testament intelligible. The method pursued in the Old Testament volumes has been changed, and wisely so in view of the different material. And thus we have chapters on 'The Birth and Early Years of our Lord,' dealing with the conditions into which Jesus came, the social conditions, the religious conditions, the language spoken, Jewish education, children's games, and so on. Then we have an admirable section on 'The Romans in Palestine,' one on Jewish sects, another on Jewish institutions like the Synagogue, others on 'Jesus in the Home,' 'Jesus in the Country,' 'Jesus in the Town,' 'The Scenes of Jesus' Ministry,' and one on 'Jesus' Death and Resurrection.' Every custom, every fact of importance, in the Gospels is explained, not in a tiresome way, but clearly and without 'irrelevant archæology.' The same treatment is accorded to the Book of Acts and to the Letters, and a final section deals with Apocalyptic literature and all that lies behind a book like Revelation.

It is really impossible to understand the language or the narratives of the New Testament, at least fully, and quite impossible to teach them, without

[1] Charles W. Budden, M.D., and the Rev. Edward Hastings, M.A. (T. & T. Clark; 8s. net.)

a book of this kind. It would be difficult to name any book that quite competes with it. We have been impressed by its remarkable accuracy, by its completeness, and by the interesting way in which its information is imparted. It will be invaluable to the teacher, but it is popular enough to appeal to those who simply wish to read their Bible intelligently. In the interest of Bible study we hope it will have a large circulation.

F. J. Rae.

Aberdeen.

The Value of the Proto-Luke Hypothesis.

The riches contained in Canon Streeter's recent work, *The Four Gospels: A Study of Origins*, are so many that the positive value of his Proto-Luke Hypothesis may easily fail to be fully realized. At least one important review does not mention the theory at all, although it is one of the four most important features in the book. In part, this danger is due to the brevity of Canon Streeter's treatment. It is obvious that, since his important article in the *Hibbert Journal* for October 1921, his time has been pledged for other important questions relating to the study of the Gospels. The result is that the brief chapter on Proto-Luke in *The Four Gospels* does not carry the exposition of his theory very much farther than the point reached in 1921. The choice of a slightly later date for Proto-Luke than that originally suggested, and the relating of the theory to the wider issues of the Synoptic Problem, represent the more important developments.

No one can read the chapter on Proto-Luke without seeing its great value. To obtain as the result of critical investigation an authority 'comparable to Mark,' which the historian of the future must seriously take into account, is a result which, if sound, cannot be exaggerated. It is not necessary here to describe the theory at length. Symbolically, it is represented by the equation (Q+L)+Mk.=Lk., where Q is the 'Sayings' document, L the matter peculiar to the third Gospel, and (Q+L)=Proto-Luke. How far this theory is from being a mere academic exercise, will be seen from the following summary of its principal merits.

1. The theory stands in a 'genetic' relationship to the work of other scholars. It carries a stage forward the torch borne by Feine, B. Weiss, J. Weiss, Burkitt, Stanton, Bartlett, and A. M. Perry.

2. The theory enables us to supplement and to criticize the witness of Mk. and of Jn., especially in relation to the Passion and Resurrection narratives. I believe that Proto-Luke will be found to range itself with Jn., as against Mk., as regards the date of the Last Supper and perhaps the Cleansing of the Temple, and to establish the view that deeper and more intimate teaching was given on the night of the Supper than Mk. would lead us to suppose. It will also confirm the view, so attractively urged by Dr. F. C. Burkitt in his recent book, *Christian Beginnings*, that, whatever happened in Galilee, Post-Resurrection Appearances of Jesus were experienced by His disciples in and about Jerusalem.

3. Again, the theory lays a new emphasis on the early witness borne by women in the formation of Gospel-tradition. It is true that the place of this testimony in the third Gospel has long been noticed. In Proto-Luke, however, the shorter and much earlier work, it bulks more largely and is much more significant. Proto-Luke, indeed, can be called the Gospel of Woman.

4. The theory demands a new approach to the thorny problem of the relation of Paulinism to the Gospel-tradition. The tendency of recent criticism is to emphasize the opinion that St. Luke is not a Paulinist, and the more this is recognized the more important become the problems set for us by a document which, by hypothesis, is dated during the 'sixties. A new interest awaits the discussion of the claim stated by the late H. B. Swete more than twenty years ago: 'So far as Paulinism is to be found in the Lucan teaching, it may be claimed as an original element in Christianity, due to the Master Himself.'

5. In part, the same claim applies to some aspects of the Johannine theology. The statement (Lk 9^{51}) that 'when the days were well-nigh come that he should be received up, he stedfastly set his face to go to Jerusalem,' reminds us of Jn 6^{38}, and indicates that the Johannine theology began neither in fancy nor imagination. In this connexion, such Lukan statements as, 'This is your hour and the power of darkness,' and 'Father, into thy hands I commend my spirit,' acquire a fresh interest and importance.

6. Finally, the teaching peculiar to the third

Gospel—in its Sayings, Parables, and Stories—claims revaluation. Its beauty and graciousness, and not less in some respects its severity, have always been perceived. Its historical value, however, is another matter. Here, on the whole, criticism has been suspicious, but if the Proto-Luke theory is true the critic will have to think again. He will have to consider afresh the meaning of a source, so meagre in its eschatological teaching, so rich in its emphasis upon the Grace of God.

No attempt is made here to discuss the case for the Proto-Luke Hypothesis. That it will have to be examined point by point, detail by detail, goes without saying. It is a long time since a theory so fruitful was projected, and its very fruitfulness measures the need for a careful scrutiny which is scientific without being unsympathetic.

VINCENT TAYLOR.

Keighley.

The Babylonian Word 'Shilu' (Ruler) in Gen. xlix. 10.

'THERE are few verses in the Old Testament to which centuries of painstaking exegesis have devoted as much labour as to Gn 49[10]. Yet even to-day the sense of the line is still wrapt up in darkness' (W. Schroeder, *Z.A.T.W.* xxix., 1909, p. 186). 'In spite of centuries of diligent endeavour, no evident explanation of שילו has been forthcoming' (Gunkel in his commentary to Genesis). Yet there is a very simple solution of the time-honoured enigma: the Accadian language has a word *šēlu* or *šilu*, derived from the root שאל (Zimmern, *Busspsalmen*, p. 99), which fits perfectly well into the context: 'the sceptre shall not depart from Judah, nor the wand from a son of his loins' [reading מבן for מבין; *raglaim* is euphemistic as in Ex 4[25], Jos 7[20] 6[2]; 'from between his feet' makes no sense, since the wand or sceptre may well be kept between the feet, when the prince sits in state on his throne, but it is always moved 'from between his feet' as soon as he arises and walks along]—'until a *šilu* (ruler) comes, unto whom the nations will bow.'

The *Qerē* שילו in the Samaritan Pentateuch and in forty Massoretic manuscripts corresponds perfectly to the Accadian *šilu*, *šēlu*, while the *Kethib* שילה, with the so-called graphic ה, the archaic vowel-sign for *a* is obviously to be read *šila*, *šēla*. It is well known that the case-endings *-u*, *-i*, *-a* of the Accadian script were no more pronounced in those later times and are therefore promiscuously and indifferently used by the clay-tablet scribes.

Therefore the author of Gn 49[10] wrote *šila*; the old *Qerē*, however, added as an explanation the correct nominative-form *šilu*. In both cases the word is *literally transcribed from the foreign language* in the same way as English or French newspapers will mention the *Kaiser*, when they mean William II., or the *Czar*, when they refer to an Emperor of Russia. The exact and contemporary counterpart to this use of a Babylonian word for the future Babylonian 'ruler of the world' (*šar kiššatu*) is the Hebrew and Accadian use of the Egyptian title *phara'o* (*piru* in the Amarna tablets) when referring to the King of the Nile valley. If the poet had not thought of a new Sargon of Agade (2800 B.C.), or Sargon I. of Assur (2150 B.C.), or a new Šamši-Adad (about 1800 B.C.), but of a future Sesostris or Thutmosis III. as *nordr*—which is the Egyptian middle empire translation of the Babylonian *šar kiššatu*—he would have said *ad kî yābho phara'o, wĕlō-yiqhat 'ammim*, 'until a Pharaoh comes, to whom the people will rally.'

In no case is there the slightest reason to explain the verse, with Marti, as an allusion to Nebuchadnezzar and to stigmatize it accordingly as a late interpolation. Why should not a poet of David's or of Solomon's time have expected the return in a distant future of one of those superhuman conquerors of the world, to whom in the past more than once all the nations had to bow?—as if an Arabian soothsayer had told an Ummayad Khalifa that his race would reign 'until *Iskender er-Rumi* returns, to sway again all the nations of the world.' Thus, in a sense—in so far as this future ruler of the world has always believed to come as a Divinely ordained *kosmokrator*, a *šarru qenu*—in Hebrew a *malkhi ṣedeq*, a 'legitimate king,' an anointed one of the Highest God, the verse *is* Messianic.

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Acts xix. 16.

IN reference to 'A Suggestion in Ac 19[16]' which appeared in THE EXPOSITORY TIMES, May 1925, it is generally agreed that the reading *ἀμφοτέρων* should be accepted. The difficulty is to justify the use of the word (='both') if, as the surface meaning of

the passage would suggest, the reference is to the *seven* sons of Sceva. Father Ronald Knox's suggestion, adopted by Dr. Cuthbert Lattey, is that ἀμφοτέρων here refers to *two* names, those of Jesus and Paul, mentioned in v.[15]. Waiving exegetical difficulties, it may be urged that this conjecture is not necessitated by linguistic considerations. Out of fourteen N.T. instances of ἀμφότεροι, twelve occasion no difficulty. But in Ac 19[16] (and less certainly in Ac 23[8], cf. Moffatt's rendering: 'the Pharisees affirm them all') the context appears to show that more than two is intended. Now there is evidence that ἀμφότεροι is sometimes used in the sense of πάντες. Moulton-Milligan (*Vocab.*, p. 28) quote Kenyon that 'ἀμφότεροι = πάντες in late Byzantine Greek . . . and it is possible that colloquially the use existed earlier.' To the papyri examples set forth in *Prolegomena* (p. 80) and in Moulton-Milligan we may add *Oxyrhynchus Papyri*, 1679, 10 (A.D. 3), where the word is probably used to signify 'all.' This is in line with the tendency in Hellenistic Greek for certain words to drop the idea of duality. In both the Lucan passages named above Radermacher (*Gram.*, p. 64) leans to the rendering 'all.'

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'Coals of Fire.'

On 'coals of fire' in Pr 25[21. 22], Ro 12[20], the comment in Sanday and Headlam is that the expression, 'as most commentators since Augustine have said, must mean "the burning pangs of shame" which a man will feel when good is returned for evil, and which may produce remorse and penitence and contrition.'

Granted; yet the origin of the simile, the custom to which it refers, remains unexplained. A friend who has travelled in Palestine tells me that he observed numbers of houses of well-to-do people where the ovens for cooking were outside the dwelling, quite separate, and that at sundown it is the custom for poor people to come and fetch away the red-hot embers for culinary purposes at home in their more humble dwellings. The embers were carried away on small trays borne on the heads of the recipients. It was not a very costly generosity, but probably very acceptable to the poor, and, doubtless, produced better feelings towards the oven-owners on the part of any who had been at variance with them during the day, and yet were not debarred in consequence from sharing in the benefit. In the absence of proof of any other custom which actually included placing coals of fire on peoples' heads, I think the above explanation may be accepted as final.

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Bath.

Covetousness and the Sensual Sins in the New Testament.

It seems strange at first sight that the above combination should be so frequent. It occurs in Eph 4[19] 5[3], He 13[4. 5], 2 P 2[14], where we get just the pair—so no haphazard list. They are joined with idolatry 1 Co 5[10], Eph 5[5]; cf. 1 Co 10[7. 8] and especially Col 3[5]. But why is covetousness omitted in the lists 1 Ti 1[10], Rev 21[8] 22[15], yet inserted in Ro 1[29], Mk 7[22]?

Various explanations of the facts are offered—mostly highly artificial. But a study of Hellenistic life suggests a very simple reason. (It will be noted that most cases refer primarily to Greeks, or at least Hellenistic Jews, rather than to pure Jews.) The reason I would suggest is simply that of all sins these two, avarice and sensuality, are those to which the Greeks were most prone. For sensuality no proof is needed, but their avarice is not quite so obvious, as it naturally is not so clearly reflected in their literature. (We should perhaps say that a more prominent Greek vice was treachery and shiftiness; but in public life there was far less scope for this in Paul's time, while in private life it is largely covered by its baser manifestation, πλεονεξία.)

We may briefly run over some of the evidence. Avarice and meanness are first prominent in Aristophanes—a typical passage is *Ran.* 980 ff.—and largely responsible for that litigiousness which is so prominent in literature (*e.g.* Ar. *Nub.* 208). With economic straits they become ever more prominent, *e.g.* with the ruin of agriculture by the Peloponnesian War, and the increasing difficulty of earning a livelihood. From the time of Demosthenes things went from bad to worse (we remember his complaints about the difficulty of raising funds for war). Nothing is more striking in Theophrastus' *Characters* than the petty haggling, bartering, and trickery which so constantly recurs—everybody seems to want to 'do a deal.' It is paralleled from the contemporary New Comedy. We know from inscriptions that economic conditions now became very bad—it was next to impossible to earn a living wage (see the interesting chapter in *The Hellenic Age*, Camb. 1923, especially p. 127 ff.).[1] We now begin to hear of strikes, and, significantly, bakers' strikes (cf. Petron. 44. 3)—the two definite cases I am now thinking of are both bakers' strikes.

At the same time we get economic and social revolutions—there were four between 280 and 250 B.C. in the Ægean Islands alone (*l.c.* p. 127)—and socialistic schemes, *e.g.* by Agis and Cleomenes in Sparta. Compare the newly discovered poems of Cercidas of Megalopolis and Phœnix of Colophon,

[1] Compare the first chapter of Finlay's *Greece under the Romans.*

and the fragments of the contemporary satirists and popular philosophers—stoic and cynic (Bion, Menippus, Teles, etc.)—all harping on the selfishness of the rich and the hopeless position of the poor:[1] the cause of trouble was as usual the great cleavage between the very rich and the very poor, caused as usual by the sudden influx of wealth (in this case, from Alexander's conquests). Philanthropy in our sense was almost unknown. This may help to explain some of the hard sayings about the rich in the N.T. (*e.g.* Jas 2^{1-6}). Things became no better: the result seems to have been emigration and the depopulation of Greece, for which the evidence is abundant—*e.g.* Polybius, the famous letter of Sulpicius Severus, Plutarch, Dio Chrysostom, etc. (see Finlay, *l.c.*).

To return to the N.T.: it is noteworthy that the usual word is πλεονεξία, which, as its derivation suggests, implies actual cheating and robbing one's neighbour, so that 'covetousness' is a mild translation. In this it differs from the meanness of the Roman, which is half a virtue, a form of thriftiness. This combination, then, of πλεονεξία and sensuality is sufficiently accounted for by history; but there is perhaps a psychological connexion too (cf. Jas 4^{1-4})—one notes the frequency of the combination in French criminal trials.

We may now, perhaps, see the principle of grouping in our passages. We get (1) The combination of the two, or of their subdivisions; (2) the two with idolatry, which is natural: idolatry was the third great enemy with which early Christianity had to cope; (3) Covetousness *omitted* in the three lists which are general catalogues, not applying to definite cases, nor to Greeks in particular, but *included* in the longer and more exhaustive lists Mk 7^{22}, Ro 1^{29}—of which the latter is a specific indictment of heathen (chiefly Greek) morals—*exceptio probat regulam*.

On the whole, then, the evidence of the texts bears out remarkably well the results of historical inquiry, and justifies some confidence in the explanation suggested.

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[1] See (*e.g.*) Powell and Barber, *New Chaps. in Gk. Lit.*, pp. 1–18.

Entre Nous.

A Scrap of Oriental Church History.

We are very glad to give the following from Dr. Rendel Harris. He calls it an unpublished scrap of Oriental Church History:—

'The following brief dialogue was recently found by my friend Dr. Mingana in an old Syriac MS. of the tenth century. It has been there transcribed, no doubt, by some Christian belonging to the Nestorian branch of the Syrian Church, for whom Christian Faith had a greater validity than the Councils which have essayed to define and protect it. The Nestorians or East Syrians differ from the Jacobites or West Syrians in recognizing two natures in Christ as against a single nature, and in refusing the title "Mother of God" to the Virgin Mary. As the fragment (for it is hardly more) furnishes an instructive parallel to the modern estrangements and discussions that deal therewith, it can do no harm to print a translation of it.'

A Story.

'A Jacobite once met a Nestorian and said to him: "Tell me, O Nestorian, how many Synods dost thou accept?" He answered, "Not one!" The Jacobite promptly turned his face away and said to one of the faithful who was reclining there, "What [lit. Take it!] thou didst tell me that the Nestorians were Christians." Then I [*i.e.* the Nestorian] said to him, "Suffer not wrath to swell thy liver! Tell me; all those Christians during the period of 300 years more or less, from the coming of our Lord to the time of the Synods were in the world, were they not orthodox?" And the Jacobite answered: "If thy religious belief is so excellent, why art thou then a Nestorian?" I said to him, "It is thou who makest me a Nestorian. I am not even persuaded to be called a Petrinian [*i.e.* named after St. Peter], I am a Christian."'

A Great Churchman.

Lady Frances Balfour, LL.D., D.Litt., had a worthy and congenial subject in writing *A Memoir of Lord Balfour of Burleigh, Kt.* (Hodder & Stoughton; 12s. 6d. net), and she has succeeded in giving a striking full-length portrait of one of the most notable public men and churchmen of his day in Scotland. Alexander Hugh Bruce was of Jacobite ancestry. The family estates were forfeited to the Crown after the Rebellion of 1715, but were restored in the early years of the late peer, who entered the House of Lords as one of those described as representative Scottish Peers of Parliament. What was of far more influence on his character and public life was the simple fact that in

early manhood he was chosen to be an elder of his parish church. It was this seemingly very ordinary choice that gave him a sense of the responsibility of his position. Lord Haldane writes of him that his greatest quality was his religious sense. He was not a theologian, but he was devout in the deepest meaning of the word, and he saw in the Church the manifestation of the Spirit of God. This was what made him the leading layman of his generation in the Established Church of Scotland. What is remarkable in this connexion is that the man who was the stoutest opponent of Disestablishment in Scotland, was to become the most influential promoter of the union of the two great Presbyterian Churches formerly so fiercely divided on the question of the State Establishment of religion. He did not live to see his hopes fully realized, but he was permitted to view the promised land from the heights of Pisgah.

These are given as Lord Balfour's characteristics —(1) Loyalty to people and causes; (2) Willingness to take any amount of trouble to help either; (3) Constancy in friendship; (4) A great capacity for taking pains, rather than great ability; (5) Last but not least in this goodly list—'He answered every letter by return of post.'

Lord Balfour and the Queen.

'The parish of Crathie, in which Balmoral is situated, fell vacant. Mr. Campbell, the minister, who had held it for a number of years, and was much valued by the Queen, fell into ill-health and had to retire. The vacancy was the first in the parish since the Patronage Act, and the people were inexperienced, and the more set on their own way. The position was mismanaged by ecclesiastics, who had never an elementary idea of diplomacy, and the parish got involved in what can only be described "as a knot." The Queen was much interested in the choice to be made. The clans were also involved, this side of the river and on that. The situation had its humours, but there was a grave side to it also, for the last thing the people desired was to be put into opposition to the Queen's wishes. It was very soon evident that the Queen had forgotten the Patronage Act, and that she was working on lines which presupposed her to be the sole Patron of the parish.

'Who should put the exact position of affairs before Her Majesty and tell her the whole truth of the complicated matter? None of her Court were willing. Lord Balfour possessed himself of the whole situation, as the extinct but existing correspondence shows, and set forth to Her Majesty how the congregation stood, and that the Queen had herself abolished the right of Patrons. Her Majesty listened to the statement, and grasped the situation. There was a moment's pause, and then the Queen gave way to a hearty fit of laughter.'[1]

A Choice of Songs.

Messrs. Methuen & Co. have published a selection of thirty poems from the verse of Rudyard Kipling, and called it *A Choice of Songs*. The choice is Mr. Kipling's own. The collection will be a popular one. It contains a number of the best known of Kipling's poems, but also some such as 'My New-cut Ashlar,' which are not so well known as they merit.

'My New-cut Ashlar.'

My new-cut ashlar takes the light
Where crimson-blank the windows flare
By my own work before the night,
Great Overseer, I make my prayer.

If there be good in that I wrought
Thy Hand compelled it, Master, Thine—
Where I have failed to meet Thy thought
I know, through Thee, the blame was mine.

One instant's toil to Thee denied
Stands all Eternity's offence,
Of what I did with Thee for guide,
To Thee, through Thee, be excellence.

The depth and dream of my desire,
The bitter paths wherein I stray—
Thou knowest Who hast made the Fire,
Thou knowest Who hast made the Clay.

Who, lest all thought of Eden fade,
Bring'st Eden to the craftsman's brain—
Godlike to muse o'er his own Trade,
And manlike stand with God again!

One stone the more swings into place
In that dread Temple of Thy worth.
It is enough that, through Thy Grace,
I saw nought common on Thy Earth.

Take not that vision from my ken—
Oh whatsoe'er may spoil or speed.
Help me to need no aid from men
That I may help such men as need!

[1] Lady Frances Balfour, *A Memoir of Lord Balfour of Burleigh, Kt.*, 86.

Printed by Morrison & Gibb Limited, Tanfield Works, and published by T. & T. Clark, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to The Editors, Kings Gate, Aberdeen, Scotland.

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

One of the urgent questions of to-day is this: Is Christianity the final religion? Can it be confidently regarded as absolute? 'Art thou he that should come? or do we look for another?' Various causes contribute to the raising of the question. One is the idea of evolution applied to religion. Can we possibly have a perfect religion midway in man's career? Another is the way in which the results of comparative religion have extended our knowledge of the religions of the world and our appreciation of their value and merits. Troeltsch contends for the 'absolute validity' of Christianity, but (he says), 'be it noted, only its validity *for us*.' These and other reasons have given rise to a theory of relativity in religion. Is this in any sense true? Is there a sense in which the Christian religion can be said to be absolute and final?

The question is discussed in an extremely interesting book just published—*The Christian Religion and its Competitors To-day*, the Hulsean Lectures for 1924–5, by the Rev. A. C. Bouquet, D.D., Vicar of All Saints, Cambridge (Cambridge University Press; 6s. net). We must say a word of strong praise of the style of these lectures. They are simply expressed, unconventional and direct, in the style of a scholar and thinker who has never lost touch with the world of plain men and women. One is thankful that the old, bad, academic fashion of writing theology is being left behind. There is no reason why the profoundest truth should not be put into words that any educated person can understand. Philosophers and theologians have too long maintained a kind of close trade unionism by their use of language which gave even ordinarily intelligent people a headache. The thinking in this volume goes deep, the scholarship is sound, but there is not a sentence which is not clear in its meaning.

Dr. Bouquet discusses what he considers the four substitutes which are put forward to-day in place of Christianity—Secularism or no religion at all (a very admirable statement), Pantheism or nothing but God, Traditionalism or popular paganism under a Christian veneer, and finally Relativism or a kind of provisional faith held until the absolute religion, which is still in the womb of the infinite future, comes along. This is a curious selection. No mention, for example, is made of spiritualism, which is by far the most powerful competitor of Christianity, at least for the moment. But the selection gives the lecturer the opportunity of discussing several topics of burning interest, such as the claims of materialism, the policy of Anglo-Catholicism, popular forms of pantheism and the question with which we started this note—Is Christianity final?

The lecture on Relativism is badly arranged. The same point comes up in different parts of the lecture. For a second edition, which ought soon to

be demanded, it should be re-written in a more orderly fashion. The argument is helpful because it singles out the thoughts that are in many minds. There are, in particular, three suggestions mentioned in support of the idea that Christianity has merely a temporary value. First of all, there is the difficulty of believing that the absolute can be revealed in an historical personality. Then there is the difficulty of believing that the perfect religion comes midway in the evolutionary process. And, finally, there is the difficulty of conceiving that the absolute truth should have been imparted nineteen hundred years ago when of all things else we have so largely grown in knowledge.

What has Dr. BOUQUET to say to these three difficulties? Well, as to the first, the question whether the Absolute could be revealed in an historical moment, Dr. BOUQUET points out that the Absolute *does* reveal itself in such moments. There are decisive moments which determine lives when eternity is held in the compass of a single experience. Augustine's 'Tolle, lege' was such a moment. Any man's conversion is such a moment. There are mountain peaks in life when all heaven is revealed. This is true not only in religion. Think of the golden age of Athenian art and philosophy! That has never been repeated. The great Greek thinkers are shaping the thought of to-day, and Lord Haldane declared in his Gifford Lectures that we have not advanced beyond Aristotle in our philosophy.

The second difficulty connected with evolution contains the suggestion that the perfect religion can only be found at the end of the evolutionary process. The answer to that is various. For one thing the human best is not usually a last but a middle term. Senility is not the highest point of life. Further, the great creative period of religion has long passed. The progress of religion is not a chronological series. The great religions did not come one after another, but are really a cluster lying together on a great plain. They are not successive solutions of the world problem but alternative solutions. And, lastly, if the perfect religion is to be expected, at the end it will come when no one can profit by it. 'The last man (says Dr. Matthews) will be tottering to his frozen grave' when the will of God is completely revealed!

If it be asked why God revealed Himself perfectly just at that time when Christ came, we can at any rate answer that that revelation was made in a central period of the earth's history, when the creative forces of religion were at their strongest, and that it came therefore 'in the fulness of time,' *i.e.* when things were ready for it.

As to the third difficulty, that we know so much about everything else and therefore it is hard to see why the final truth should have been imparted so long ago in religion, Dr. BOUQUET trenchantly says that we have no reason to assume that a community which uses wireless and can make long excursions in motor-coaches is in a better position to know the will of God than a peasant who drives a bullock-cart. Revelation can hardly depend on the presence or absence of coal or oil, and there is no reason why the decisive event in the history of religion should occur in London or New York rather than in Nazareth.

Sometimes this third objection is put bluntly thus: 'How can you put your faith in a religious system which is closely associated with all the beliefs which growing knowledge has discarded, a flat earth, a solid sky, a subterranean "Hell," a geocentric universe, the cosmogony of Genesis, miracles and magic as evidence of Divinity,' and so on? The answer is simple. There is not one of these things involved in the revelation of Christ. The whole trend of modern science is in sympathy with the essential doctrines of Christ. New knowledge is not new religion.

After all, the real ground for our belief in the absoluteness of Christ and His gospel is just Christ Himself. His revelation of God and truth and duty is the supreme thing in religion, and experience in all its human breadth and fulness has sealed its truth. The reasons which gave to Christianity its

first great triumph are just the reasons which commend it to men to-day. And they are its sufficient witness as the final and absolute gift of God—His ultimatum.

It has been widely assumed since the War that Pacifism of the most absolute kind is taught in the Sermon on the Mount, and that all war is un-Christian. Bernard Shaw has said, 'The Pagans were more logical. When they unsheathed the sword they closed the Temple of Peace. We, instead, have transformed the Temples of Peace, the churches, into Temples of Mars. Instead of protesting against this monstrous paradox, the churches organise it.' This is a matter that requires seriously to be faced, for if the position be as maintained, the Christian Church must, in loyalty to her Lord, do what she has never done before—declare all wars to be morally indefensible and exclude all soldiers from her communion. If the Church is not prepared to do this she must give a clear statement of her position, and show that that position is not merely tenable on scriptural grounds but is firmly based on the teaching of Christ. If she fail in this, she will not only leave the field in possession of the pacifist, but she will earn for herself contempt.

A striking treatment of this vital question is to be found in '*Perfect*' *Man*, a study in the Sermon on the Mount, by the late Rev. F. W. Smailes, M.A. (Skeffington; 6s. net). The style is at times rugged, but the thought is singularly fresh and original, and the writer shows at once great insight, sympathy, and courage. It is deeply to be regretted that his recent death cuts off the hope of further fruits of so competent a Christian thinker.

Mr. Smailes believes that the Sermon on the Mount contains the supreme law of the Christian life, that it is sheer disloyalty to speak of its precepts as 'not practical politics,' for they are obligatory and of universal application, affording the Christian man complete guidance in all the relationships of life. The Church's most pressing duty at the present day is to expound and practise the teaching of the Sermon. In the first millennium the great question was as to the person of the Saviour, 'Who art thou, Lord?' in the second as to the way of salvation, 'What must I do to be saved?' Now, on the threshold of the third millennium, the Great War has challenged the Church to pronounce definitely the Christian answer to the question, What *is* salvation? 'Is it only from its consequences hereafter, or from sin now? And if the latter, what, in conduct and character, *is* the sin from which the Saviour-king came to save those in His Kingdom, and what are the essential qualities in the character which He empowers and requires those whom He is saving to exhibit? . . . Christendom's catastrophic moral failure surely suggests that the time has come when Church and soul should concentrate their thought upon the positive moral teaching of Christ; not only acknowledging in theory, but recognizing, by their professed and practical attitude towards the Great Sermon that codifies it, that the moral life of the Christian must be shaped by no rule less, or other, than that of the sayings in it of Him, "Who has the words of eternal life."'

But the Sermon needs to be understood. A rigidly literal interpretation of isolated precepts leads to absurdity. 'The very precepts (*e.g.* Mt 5^{39-44}) that are assumed—even by many Christians—to forbid the Christian's serving in war at the command of the magistrate, taken literally, really command that. They, explicitly, bid him not merely "resist not the evil man," give him his way, but *go* his way, *obey* him, and that readily, ungrudgingly, generously. "Whosoever shall compel thee to go a mile, go with him twain."' The whole teaching of the Sermon is a living unity. The Christian character is a tree, which *fruits* into good deeds. 'The Commandment can be obeyed only by one who, receiving it into the good ground of an honest and good heart, transforms it there into the tree of the moral spirit from which the prescribed deed naturally grows. Only the good tree, the right character, the appropriate emotion, can bring forth the fruit of good deeds, of any good deed.' Moreover, the

Sermon is to be understood in its relation to the Law, which our Lord said He came not to destroy but to fulfil. 'Therefore His first care was to *resay* what was "said by them of old time," so as to *unsay* the unsaying of the Scribes who had "made the Word of God of none effect by their tradition"; to sift and correct and supplement the current conception of what the Law said, so as to ascertain the truth, the whole truth, and nothing but the truth concerning the seed-precepts of the Law.' And still further, while the Scribes interpreted Scripture by Scripture, the old by the old, the most striking feature in His interpretation of the Law is His appeal to the moral teaching of Nature. He illuminated what God had said by the sunlight of His acting in Nature. All this must be kept in view in dealing with any single precept of the Sermon.

Dealing with the so-called law of non-resistance, Mr. SMAILES pours a flood of light upon it by setting it in relation to the ancient Law and to the working of the Heavenly Father as seen in Nature. The Law which limited revenge and forbade hate was never intended to take from the community the right to restrain and punish the evil man. On the contrary, it 'was to do this so rigorously and impartially that the individual might, and was to, leave all his wrongs to its judgment; to trust it to redress them adequately, and so feel himself free to bear himself brotherly to every one, even to the stranger, or the evil man who wronged him.' But the duty of the peacemaker is not merely passive—neither to give nor take offence, but active—to maintain and defend peace. 'Turning his cheek to the smiter,' like his Master, he will yet give way only in the degree in which one may do so without breaking the law of love, without injustice to all or even to another.

So the true peacemaker does not *necessarily* acquiesce in injustice to himself, still less in either lawless or law-permitted injustice to another. 'The peacemaker is never non-resistant to the theft of his neighbour's cloke or purse or freedom. In the case of injustice to others the law of peace allows him no choice, but bids him come to its help against the evil-doer; condemns acquiescence as "consenting" to his evil-doing, and commands him to make for peace by maintaining, as well as by abiding by, the law.' In the realm of international affairs this may mean war, 'and in such war the peacemaker whom Christ blessed will serve. . . . The "pacifist," slave of the subtle selfishness which makes him willing to save his own soul at the cost of his neighbour's welfare, is no true peacemaker; but only he who, seeing that the only love pure and wide and strong enough to save one's soul is that which would lose it did the peace of the earth demand that, is ready not only to lose his life rather than disturb, but to offer it to defend and maintain in just war, that peace on earth to bring which God died.'

Endurance of wrong may be rooted in cowardice or selfishness; championing the rights of others may be, subjectively, combativeness or self-seeking. But in the combination of patience under persecution with resolute resistance to the wrongs of others men recognize that real love of mankind, which can only be a reflection of the Divine Love. 'And there can be little doubt that the divorce, in Christian practice and teaching, of these two correlative duties is the secret of the Church's comparative powerlessness for peace. It has stressed too much, or at any rate too little intelligently, the duty of personal patience; too little the corresponding duty of defending the cause of the wronged and oppressed. It has preached too much meekness to the meek; too little to the masterful; siding too readily with the rich, and only relieving, when it should have defended the poor. It has silently consented with the thief and the robber, passing their victims by on the other side, like the priest and the Levite of the parable; and so its peacemaking salt has lost its savour, and the Great War and its following of political, economic, and social "wars and fightings" in Christendom has been made possible.'

Some one has said that a rut and a grave differ only in depth. That is a truth that needs to be

earnestly laid to heart by those whose business is to use their minds or to move and guide the minds of other people. If such people get into ruts, let them beware lest they may, at no distant time, be getting into their intellectual graves, and then their power to stimulate other minds will be gone for ever. The best thing that could happen to some of us would be to get a good shock—a shock powerful enough to heave us out of our ruts.

Those of us who need such an experience will get it in Karl KAUTSKY's *Foundations of Christianity: A Study in Christian Origins* (Allen & Unwin; 16s. net). It is a very interesting and a very competent book, informed, alive, and challenging from end to end; but it is very subversive of much that among Christian people is supposed to be secure. It is not to be summarily rejected on that account: nothing is to be rejected that throws us back upon an earnest reconsideration of the things by which we live.

The literature of the Old Testament, of the New Testament, and of the early Christian centuries, is thrown into the crucible and subjected to a merciless fiery test. 'It is impossible,' we are told, 'in view of the scantiness and unreliability of the available sources, to draw an accurate picture of ancient Israel. Protestant Bible criticism, as practised by the theologians, has already proved that much has been forged and invented, but far too much is still accepted at its face value, merely because it has not yet been revealed as a manifest forgery' (p. 188).

Now these are not the words of one who has sympathetically related himself to the modern critical movement. We know well enough the Biblical facts upon which they rest, but stated thus bluntly, they are bitter and provocative words, and they remind us of words used by KAUTSKY elsewhere of those critics who 'attempt to subtract from the personality of Jesus so far as possible everything that is noble.' 'Forgery' is assuredly not the key which will open to us the secret of the greatest religious movement of the ancient world.

Again, 'we may assume,' we are told, 'that the Jewish priesthood probably acquired from the highly developed Babylonian priesthood, not only popular legends and customs, but also a higher and more spiritual conception of divinity, even though we have no direct evidence to this effect.' This is indeed an assumption as ludicrous as it is huge. It is a refreshing admission that there is 'no direct evidence' for it, for indeed the evidence is all the other way. Without in the least depreciating the real religious greatness of Babylon, we have to record it as the deliberate opinion of practically all of those most qualified to judge, that Israel had an experience of God, seen at its highest in the prophets, to which there is no real parallel in Babylon. This is the conclusion, *e.g.*, reached by Heinrich Seeger, after a very careful comparison between the two religions, in his 'Triebkräfte des religiösen Lebens in Israel and Babylon.'

When we come to the New Testament, the language is equally depreciatory. We are solemnly assured that 'the Evangelists were extremely ignorant men, their ideas on many subjects concerning which they wrote being quite erroneous.' Doubtless, as Lecky has pointed out, those were ages in which educated men could be strangely credulous; nevertheless, this remains a hard saying. And equally hard is this other: 'There is practically not a single element in the Christian literature concerning Jesus that will bear the test of examination.' And this other: 'It is impossible to say anything definite of the alleged founder of the Christian congregation. We may add that it is really not necessary to know anything about him,' for the reason that all the modes of thought commonly designated as characteristically Christian are products in part of the Roman-Hellenic, and in part of the Jewish tradition.

As an illustration of this indebtedness of Jesus he takes the Lord's Prayer. Pfleiderer, whom KAUTSKY seems to respect much more than he does Harnack, has pointed out that an Aramaic prayer bears a certain resemblance to it. It is true that other Jewish prayers contain individual petitions

that recall petitions in the Lord's Prayer; but—was it Wellhausen who once said to a challenge of this kind?—'Yes, and how much more!' So we shall not be too much disturbed by KAUTSKY's naïve dogmatism that 'we can place no faith in the speeches of Jesus, in the early history of his life, and surely not in his miracles,' or by his other statement that 'the historical value of the Gospels and of the Acts of the Apostles is probably not of higher value than that of the Homeric poems or of the Nibelungenlied.'

Such, then, is KAUTSKY's attitude to the historicity of the Gospels, with their 'hodge-podge of moral maxims and miraculous deeds, full of impossible and obviously fabricated material' on a level with the Book of Daniel, which he characterizes as 'an audacious invention.' He has no use for the impressive argument of Harnack that the Gospels must, on the whole, represent at the very least the impression and intention of Jesus: he would probably have, if possible, still less use for such an argument as was conducted by the late Principal Denney in 'Jesus and the Gospel.'

With such an attitude to the historicity of the Gospels, naturally the whole material they present is dissolved or transformed beyond recognition. Jesus, it seems, had a contempt for work. When He speaks of labour, 'he does so in the most disdainful terms,' and the proof of this is the noble passage beginning, 'Be not anxious for your life,' and ending, 'But rather seek ye the kingdom of God, and all these things shall be added unto you'—words which, by an almost unbelievable perversity, are interpreted to mean that 'Christians are to strive *for their own rule*, and then they will have everything they need.'

One of the most wonderful perversities of interpretation, though it is presented with much plausibility and skill, is concerned with the treachery of Judas. It seems that what Judas betrayed was not Jesus Himself, but the *coup d'état* which Jesus, who was 'a rebel' and who was not in principle opposed to the use of force—else why did He call for swords?—had carefully planned, after He had successfully driven the bankers and sellers out of the Temple. The gospel narrative is vulnerable at all points, and apparently most vulnerable of all at those points which have written themselves deepest into the heart of the Christian Church.

The New Testament is marked in places by 'a savage class hatred against the rich.' This is conspicuous in Luke, who sends the rich man to hell just because he was rich: it is almost more conspicuous in James, who 'even fumes against the rich in his own ranks,' and whose famous words in 1^{9-11} 2^{5-7} draw from KAUTSKY the following caustic comment, 'Few are the occasions on which the class hatred of the modern proletariat has assumed such fanatical forms as that of the Christian proletariat.'

The same bias is evident in KAUTSKY's treatment of the attitude of Christianity to slavery. Christianity, it seems, 'never in any way undertook to combat slavery as a system and never exerted any influence toward the abolition of slavery.' We must do KAUTSKY the justice of stating that he guards himself by adding, 'at least in the form under which it became the state religion.' But is it quite fair to ignore the fact that while, for the best of reasons, slavery was for long not formally combated, its death-knell is already sounded in the Epistle to Philemon?

While, however, we differ *in toto* from KAUTSKY in his attitude to the Biblical sources, we gratefully acknowledge the rich suggestiveness of his whole discussion, which, in a truly fascinating way and with an abundance of information drawn from many recondite sources, analyses the economic forces at work during the Jewish and the early Christian periods.

We shall let KAUTSKY state the conclusion of the matter in his own words: 'We have seen that Christianity did not attain victory until it had been

transformed into the precise opposite of its original character; that the victory of Christianity was not the victory of the proletariat, but of the clergy which was exploiting and dominating the proletariat; that Christianity was not victorious as a subversive force, but as a conservative force, as a new prop of oppression and exploitation; that it not only did not eliminate the imperial power, slavery, the poverty of the masses, and the concentration of wealth in a few hands, but perpetuated these conditions. The Christian *organization*, the Church, attained victory by *surrendering* its original aims and defending their opposite.'

Profoundly as readers may differ from KAUTSKY in his attitude to the whole problem or in his treatment of detail, all must admit that his book is written with knowledge, passion, and sincerity.

Religion and Healing.

BY THE REVEREND A. T. CADOUX, B.A., D.D., GLASGOW.

FROM many sides Christian ministers are being urged to resume a ministry of healing. They are told that it is a dishonour to the Church that the miracles of the New Testament are not repeated to-day. More than one institution claims to have recaught ancient and potent truth that rids its votaries of all bodily ills. And here and there in Christian Churches we hear that healings have taken place.

What is the ordinary minister of religion to do about it? He sometimes wonders whether he ought not to walk into the sickroom and say, 'Arise and walk.' He asks himself whether it is lack of faith that prevents him or presumption that prompts him. He thinks that such a proceeding might succeed in some cases, but doubts whether it would do so in all; and how is he to discriminate? And he shudders to think that he might say, 'Arise and walk,' and nothing would happen.

The difficulty of the problem seems to lie mainly in the failure to distinguish the nature and significance of two distinct classes of facts:

(*a*) There is no doubt that the state of mind affects bodily health, and that religion affects the state of mind. Religion can and ought to give courage, cheerfulness, and inward peace, and these things make for the health of the body.

(*b*) It is equally certain that specific disabilities, pains, and other bodily symptoms can, in some cases, be removed by direct and specific suggestion and that religion can give force to suggestions of this sort.

Many people, of course, will claim that healings occur by the direct action of God in answer to the prayer of faith. But we may ask, If God acts directly thus, why does He not cure all disease in this manner? And the answer must be that faith is the needful condition. But unless we accuse God of arbitrariness this means that He works through our faith. And faith, in so far as it is directed to the cure of specific maladies, is the religious equivalent for suggestibility and suggestion. So that the above division is fairly inclusive of the facts with which we have to deal.

The first class of facts involves no special difficulty: the trouble lies with the second class. Facts show that religion can be used effectively to strengthen suggestions for the removal of specific bodily evils. Do these facts indicate that such cures ought to be sought as part of the work of the Church?

The difficulty of answering the question can be met only by a further canvassing of facts. And it will be best to begin on the simplest relevant level.

Amongst the higher animals any bodily ill is met by a twofold reaction:

(1) By involuntary and largely unconscious processes, such as modification of secretions and of the amount and constituents of the blood-supply and of cellular activities, etc. This action implies the existence of a highly organized and adaptable machinery under delicate nervous control, by which the resources of the whole organism are automatically applied to remedy injury or to overcome effects produced in the organism by deleterious substances or microbes.

(2) But injury and sickness also, by causing pain and discomfort, induce voluntary actions which co-operate with the reactions included under (1). The damaged part is protected, the wound is cleansed by licking, shelter is sought, etc.

This twofold reaction against bodily harm continues when the human level is reached, but with considerable differences. The most obvious change is the great development of scientific therapy. And yet despite this advantage civilized man is less healthy than the wild beast. This is doubtless due in large part to wrong bodily habits. But an important factor is that in men the natural reactions of the organism against damage are far less efficacious than in the animal world. And the reason of this is not far to seek. The limited intellect of the animal responds to the signal of pain with certain simple actions. But the mind of man is almost as highly organized as his body. Every striking event sets his whole mind agog, stirring memories and rousing anticipations. When an injury occurs or something abnormal appears in his body he grows anxious and apprehensive. He has known men die of such things. And this state of mind reacts upon the nervous system, reduces his power of resistance and handicaps the organism in the exercise of those curative functions which are so effective at a lower stage. And there seems no limit to the impediment which the mind can thus put upon the bodily functions that make for health and healing. Any man who has made up his mind that he is going to die lessens materially the likelihood of his recovery. And with people of a certain type the effect is even greater. The witch-doctor casts his spell and the healthy savage dies in two or three days.

Here, however, we have reached a different, though related, class of facts. For not only may the state of mind impede the curative functions of the body, but facts seem to prove that specific pathological states of body can be induced by suggestion. This may happen either by suggestions of which we are fully conscious or, apparently with still more striking and evil results, by suggestions of which the patient is not conscious, as in the cases of hysteria of which the psycho-analyst has recently told us so much. It is stated that there is hardly a known form of disease the symptoms of which cannot be so produced, and that cases of this sort bear a considerable proportion to those of purely physical origin. There is little doubt that much modern ill-health is due to this power of suggestion even in its simpler forms. The ubiquitous advertisements of patent medicines must alone be an important modern factor in suggesting ill-health.

These facts would lead us to expect, what other facts abundantly confirm, that suggestion can not only sometimes create pathological conditions, but can also sometimes remove them. The limits of this possibility have not been defined, but it appears, as we should expect, that suggestion is most effective to remove conditions which suggestion has induced.

This being so, the question arises, Ought religion to use its immense powers to produce direct and specific suggestions for the removal of bodily ailments? But before we consider the religious point of view certain general considerations are to be noted.

It is a frequently observable fact that the desire to employ religious or other means of suggestion for curative purposes leads to a dangerous and sometimes fatal postponement of the use of medical skill. This, of course, is most likely to occur in the case of those who believe that by these means all diseases may be overcome. Unless we do so believe, however, another danger will be obvious to us. For to apply suggestion and to fail would leave the patient depressed and hopeless and therefore worse. But only scientific training can qualify a man to judge when suggestion is likely to be successful, so that its use by the untrained may easily produce the opposite of the effect intended. Then, too, particular suggestion of this sort is aimed at the removal of the obvious symptom rather than of its underlying cause, so that the removal of a pathological state by this means is often followed by its reappearance or by the appearance of others. This is the psycho-analyst's objection to the use of suggestion in the cases with which he has to deal. Connected, too, with this aspect of the matter is the fact that the symptom which suggestion is invoked to remove may be one of nature's curative processes. It might be possible by suggestion to stop vomiting and so to prevent nature's attempt to rid the stomach of undesirable contents. And this confirms the conclusion as to the danger of the use of suggestion for curative purposes by persons without medical training.

To these considerations must be added those connected more especially with the use of religion as a means to curative suggestion. When the

suggestion is religious the result of failure is likely to be the more disastrous. Any failure to cure by suggestion is likely to dispirit the patient and so to diminish his power to resist disease, but the failure of religious suggestion is likely also to be a blow to the patient's religion and so to rob him of its consolation and its experience of a 'power made perfect in weakness.' It is interesting in this connexion to note that in the account which Luke (the physician) gives of the healing of the cripple at Lystra, he tells us that Paul, '*seeing that he had faith to be made whole,* said with a loud voice, Stand upright on thy feet,' which suggests that one of the essential qualities of a 'worker of miracles' was the ability to discern when they would work. Of course, it is always possible to explain failures by saying that the patient lacked faith. But it is surely dangerous to persuade a man that he lacks faith despite his utmost willingness and desire to believe. If he is made to conclude that he has not faith enough to cure his body, will he not be likely to fear that he has not faith enough to save his soul? Paul, in his own case, besought the Lord thrice, and the cure did not happen. Had he then concluded that his faith in God had gone, how would he have fared?

In any use of suggestion, to contemplate the possibility of failure is to invite it. Hence comes the temptation to shape one's thinking so as to give suggestion its maximum force. The interests of bodily comfort and health are thus made to bias our belief and tamper with our honesty of thought. The consideration of prayer will show how inevitable this is. There is no doubt that prayer gives a calm and courage that are helpful to health. But we are here considering the use of prayer for the removal of some definite bodily evil. If it is to have suggestive power to this end, then the prayer can no longer be, 'If it be thy will . . .' To give the prayer any power of direct suggestion we must make ourselves sure that it is God's will that we should not suffer. And how can we be sure of this without believing that God never wills that His creatures should suffer? It may be said that a good God cannot will pain, but when we remember that the goodness of God makes us in the first place sure that He never wills man to be unrighteous, we see that to extend a similar assurance to pain, is to assume that the bodily ease of His children is as important to God as their righteousness. And yet religious health cults underpin suggestion with the assertion that God never wills that man should suffer. An alternative is to deny the reality of pain, to assert that it is a creation of evil imagination and has no real existence. All such attempts divorce religion from fact, and make it inwardly contradictory. They are committed to the assumption that pain is always either an evil in itself or the result of evil thought, against which stand the facts of the existence of pain in the animal world and the part it there plays in the interests of health. On the other hand, the argument that God, because He is good, cannot will pain or disease, implies that pain and disease can never serve any good purpose or be the unavoidable concomitant of any good. But if they can never produce, or be necessary to, any good, what are we to think of the God who allows them to exist even in imagination?

The tendency to strengthen suggestion at the price of truth is visible in other than religious attempts. Most people in reading the account of M. Coué's method feel that it is an attempt to impose upon the subconscious the declaration that a certain thing is true, not because we believe it, but because we desire that it may become true. Another form of the same tendency is to exploit the more primitive levels of the human mind and to take man back to the days of high suggestibility, when the witch-doctor's 'medicine' was effective. Thus we have the use of charms and relics, of holy waters, and holy oil. And those who count this comparison odious should ask themselves why, if they are persuaded that with them God works through these means, they should deny that He helps the savage through means so similar.

We have also to consider what effect a cure is likely to have on the spiritual life of the patient. How is he to think of it? Is it a special Divine grace to him? If so, does God make favourites, since many go unhealed? Or is it that he has more faith than others? In either case the conclusion is likely to be that he is in some way remarkable and exceptional. It is likely to increase self-interest, especially as the cure has come in a way that gives him a claim on the interest of others. The effect of being so cured is thus very likely to be spiritually detrimental. We see this more than once in the case of those whom Jesus healed. The nature of their cure prompted them to disobey Him, and they answered His strict injunction to silence by immediate and diligent disobedience

(Mk 1^{45} 7^{36}). Gratitude would surely have shown itself in obedience, so that we have to debit their disobedience to the desire to be of interest to their fellows. And this exaggerated self-interest is unwholesome.

These considerations explain the frequently observed result that when religion is made the direct means to specific curative suggestion, there is a tendency for spiritual interests to be swamped by the interests of bodily health. In all religious cults which profess the elimination of disease and pain, this interest tends to become supreme and all-absorbing. So truth is avenged: refuse to give a fact its rightful place and you will find it occupying one to which it has no right. In Christian Churches this result is immediate and obvious. Spiritual healing will bring crowds that are interested in bodily rather than spiritual health. In proportion to its success, healing by religious means will tend to exalt the physical benefit above the spiritual. This was the experience even of Jesus. And this brings us to consider the part that healing played in His ministry, since it is to Him that appeal is made by those who bid the Church resume this function.

The second Gospel, which is our best authority for the life and works of Jesus, preserves for us an otherwise obscured but very interesting fact. Mark's account makes it evident that Jesus very soon found that His work as healer was impeding His more important work as teacher and preacher. At Capernaum on the Sabbath evening a great crowd is gathered by His fame as a healer: 'and in the morning, a great while before day, he rose up and went out, and departed into a desert place, and there prayed. . . . And they found him, and say unto him, All are seeking thee. And he saith unto them, Let us go elsewhere into the next towns, that I may preach there also; for to this end came I forth' (Mk $1^{35ff.}$). The demand for healing calls in one direction; His proper work, that of preacher, in another. After His experience in Capernaum, Jesus shows an unwillingness to heal. The leper's 'If thou wilt' is unrebuked, in contrast to the censured 'If thou canst' of the lunatic's father. And the reason is soon obvious. The healing of the leper is followed by such a gathering of crowds that Jesus has to cease His public work in the cities (Mk 1^{45}). Mk 3^{7-13} has a similar account of thronging occasioned by His fame as healer with a similar result, that preaching was made difficult and Jesus was compelled to take special measures to protect His vocation as preacher. It accords with this that Jesus repeatedly enjoined silence upon the healed (Mk 1^{44} 5^{43} 7^{35} 8^{26}), the inference from which is that He did not want people to come for healing. The same inference is in the repeated statement that Jesus was 'besought' to heal (Mk 1^{40} 5^{23} 7^{32} 8^{22}), a word which implies that assent was not readily given. And the healings not only diminish in number, but at one 'He sighed,' and at the next the first attempt was only partially successful, and after that they disappear from the Marcan account, with the exception of the cure of Bartimæus, which occurred under circumstances in which it could not add to the thronging.

It seems also that the sort of faith that made healing possible was not the sort that was spiritually valuable. Jesus 'could do no mighty work' in Nazareth, but was confined to healings of a minor sort 'because of their unbelief' (Mk $6^{5.6}$). We infer that where mighty works were done the requisite faith was found, and yet we read that He has to 'upbraid the cities wherein most of his mighty works were done, because they repented not' (Mt 11^{22-24}, Lk 10^{12-15}). We note also that, apart from demoniacs, we are not told that any one whom Jesus healed was amongst His permanent followers, which is remarkable despite the fragmentariness of the record.

All this suggests that, apart from the casting out of demons, which belongs to a separate category and needs special consideration, cures wrought by Jesus were rare and exceptional after the earliest days of His ministry. Against this may be urged Jesus' reply to the messengers of the Baptist, 'Go your way and tell John the things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have the gospel preached unto them' (Mt $11^{4.5}$, Lk 7^{22}). But it seems probable that those New Testament scholars are right who think that the cures here named were intended to be understood as figurative of the spiritual. For if we take them literally we have not only the difficulty of such a demonstration, but also that in that case the last clause is an anticlimax. In that case also the words that follow, 'And blessed is he that shall find none occasion of stumbling in me,' are not apposite, whereas if they followed purely spiritual triumphs they are meaningful and necessary. Another

indication is that the casting out of demons is not mentioned, which is inexplicable if the list is literal, for that was the most frequent and important of Jesus' miracles and the only one to which He otherwise appealed as evidence of His mission (Mt 12^{28}, Lk 11^{20}). If, however, the list was intended to be figurative of the conquest of spiritual maladies, the omission is intelligible, for demoniac possession was itself a spiritual rather than a physical evil. And it is important to note that if these terms of disease and cure are figurative, the whole passage suggests very strongly that their literal counterparts did not form part of what Jesus regarded as His work.

Another item of evidence is found in several statements that describe the work of Jesus and the Twelve as that of preaching and casting out of demons, no mention being made of other healings (Mk 1^{39} $3^{14.15}$ 6^{7}). This in all probability represents the oldest tradition, for the development of tradition in such a matter is much more likely to be in the direction of addition than omission; for example, Matthew in taking over these very statements adds to exorcisms 'all manner of disease, and all manner of sickness' (Mt 4^{23} 10^{1}). Further evidence that the miracles were generally confined to the casting out of demons is found in the scribal calumny, 'By the prince of the demons casteth he out demons,' which was evidently intended to dispose of Him altogether as a wonder-worker, and would otherwise have been pointless.

In endeavouring to understand the place given by Jesus to the casting out of demons, it is idle to explain demoniac possession by referring it to the common primitive notion that all diseases are the work of evil spirits. Disease and demoniac possession are regarded in the Gospels as two quite distinct things (*e.g.* Mk 3^{10-12}). A deaf man is a different sort of case from one with a deaf demon and is differently treated (Mk $7^{33f.}$ 9^{25}). There can be no doubt that this phenomenon was important to Jesus because of its moral and spiritual elements. He regarded it as a triumph of spiritual evil in the soul and as a defiance of God's kingship. It is probably not necessary to suppose that in all cases of possession there was serious mental abnormality. 'Savage priests or medicine-men who have been converted to Christianity have often declared that they did really believe themselves possessed by the god or the devil during their religious ecstasies or wild dervish-dances and felt the corresponding emotions' (Dr. Rashdall, *Idea of Atonement*, p. 473). Some cases seem analogous to the mediumistic trance, and there were others in which the abnormality was more serious. Demoniacs appear to have been highly suggestible: their susceptibility appears in their frequent acclamation of Jesus as the Son of God (Mk 1^{24} 3^{11} 5^{7}; cf. Ac $16^{16.17}$). Belief in the possibility of obsession by demons, the evil fascination of the belief, and the feeble resistance which the combination of an evil conscience and excitable mind could offer to the idea, would probably be enough to account altogether for some cases and to give the definite colour of possession to others. It is noticeable that we never read of any mental case being brought to Jesus except those of demoniacs. This suggests either that Jesus confined Himself to dealing with this class, or that other mental troubles under pressure of the prevailing belief in demoniac possession tended to develop into it. Probably both conditions were at work.

But it is evident that, so far as Jesus was concerned, the dominant element in this phenomenon was not the mentally pathological, but the morally and spiritually evil. The demoniac was regarded as the absolute slave of an evil power. He was not a man who had chosen freely to be utterly evil, but one whose sin had allowed the entry of a Power which his will was powerless to evict. It was the complete tyranny of evil in men who were not completely evil. It was a triumph of evil in its own right which Jesus could not but challenge. And He combated it, not by questioning the theory on which it partly depended, but by facing the power of evil with a greater majesty of good. To do so was a necessary element in His proclamation of the kingdom. The blind or lame might have the kingship of God in their hearts: the demoniac could not. The immediate interest in casting out demons was to make room for God. Without that the empty mind would suffer reversion and the last estate would be worse than the first (Mt 12^{43-45}, Lk 11^{24-26}).

There is reason therefore to conclude that Jesus speedily found that the exercise of His power to heal was incompatible with His work as a proclaimer of truth, and that He therefore refrained from all healings and confined Himself to the casting out of demons, in which He brought the sufferer not wholeness of body but peace of mind and the possibility of enjoying the presence of God.

We must now glance at the attitude and practice of the early Church in this respect. The nature of the narratives in Acts suggests that such healings were extraordinary and rare. Some people assume that the early Church treated all bodily ailments in this 'miraculous' way by religious suggestion, but this is improbable. That a fellow-Christian could be called 'the beloved physician' indicates that they did not despise the medical knowledge of their time. Paul, in speaking of the gifts of the Spirit (1 Co 12^{4-31}), thrice distinguishes 'miracles' (δυνάμεις, powers) from 'healings' (ἰάματα), making it clear that he was thinking of two quite distinct activities. This distinction implies either 'miracles' that were not 'healings,' or 'healings' that were not 'miracles.' The former is unlikely. The word δυνάμεις is regularly used both in the Gospels and Acts for miracles of healing, and especially for the casting out of demons (cf., *e.g.*, Ac $19^{11ff.}$). And if 'miracles' in 1 Co 12 has this meaning, 'healings' would be of the non-miraculous sort accomplished by the use of the medical skill of the day. Indeed, the word ἰάματα seems generally to mean 'means of healing, remedies.' In confirmation it may be noted that Paul ranks 'healings' with 'helps and governments' on a rather mundane level. This suggests that the care of the sick by the then known means was a branch of the Church's regular activity and that cures by religious suggestion, *i.e.* 'miracles,' and the casting out of demons were regarded as quite a distinct activity to be exercised by those who were specially gifted. We have no means of determining what proportion healings by religious suggestion bore to exorcisms in the 'miracles' of the early Church. But it need not surprise us if, in regard to the former, the Church returned to what Jesus had discarded: in the 'speaking with tongues' also we have a religious phenomenon that plays no part in the ministry of Jesus and hardly seems compatible with the general spirit of His methods.

These considerations may help to explain the subsequent history of activities of healing in the Church. The casting out of demons disappears only when belief in 'possession' and cases of 'possession' are no longer found: whenever these reappear there is a reappearance of the Christian exorcist. Healing of specific bodily ills by religious suggestion may be expected to develop along several lines. It may be discovered, as it was by Jesus, to militate against the proper work of the Church and may be therefore disused. It may be encouraged and may automatically bring itself to an end by lessening the spiritual intensity of which it is sometimes, as it was with Jesus, a by-product. Or it may be fostered and retained by shaping thought and practice to this end, the result of which seems to be the obtaining of certain doubtful advantages to health and certain spectacular advantages of advertisement at the cost of a considerable danger to intelligence, honesty of thought, and spirituality.

So far as the question of our present duty is concerned, we have seen that the action of Jesus confirms the conclusion to which we came on general grounds, that the direct application of religious suggestion to specific maladies is possible and often effective, but that it is a dangerous practice for those whose supreme duty lies in witnessing to the truth and proclaiming the gospel. And we saw that it was not without danger to both the bodily and spiritual health of the sufferer.

We are therefore left to find the legitimate influence of religion on health in the effect of a quiet, cheerful, courageous, joyful mind upon those bodily functions that make for health and healing. This will put the Church at an apparent disadvantage with those cults that are willing to use religious suggestion for the removal of specific bodily ills. They will attract those who prefer bodily well-being to soundness of mind and are more eager for physical ease than for truth.

On the other hand, we should do wrong to expect too little. For a good state of mind removes the impediment of anxiety and fear from, and adds energy to, the curative functions of the organism, and their range and efficiency are great. Baudouin tells us that the subconscious is 'a clever physiologist,' 'we have merely to suggest the idea of cure, and the subconscious makes it its business to discover the physiological means for realising the cure' (*Suggestion and Autosuggestion*, pp. 212, 270). Whatever truth there is in this statement must depend ultimately upon the highly organized and adaptable curative functions of the organism common to us and the higher animals. For this subconscious Physiologist is a strange fellow: you must not tell him what you want him to do: you must tell him that a certain thing is happening, and then he will make it happen. Surely, so far as this method is effective for health, what really happens is simply this—that, by persuading our-

selves that our bodily evils will disappear, we remove the anxiety and depression that arise from them and so remove what has been impeding the natural curative processes. This is confirmed by the fact that better results are obtained by directing autosuggestion to general health rather than to the removal of particular evils (*ibid.* p. 157). The beneficial effect of suggestion in counteracting morbid suggestions and in inducing a state of mind that allows the organism to get on with its own curative functions must therefore be clearly distinguished from the specific physical effects that can be induced by suggestion and are of questionable value, especially when the person giving the suggestion has had no medical training.

And it must be here noted that though Christianity has no particular advantage in the matter of specific suggestion, it has unrivalled power to give joy and inward peace.

It seems, therefore, that we ought to live upon, and teach, the truth that the Christian mind must not be expected to eliminate all disease, but that it will certainly have a beneficial effect upon health, which may be expected to be great and the limits of which are unknown. But directly to seek health in this way is something like the search for happiness—we are likely to find it only if we look for something greater. There must be fearlessness and self-forgetfulness. The tendency of a particular malady to draw attention to itself must be resisted; and this may best be done by giving it just so much attention as the practical steps towards cure demand and no more.

This may involve the doctor's help, which is demanded by another factor. Inward peace is unreal unless it has its counterpart in fulfilled duty. And it is a duty, a right response to nature and to God, to use the best means to the remedy of ill. The obtaining and intelligent and hopeful use of the best medical advice will be an essential condition of a sane inward peace in face of sickness. And the effect of the good mind upon the body by releasing and energizing the organism's natural curative powers will co-operate directly with medical skill, which to a very large extent aims at assisting these natural functions.

And from this point of view, while the maximum power of mind and body are working for health, we can recognize and do justice to the spiritual possibilities of pain and disease. We can recognize that they are sometimes inevitable and may be the means of good. For sincere hearts have never found suffering an unrecompensed evil. In it they have learnt reliance on God, they have found freedom from the obsession of self-concern, they have learnt to sympathize with their fellows. If suffering could not bring a man into unique fellowship with God, the scriptures of saintship would be dimmed of half their light and the Cross would be shorn of its power and glory.

Literature.

THE RELIGION OF ISRAEL.

Professor Rudolf Kittel's lectures on *The Religion of the People of Israel* (Allen & Unwin; 7s. 6d. net), which have been admirably translated by R. Caryl Micklem, constitute a fine treatment of a great subject. The writer brings to his task every quality that is necessary—a keen historical sense, wide knowledge, a critical instinct that is at once courageous and cautious, and a religious instinct without which the secret of Israel's story remains impenetrable. Persuaded of the profound influence exercised upon the religion of Israel by the religions of the various peoples with which she came into definite contact, Kittel prefaces his discussion by an elaborate and illuminating sketch of the Canaanite background; he also justly emphasizes, much more than would have been possible thirty years ago, the influence of Egypt upon the literature of the Hebrews. But throughout the whole discussion he is careful to assert the extraordinary power with which Israel adapted and transformed such material as she borrowed, or, as he puts it, 'the remarkable independence with which she rejected or amended polytheistic ideas and such as were beneath her.' More particularly does he insist on Israel's unique distinction—a distinction which he dates from the time of Moses—that in her

'religion and ethics were far more closely associated than elsewhere.' Even in the very early period, Israelite worship was not the worship of *baal*, who was a Canaanite god, but of *el*. 'Both in the Book of Judges and in that of Genesis the records hold to the real fact that the worship of baal was *consciously rejected*.' This is a conclusion of the first importance.

Not only has Kittel no doubt about the historicity of Moses, but he finds in him the germ of the ethical monotheism of the prophets, and he also gives it as his own 'well-considered conviction that we may without hesitation ascribe to Moses the initial stimulus to the customary law, at first transmitted orally,' which afterwards appears as the Book of the Covenant. There is a fine appreciation of the skill of Samuel in adapting the patriotic movement to promote the interests of the worship of Yahweh, and Deuteronomy is interpreted as the result of the collaboration of prophet and priest. It is worthy of note that, unlike most German scholars, Kittel does not believe that the prophets absolutely repudiated the cultus. The whole discussion is fresh and vital and must interest layman and scholar alike.

THOMAS CARTWRIGHT.

A really notable contribution to the history of Puritanism has been made by the Rev. A. F. Scott Pearson, M.A., B.D., D.Th., in *Thomas Cartwright and Elizabethan Puritanism* (Cambridge University Press; 25s. net). The erudition, industry, and patient research displayed in this book are deserving of the highest praise. The writer has gathered all the available data from contemporary sources, and has been able to fill in several gaps in the accepted version of Cartwright's life regarding, in particular, his visit to Geneva, his eleven years of exile, his relations with the Brownists in Zealand and his stay in Guernsey. It may safely be predicted that his work will stand as the final verdict on Cartwright.

Cartwright was, as Bancroft said, the 'Patriarche' of the Puritans and 'their chiefest counsaylor.' 'If hee bee in prison, prayers are made for his deliverance: if hee bee delivered, great thankes are publicely given unto God for the same. . . . When great matters are to bee handled, he must needs be one in every place.' Very various estimates, as was inevitable, have been given of his character and conduct. Undoubtedly he was a man of outstanding personality, and one who 'left an indelible mark upon the page of Elizabethan history.' He was the honoured intimate of the leading reformers on the Continent, the acknowledged protagonist of English Puritanism, and the revered adviser on all questions of doctrine and morals, even on such points as whether women should appear in church with their hair done on wires. That his advice was commonly sound and broad-minded may be gauged from the fact of his teaching that the sixth commandment is broken when a man 'useth not the honest recreation, wherewith his health may bee maintained; for wee must not thinke there are no more waies to kill a mans selfe but with a knife.'

It may be doubted, however, whether he is entitled to be called a great man. He seems somehow to have lacked that force of character which appeared so conspicuously in Knox and Melville, his Scottish contemporaries. Perhaps he was unfortunate in his circumstances, in having the forceful Elizabeth to deal with, and in leading a cause which never really came within sight of victory. Had it been his fortune to win a martyr's crown, his name would doubtless have worn a more enduring lustre, but, as it is, the story of his life, however ably told, has little in it to interest and inspire. Perhaps the most pleasant picture of him comes at the end, when, his controversies all behind him, 'in the morning of the day of his death he spent two hours on his knees in private prayer, "in which (as he told his wife) he found wonderful and unutterable joy and comfort, God giving him a glimpse of heaven before he came to it."' It is not to be expected that Dr. Pearson's book will ever become a popular biography, but as a work of sound scholarship and original research it cannot be neglected by any future historian of the period.

IMMANENCE AND INCARNATION.

A very able and thoughtful essay on the centra problems of theology has been published by the Cambridge University Press, *Immanence and Incarnation* (the Norrisian Prize Essay for 1924), by Mr. S. F. Davenport, M.A., LL.B. (10s. 6d. net). The main point discussed is whether immanence or incarnation is the term of thought that explains the person of Christ. Immanence is an attractive idea. It serves to connect the Christian revelation with the long series of religious personalities who

have enriched the religious life of mankind. But it does not do justice to the Divine in Christ. Incarnation combines both the essential 'moments' of a true revelation, immanence, and transcendence. This is the subject of the most vital chapter in the book. But it is led up to by a series of discussions dealing with various philosophical conceptions (Pantheism, Deism, Mysticism, and so on). Then we have chapters on 'Types of Immanence,' 'Theories of Incarnation,' and 'Incarnation and Revelation.' These are just the preparation of the ground. But throughout the book the writer has his eye on the object. The whole argument is intensely theological, and perhaps the present generation of readers will not have patience to listen to it all. Some of them will feel that the writer has not, after all, led us very far into the light. But a strenuous effort to deal with the biggest themes that can engage the intellect of man is always bracing and helpful. And no one will rise from the reading of this book without feeling that its author has made a real attempt to face reality and understand it.

The problem of the Cinema, its influence on the people, especially on children, and its possible use for serious purposes, is a matter that has demanded investigation. This has been undertaken by the National Council of Public Morals, and the report in which the results of the investigation are chronicled has just been published under the title *The Cinema in Education*, edited by Sir James Marchant, K.B.E., LL.D. (Allen & Unwin; 7s. 6d. net). The extent to which the Cinema appeals to the popular taste is astonishing. No fewer than 1,075,875,000 attendances are noted in a single year. There are 4500 theatres in Britain devoted to this industry, and the statistics say that the whole population of the United Kingdom visits the picture house once a fortnight. In thickly populated areas, 90 per cent. of the elementary school population from eight to fourteen years of age frequent this form of entertainment. These facts show how urgent such an inquiry as this is. The volume before us is a thorough document. It consists of two parts, the 'Psychological Research Committee's Report,' and the 'Cinema Experiments Sub-Committee's Report.' Both are thoroughly scientific. And, if the results are as yet somewhat tentative and uncertain, they point the way to further inquiry and lay at least a basis for provisional action. It ought to be said that the Associations of Cinematograph Exhibitors co-operated in a whole-hearted fashion in the investigation and gave all possible help. Both educators and legislators will be deeply interested in both the Reports in this book, and will learn much from it for their guidance.

The Churches of America are preparing for a National Conference on the Christian Way of Life. The combined initials would have supplied a word far surpassing 'Copec' in hideousness, but it has very sensibly been decided to call it 'The Inquiry,' a name which should be noted as more will be heard of it. Four Commissions have been appointed to inquire into the relations of the Christian way of life to the Church, Industry, International and Race Problems. The first of these Commissions has issued a syllabus of questions for use by discussion classes, entitled *Why the Church?* (Association Press; 60 cents). It consists of twelve chapters, each of which begins with a series of questions and suggestions for discussion, followed by an indication of guiding lines of thought and quotations from representative thinkers in the various Churches and outside. It may be of interest to preachers to learn that in America the sermon is currently objected to as being 'an unpedagogical attempt to teach by exegetical monologue!' This so-called Syllabus is much more than a syllabus, it is an ideal text-book. The work is admirably done, and the matter provided is thought-provoking in the highest degree.

Two Young Men, by Mr. Nolan Rice Best (Association Press; $1.25), contains an account of the lives of David A. Sinclair and Edward L. Shuey, who were partners in the service of the Y.M.C.A., the one as secretary, the other as an interested layman. 'Not more knitted in soul were David and Jonathan,' Dr. John R. Mott says of them in a foreword. Together they accomplished a remarkable work among the young men of Dayton, U.S.A.

The Problem of the Future Life, by the Rev. A. H. McNeile, D.D. (Heffers; 3s. 6d. net), is a most clear and informing survey both of scriptural teaching and of modern thought in regard to the mysterious subject of which it treats. The book is divided into three sections—(1) Arguments for

Immortality, (2) The Future Condition of those who are 'being saved,' (3) Those who are 'being lost.' In the first section considerable space is given to present-day speculations about the future life, particularly spiritualism, in reference to which the conclusion is reached that 'the position can best be summed up in four negatives: spiritualism as a proof of life after death is *unnecessary*; as a source of higher knowledge of the life with God it is *unsatisfying*; as the real explanation of the phenomena it is *uncertain*; and for mediums and inquirers alike it is *unsafe*.'

Dr. McNeile's treatment of a profound and difficult theme is most sane and scriptural throughout, with a wise reticence where the shadows lie deepest. The conclusions of traditional theology, of universalism, and of conditional immortality are all alike beset with difficulties in regard to the ultimate fate of the lost, but this at least may be confidently affirmed that 'to refuse to repent and to believe in and love and please God *now*, is sheer gambling with the soul at stake.'

Hector Macpherson: The Man and his Work, by the Rev. Hector Macpherson, M.A., Ph.D., F.R.S.E., F.R.A.S. (Henderson, Edinburgh; 5s. net), is a worthy tribute by a gifted son to a gifted father. It is no exaggeration to say that the *Edinburgh Evening News* under Mr. Macpherson's editorship 'became one of the pioneer organs of public opinion; while the handling of themes scientific, philosophical, theological, and literary, in addition to politics and economics, was a new departure in journalism.' The life and work of such a man well deserved a less brief memoir than is given here, but most readers will feel richly compensated on finding the larger part of the book devoted to a collection of Mr. Macpherson's more recent literary sketches, under the title of 'Hours with Great Authors.' These sketches are as fresh and vivid as anything that came from that facile and gifted pen.

The C.O.P.E.C. Commission Reports have already been issued in paper form, and have been reviewed and commended in this magazine. There has been a demand, however, for a more permanent style of binding; and in response to this desire, the Committee have issued, through Messrs. Longmans, Green & Co., the whole of the twelve Reports in a neat cloth binding with gilt lettering. A specimen is before us in the report entitled *The Relation of the Sexes* (4s. net), and it certainly makes a handsome and attractive volume. The shorter volumes are issued at 3s. net, and the longer ones at 4s. net.

The Church of the Spirit, by Professor Francis G. Peabody (Macmillan; 7s. 6d. net), is defined in the sub-title as 'a brief survey of the spiritual tradition in Christianity.' The author announces that 'this book is the last of a series of short studies which have been concerned with the teaching of the New Testament and its applicability to modern life,' a series which began in 1900 with the well-known work on 'Jesus Christ and the Social Question.' It is a powerful plea for the cultivation of the spiritual element in Christianity as against the institutional. Professor Peabody is one to whom the institutional side of Christianity does not appeal, but who rejoices in the liberty of the spirit and in the fellowship of all good men. His message is timely, and it is here presented with convincing force. But the appeal of the book is unfortunately blunted by the polemic strain which runs through it. The Church of Authority is set over against the Church of the Spirit as though they were not only different but almost wholly antagonistic. Doubtless the Church of Authority has from time to time persecuted the Church of the Spirit, but she has also been, and is to-day, its foster-mother, the great nursery of the spiritual life. It seems also unnecessary to identify the Church of the Spirit with Liberal Christianity, as opposed to the Romanist and the Fundamentalist as representative of the Church of Authority. What this implies, Professor Peabody says, is illustrated in their diverse attitudes to the social questions of to-day. In face of the present-day attack on the institution of the family, the Church of Authority deals with the situation as a governmental problem, legislates against laxity, prohibits divorce and so forth; 'to the Church of the Spirit the family is not primarily an institution maintained by law but a union perpetuated by love,' and she presses her attack against the lusts and passions that threaten marital discord. Again, in the field of international politics, the Church of Authority proclaims war against war and promotes alliances for the maintenance of peace; the Church of the Spirit concerns itself primarily with the forces of ambition and lust that have led to war.

One cannot but regret that the antithesis between the Church of Authority and the Church of the Spirit has been so greatly overstressed. But,

when allowance is made for this, we cordially acknowledge that Professor Peabody has a stirring message for all the churches, a message needing to be uttered because so timely. It is, after all, the old message, restated with new force and point, that Christianity is not a creed but a life, that not every one that saith, 'Lord, Lord,' but he that doeth the will of the Father in heaven, is the true Christian and member of the Church Invisible.

The question of a future life is very much to the fore at present, and several good books have lately been issued dealing with various aspects of it. One may always depend on a suggestive and competent treatment in an 'Ingersoll Lecture,' and that is what we have in the latest of this famous series, *Immortality in Post-Kantian Idealism*, by Professor Edgar S. Brightman (Milford; 4s. 6d. net). The interesting task undertaken by the writer is to interpret the beliefs of Fichte, Schelling, Hegel, and Schopenhauer about human immortality. In three ways Idealism stands for this belief, in its exaltation of reason, in its emphasis on value ('moral value is the key to reality'), and in its assertion of the significance of the final self. If Idealism is right in three contentions, then immortality follows as a necessary conclusion. This little book is delightfully clear on a subject that might have lent itself to obscurity, and it is both informative and reassuring.

The adjective 'dull' is traditionally associated with the treatment of economics as a science, but one of the changes in our changing era must be counted the abandonment of that tradition. The new experts are really sometimes interesting and occasionally even lively. This may at any rate be said of *Who Should Have Wealth, and Other Papers*, by Professor George M. Janes, Ph.D., of Washington and Jefferson College, U.S.A. (Morehouse Publishing Co., Milwaukee; $1.50). This book consists of a series of essays, which were formerly lectures to students and so have been 'tried out on the dog,' dealing with various economic problems. They have a certain unity in that they all handle some aspect of the distribution of wealth, which the author considers *the* economic question of to-day. One of the most interesting papers is that on 'Das Kapital,' which contains a sketch of the career of Marx and an acute criticism of his economic theory. But all the essays, if slight, are readable and informing, and the book might well be used as an easy introduction to the 'dismal science.'

An interesting little book of popular theology has been written by a layman, *The Divine Purpose of Salvation*, by Mr. David Cumming (Morgan & Scott; 2s. 6d. net). It was written in the intervals of a strenuous business life, in order to 'keep his soul on top,' as he puts it. The subject is pursued through a series of stages which gives various reasons for the work of a redeeming God *e.g.* to set forth God's power over evil, to lift man to a higher plane, to train him for a future life, and so on. The author died before the publication of his work, but he has left a good legacy of earnest thought on a great theme.

For the 'Life and Religion' Series edited by Sanders and Sherman, within the compass of one hundred and sixty-three pages Dr. Oscar L. Joseph has given a marvellously good account of *The Historical Development of Christianity* (Scribners; $1.50). The story, which begins with the mission of John the Baptist and is carried down to our own day, even to the consummation of the Union of the three Canadian Churches, is told in twelve chapters which, succinct as they are, bring out the salient features of each period, with their political and philosophical implications and their leading personalities, and is so told that 'there are few who will fail to discern the guiding hand of God in each great emergency.' We could not imagine a better introduction, within the same compass, to the study of historical Christianity.

Baptism and the Early Church, by the Rev. Clement F. Rogers, M.A. (S.P.C.K.; 6d. net), is a brief but careful study of the evidence in regard to Affusion or Submersion. A conclusion is reached favourable to the former as being the common practice in the early Church. The booklet is illustrated by several copies of frescoes and mosaics depicting ancient modes of baptism.

A good piece of historical work has been done by the translation and editing of *The Life of St. Samson of Dol*, by the Rev. Thomas Taylor, B.D. (S.P.C.K.; 5s. net). St. Samson was born about A.D. 486 and was the pioneer in Christian work in Brittany. He had a remarkable career, which is sketched here in a very interesting introduction. The *Vita*

Samsonis, of which this is the first English translation, was written about 610 or 615, and Mr. Taylor believes he has identified the anonymous writer. Original documents like this throw a great deal of light on the growth of Christianity in western Europe, and history owes much to the industry of writers like Mr. Taylor for such contributions to our better knowledge.

Canon Sell pursues indefatigably his good work of commending the Old Testament to the pastors of the Indian Church, as it has disclosed itself to the eyes of the modern scholar. His latest volume, which is a Commentary on *The Book of Genesis* (Madras: S.P.C.K. Depository, Vepery), is, like his earlier volumes, fully alive to the critical position and fully determined to turn it to homiletic account. It is also enriched at many points by Canon Sell's abundant knowledge of the East. The frankness of the criticism is shown by the fact that he takes the *us* in 1^{26} to be, not a plural of majesty, but a reference to the heavenly assembly. But it is the preacher that Canon Sell has in his eye all the time, and such as have been disturbed by Fundamentalism will find reassurance here. We are glad to note that this helpful book can also be secured in England, at the Bookroom of the Church Missionary Society, Salisbury Square, London, E.C. 4.

New Testament Evidence for the Resurrection, by the Rev. T. A. Bold, M.A. (Stockwell; 2s. 6d. net), is a popular study of some of the Gospel narratives of the Resurrection. The treatment is somewhat slight, but so far as it goes it is clear, earnest in tone, and confirmatory of the Christian faith.

Hints and Helps for Corporate Prayer, by the Rev. George Steven, D.D. (S.C.M.; 1s. net), is a little book 'dedicated to all beginners whether old or young.' It contains simple suggestions under the familiar headings of Adoration, Thanksgiving, Confession, Prayer, and Intercession. It is well fitted to guide and help any who may be timidly beginning the practice of audible prayer.

The Quaker Ministry, by Mr. John W. Graham, M.A. (Swarthmore Press; 1s. 6d. net), is the Swarthmore Lecture for 1925. It contains an interesting and well-informed review of the attitude of the Society of Friends to the Christian ministry. There is much here that is worthy to be pondered by all the churches, though the opening section of the lecture is gravely marred by some unnecessary caricatures of modern preaching.

The Rev. D. E. Hart-Davies, M.A., has in *Jonah: Prophet and Patriot* (Thynne & Jarvis; 3s. net), essayed the now rather thankless task of establishing the historicity of 'the phenomenal experiences' of that curious prophet, whom Mr. Hart-Davies numbers with 'the noblest of the martyrs who, like Moses and Paul, would choose even to be spiritually accursed for their nation's sake.' The book is written in good temper and after much study, but we fear it will make no impression on those who regard the miracles of the story as of no importance in comparison with its transcendent exposition of the Divine love, which overleaps national boundaries. It is significant that the writer stresses Matthew's account of our Lord's reference to Jonah rather than Luke's; and to speak of Jonah as, in the end, 'humbled and purified' is surely to read too much into the ominous silence with which he greets the searching question with which the book closes. It has its place among the prophets, not because of the facts which it records, but because of the prophetic spirit which animates it.

A New View of Isaiah liii.

By John Monteith, M.A., Glasgow.

The Fourth Servant Song.

The main problems to be answered in the exegesis of Is 52^{13}–53^{12} are three in number. (1) Is the Servant an individual, historical, legendary, or imaginary, or is he a personification of the actual or the ideal Israel? (2) Is he depicted as a leper, and only by a figure of speech spoken of as a prisoner, or is he a prisoner whose pains are mentioned in terms of leprosy? (3) Is his mission to

bring salvation to men, through his sufferings, or by his life to be the ambassador of YHWH among the nations? Connected with these questions are others, concerning detail: thus, we must explain sudden breaks in the sequence of ideas, the meaning of conjunctions, whose only possible reference is to phrases separated by wide intervening periods, thoughts which are duplicated in an aimless and fortuitous manner. How we are to explain these must depend upon the answers we give to the three questions outlined above.

But no exegesis which considers the passage as a unity has been able to give a decisive answer to these questions, or to explain away the detailed difficulties in such a manner that the passage reads straightforward in an unambiguous fashion. As an excuse it is stated that the closing verses have suffered many redactions, but this is not seen to be the symptom of something much more radical. The question is never asked whether the Song may not be the result of the fusion of two initially distinct documents, yet it can be easily shown that there are two clear pictures in the passage, one of which depicts an individual, suffering as a leper, that he may bring salvation to others who have sinned, the second showing Israel captive among the nations, that by his example the others may learn to know the God they have forgotten. If this were merely a case of mixed metaphor, which may not have been so abhorrent to the writers of the period as it is to us to-day, we should not find that the answer to the three questions from which we have set out would show a clear line of distinction, it would happen that one verse would show the individual servant as redemptive, the next would show him, though still individual, to be propagandist, and so on. But there is nothing of this in the passage; there are two pictures which are never mingled.

An examination of vv.$^{2-4}$ gives us a picture of one whose appearance was repulsive, one who was 'smitten,' so that men thought his punishment was laid upon him by God because of his sins. Haggard and sickly, he was visited with all the loathing and despite with which the healthy of all ages have regarded the sick and the diseased; even the very fineness of his soul, which would not let him mingle with his fellows, not merely because he could not bear their sneers, but because in his heart he knew that he was foul to look upon, but made him to be the more despised. But the truth, as God revealed it, was, that though this leper was smitten by the judgment of God, it was for the judgment merited by the sins of those who scoffed at him, and not his own. They who despised were the sinners: he, who suffered, was the sinless one, the beloved servant of YHWH.

But in vv.$^{5-8}$ we have a very different picture. Here there is the chastisement of man by man, the weals left by the rod of the gaoler. The sufferer no longer shrinks from the sight of men, in truth he cannot, for he is retained by force. He is meek and dumb, but it is a dumbness that springs, not from the sense of inferiority, as in the case of the leper, but from the consciousness that this was his duty. He dies, through the cruelty of the nations, but there comes to them the revelation, that behind all their sport and cruelty there had been the high purpose of YHWH. They had despoiled Israel for their amusement, for their love of aggrandisement, but they had really been playing into the hand of God, for the inevitable result was, that they must come to know Him, and Israel must once more be great among the nations. Here we have no individual, as in the previous passage, but one nation in the midst of others.

For convenience, let us call the document underlying the first passage, the Song of the Leper (SL), and that of the second, the Song of the Captive Nation (SCN). Then starting at 52^{13}, we shall commence our separation thus: v.^{13} may belong to either document, but v.^{14} is clearly from SL, and v.^{15} just as clearly from SCN. But v.^{14} consists of only three lines, and must therefore be supplemented by a line, either out of the blue, as in the exegesis of Duhm, or from the previous verse or that which follows. This last is impossible, if the sources be different, so we must find a monostichic form of v.^{13}, which will suit SL. Now, if we are to regard the song as a fusion, there must have been certain conditions of fusion which were satisfied. There must have been similarity of idea, or what passed as such. We could not to-day fuse the National Anthem and the Red Flag. But further, the first lines, before the songs could be fused, must almost of necessity, have been liable to be confused. Thus we have two hymns, 'Come, Holy Ghost, our hearts inspire,' and 'Come, Holy Ghost, our souls inspire,' which in other printless days might very well have been fused. Thus, here we may imagine that the two documents originally started very much alike. Taking, therefore, Budde's alteration of *yaskîl* into *yisrā'ēl*, we have two subjects, of which the former, 'Israel,' may be

apportioned to SCN, and the latter, 'My Servant,' to SL. The most suitable verb for the latter, in view of 1 S 9^2, Ezk 21^3, is *gabhāh m'ōdh*, so that we have for the opening of SL, 'Behold, My Servant shall be exalted exceedingly,' and for SCN, the entire verse but for *yaskîl*.

The result is, that we are able to retain v.[14] *in situ*, and yet give a proper account of the connexion between vv.[13. 15]. If it be asked why the redactor did not put v.[14] after 53^2, the answer may be that it was clearly seen to be part of the preparatory section, and that, being spoken by YHWH, it was too sacred to be parted from its context, but was taken with the prelude to SCN, which is also very probably spoken by the Deity.

We have seen that v.[2] brings us back to SL, which continues till the end of v.[4], where there is a break occasioned by the necessity of keeping the two passages together which contrast the Servant and the speakers, by means of the repeated antithesis. Yet the join is not faultlessly executed, for in v.[4b] the antithesis is quite lost. The next break is after v.[8], where the redactor has juxtaposed the two sections which deal with the death of the hero. There is no point in the addition of v.[9], unless it be in the fact that the Servant is buried among the evildoers, and for the justification of this it is necessary to return to v.[4b], a very strong proof that these two distiches are to be read continuously.

But some preparation must be made for *lāchēn* in v.[12]. It must refer, not to the Servant's sufferings, but to his innocence. Thus, he was smitten to death, but he was innocent, therefore will he inherit, etc. Thus, it is best to assign v.[9b] to SCN. In itself, v.[10a] would do, but it would leave the impossible sequence of vv.[9b-10b]. Because of their emphasis on the personal purity and righteousness of the Servant, we must place vv.[10. 11] in SL; v.[12ab], which have a national outlook, go to SCN; and v.[12c], which seems an unnecessary repetition of the previous quatrain, goes to SL, where we can appreciate its value and its meaning.

The amended text for the last four verses has been taken as follows. In v.[9], '*ōsey-rā'*' is read, with Kittel, Ryssel, Böttcher, etc.:

10. *wYHWH ḥāphēç dakk'ô*
hā'ᵉlōhîm yissā' massā' minnaphshô
yērā'eh zᵉrôaʿ ma'ᵃrik yāmîm
wḥēpheç YHWH byādhô yiçlāḥ.
11. *mē'ᵃmāl naphshô yireh*
yisbaʿ bdha'ath çidhqāthô, etc.

The other readings are familiar emendations. The full text is:

THE SONG OF THE CAPTIVE NATION.

lii. 13. Behold, Israel shall arise,
and be lifted up and exalted exceedingly;
15. So shall many nations be moved at him,
kings shall shut their mouths,
For what had not been told them shall they see,
and what they had not heard shall they perceive.

liii. 1. Who could have believed what we have heard,
and to whom is the Arm of YHWH revealed?
5. He was dishonoured for our sins,
and humbled for our iniquity,
The chastisement of our peace was upon him,
and with his stripes we are restored.

6. All of us, like sheep, had gone astray,
we had turned, each to his own way,
But YHWH made to light on him
the iniquity of all of us.
7. He was oppressed, yet was he meek,
and he opened not his mouth.
As a lamb to the slaughter was he led,
and as a sheep before her shearers was he dumb.
8. Without protest, and without judgment was he taken,
and who gave a thought where he dwelt,
That he was cut off out of the land of the living,
and through the inhumanity of the people was smitten to death.
9*b*. Nevertheless, he had done no violence,
and there was no deceit in his mouth.
12*a*. Therefore will he inherit among the many,
and with the strong receive spoil,
b. Instead of his soul's being poured out unto death,
and his being numbered with the transgressors.

THE SONG OF THE LEPER.

lii. 13. Behold, My Servant shall be exalted exceedingly,
14. just as many used to be appalled at him,
Because marred and inhuman was his appearance,
and his features unlike the sons of men.

liii. 2. He grew up aforetime like a sapling,
like a root out of dry ground.
His features were not such that we should regard him,
nor his appearance that we should desire him.

3. He was despised and contemned,
a man of sorrow and acquainted with sickness;
And as one who hid his face from us,
he was despised and we esteemed him not.

4. Yet he our sickness bore,
and our pains he carried them,
And we esteemed him smitten,
stricken of God and afflicted.

9a. And his grave was made with the malefactors,
and with evildoers, when he died,
10. But YHWH was pleased to purify him,
God will lift the burden from his soul.

The Arm of Him that prolongeth days will be seen,
the Purpose of YHWH will prosper in His Hand.
11. His soul shall look out without sorrow,
he shall be satisfied in the knowledge of his righteousness.

The righteousness of My Servant shall be unto many,
and their iniquities shall he bear,
12c. Since he took (upon himself) the sins of many,
and for the transgressors was a substitute.

Thus, our theory gives us two clear themes, which allow the traditional ordering of the material; we are able to see the meaning which underlies the repetitions of thought, as where v.[6] duplicates v.[4], v.[9a] echoes v.[8b], and v.[12c] adds nothing to the previous quatrain, and we have gained suitable sequences of thought. We have, on the one hand, a contribution to the literature which even in these days was growing up around the problem of suffering. We are reminded in many places of the Book of Job, and it is not without interest, that all the parallels with Job found by Cheyne in the Fourth Servant Song came from SL. Not one is from SCN. But our author goes further than the author of Job; where the latter saw only inscrutable mystery, the poet of SL saw the great principle of the universe. The innocent suffer, because they are innocent, they alone are worthy to suffer, to help YHWH in His cosmic task.

In the other song, we have the picture of Israel, captive and triumphant. He has suffered, because he has felt the cruelty of the nations. But he has suffered, because he has allowed the nations to become so cruel. They started, as he did, with the knowledge of YHWH, but they had wandered, and Israel, who alone had remained mindful, had not called them back. This duty had been neglected, and the Exile is the punishment. But God's punishments are God's way of working out His will, when men oppose it. Thus in their closeness to the nations in captivity, the Jews are winning them to the true faith. But more subtle still is God's will, for it provides for the ultimate triumph of Israel. It is useless to ask the heathen to worship a God who cannot protect His people from their enemies. He must rescue them. There must be the glorious return, the glorious future.

Thus we have here a contribution to the literature of universalism, and a very lofty contribution at that, for it looks upon the knowledge of YHWH as something which was once possessed by the heathen too. They have only lost it. Nor is it pan-Jewish, for Israel is to inherit *among* the many, though in the state of the text this cannot be stressed. Further, it is not a ministry of preaching. If we were allowed to argue from the other Servant Songs, we might have tried to be more definite on this point, but here we see the nation mute, yet honourable. This is no conscious missionary enterprise, such as we have at the present day. It is rather the method by which the 'devout men, which feared the Lord,' were brought to cherish the Synagogue. It depends on conduct.

Thus, we see that SL is prophetic, in the sense that it deals with a great principle. For the rest, it is most probably the work of one who himself had suffered, yet in his heart felt that he was vindicated of God, and that one day that vindication would be made known to those for whose sake he had suffered. SCN is not prophetic, but rationalistic. It seeks to find the Arm of YHWH in the dark happenings of the Exile. This is the more likely if we may take the method, as shown above, to be by the force of example.

It is evident, that of the two, SCN has the greater affinity with the other Servant Songs, yet we must not be too ready to maintain that their author is the same. More probable is it, that there was a Servant School, whose hero was the man who was prepared to do YHWH's work, and a Servant literature, earlier traces of which may be seen in Second Isaiah, where Cyrus is the Servant, and in Job, where the hero is 'My Servant Job.' Thus the concept is not to be taken as in any way defined. Its reference is to God's instruments for the working out of His purposes. The precise reference in

any particular case is only to be determined by the context.

What, then, of authorship and date? In the case of SL, it must be after Jeremiah and Ezekiel, whose ideas on the subject of suffering were making the recasting of men's notions on this theme necessary. It is also later than Job. It is post-exilic. The *terminus ad quem* is possibly the Book of Malachi, if, as Duhm thinks, Mal 2^5 is an echo of the SL. In that case the date must lie between 500 and 460. The SCN is dated by its relation to the Second and Third Isaiahs. It is dependent on the Cyrus-Servant Songs, and is in turn echoed in chapters such as 61. Thus it may be placed between 530 and 460. On psychological grounds, we might expect it to be the earlier of the two, for it is the application of what only comes to be a conscious principle in SL. Further, there are affinities between SCN and Second Isaiah, which are wanting between the latter and SL, though SL may well have SCN before him.

It would seem almost a pity that SL should have lost its individuality in this way, but it is difficult to see how otherwise it could have survived. It would be natural that it should be included in the works of the Second Isaianic movement, with which it was indirectly connected. But, because of its greater affinity with SCN, it is probable that the fusion of the two songs into one took place before the insertion into the corpus. Before this could happen, however, there must have been a certain loss of spiritual insight. The SL must have come to be read legalistically; it meant nothing more than SCN. The redemption of men was now only the publication of the Torah. The emphasis had passed from the sufferings to the future glory of Israel. When this had taken place, it was ready to be inserted, after 52^{10}, where it is written that 'YHWH hath made bare his holy arm in the sight of all the nations.' This, too, may have been before the Third Isaiah, but the gap is short, although the gulf between the giants who wrote and the pygmies who compiled was widening, so that, outside of the elect few, there would not be many who could give to SL and SCN the meaning that was intended to be borne by them. Spiritual songs were finding mechanical executants.

In the Study.

Virginibus Puerisque.

Let in the Sun.[1]

'I am the light of the world.'—Jn 9^5.

Is yours the kind of Mummy that *will* keep all the blinds drawn down? Tell her from me that it's far far better to have the carpets a bit faded and the cushions' colours not quite bright and fresh than to have sickly bairnies. And they are sure nowadays that it's the sun that keeps us well, that we should always let in as much of it as ever we can; that it is in cold dark corners that, worse than bogles, the germs gather that give us colds and horrid illnesses, and keep us in bed, turning and tossing hot and uncomfy while the rest are having a grand time outside; and that the way to beat these wretched germs, and to keep well and sturdy, is—you know how you're always ready when your chum whistles—well, allow the sunshine in whenever it comes keeking at the windows, for it'll bring health and strength and healing with it.

Christ knew that long ago, and told us all about it. Walk in the light, He said, keep in the sunshine, that is the way to have your bodies well and fit. And I am the Light of the world, He added. So that if you wish to have the real you, not your head and legs and tummies only, but the real you inside, hardy and well, you must keep close to Him. Leave Him, and you'll be in the dark, will trip and stumble and not see where to go or what to do; and, worse than that, the soul in you will catch all kinds of nasty illnesses. Measles was bad enough. How crumply the bed got! And how tired of it you were long before that doctor man would let you up and out of it! But sulks is worse; and temper is just horrid; and crossness makes one feel so wretched afterwards. If you have these diseases, keep you near to Christ. For it's the sun that heals and makes us fit. And He is the Light of the world.

[1] By the Reverend A. J. Gossip, M.A., Aberdeen.

Light, you know, is a strange thing. In a rough kind of a way it's like your hand, which, you see, is made up of the palm and the four fingers and a thumb. And light is made up of its different rays. You have seen some of them when the huge arch of the rainbow lay across the fields, could make out quite a lot of different colours, red and yellow and the rest of them. These were the rays that make the light. But there are more that we don't see; and one of these is called the ultra-violet rays; and it is these, the wise men say, that keep us well. Some of us who live in the country, or in clean little towns, don't know how well off we are. Always we have the broad sky above us and the country is close at hand. Just a short walk and you are there, out in the fields with all the houses left behind. And even in the streets the air is sweet and pure, and often sunny. But in the big cities, or some of them, it's all quite different. The houses are so packed together you can see only a narrow ribbon of grey sky; and the trees look so tired and get so dirty and shabby and tashed, like children with no mummies to take care of them; and it's often wet and rainy, and a thick black cloud of smoke lies up above you, and the sunshine can't get through, not very much of it at least. But, what is worst of all, they are beginning to find out that these kind ultra-violet rays that keep us well can't manage it at all, are nearly all held up and cannot reach the people jostling yonder in the streets. The red rays, and the blue rays, and the yellow ones can squeeze past now and then. But ultra-violet rays are stopped by smoke, and can't get through at all. And that is why, they think, that often children in the crowded cities are not quite so hardy as some others are, why they are often ill and white-faced and tired. The ultra-violet rays can't reach them. Isn't that a pity? There are the wee folk just like you, needing them if they are to keep sturdy; and there is the sun overhead shining and shining at its hardest, sending down ultra-violet rays as quickly as ever it can. 'Don't you worry, little ones,' it says; 'I'm not forgetting, here is what will keep you right.' And yet, try how the sun will, its rays can't reach and help them. The stupid black smoke spoils it all. And isn't it a pity that, though Jesus longs to help us, often He too cannot reach us though He tries and tries because that horrid black smoke we call sin gets in between Him and us, and stops the ultra-violet rays of the Light of the world that would keep our souls clean and straight and true and manly, if only they could reach us. But they can't.

And what is it that makes that thick smoke lying up above the cities? Oh, just the fires! That one in your grate, and this one in mine. They are only little things and they don't make much smoke when you look at them one by one. Yet all of them together, one fire here and one fire there, make that thick murkiness that keeps the kindly healing rays away. And so, you're not a bad wee lad, not you. You're a dear little soul, really. Only there are some things about you, quite small things, and they do make a dreadful difference. If only they weren't there! And yet you stick to them, and lose so much. For years and years, the wise people have been telling us, 'If only you would do with less fires, would burn clean things and not dirty coal, you would have far more sunshine.' But we like coal fires, like the life in them, the crackle and the dancing flames and the pictures you can find in them. They are warm and comfy and homey. And so we keep on having them, and shutting out the healing rays. And it is such silly little things in you that come between you and Christ, yet you won't give them up. When you are in a hole, and to get out of it you are not quite straight; when, because you want something, you are greedy and grabby about it; when you lose your temper over a mere nothing, it is stupid things like these that make the smoke that stops the Light of the world from shining down on you, and keeping you hardy and fit and strong inside. How stupid we have been, now haven't we?

But there is another thing. Perhaps there is almost no smoke where you live. No, but there is glass. 'And what's the matter with clean glass?' you ask. This violet rays can't get through it either. That's what is the matter with it! And so, when the sun shines warm and bright, they tell us that we ought to open the windows as wide as we can. No harm in windows, not a bit, we must have them. Yet open them, and let the ultra-violet rays come in to kill those nasty germs for us. And there are other things that are quite good, and that you have to do, and that you simply can't help doing, not bad at all, quite clean, quite right, fine things, and yet they can shut out the Light of the world from us. Isn't it true that, what with games, and lessons, and ploys, and one thing and another (and there are so many to pack into each

short day), you often forget all about Christ, never think of Him at all? I think He understands, and is happy that you should be so happy. But if we want to be fit, the real we, we must let the Light of the world shine in on us. So, open the windows, and let it in; however busy you are, make a place in that wee heart of yours for Jesus, our best Friend, and He will keep us well from grumps and selfishness and temper.

The Three White Baskets.[1]

'I had three white baskets on my head.'—Gn 40^{16}.

It was only a dream, but it gave a real fright to the dreamer. He dreamed he was walking along the street with three white baskets upon his head. Rather a jolly dream, don't you think? I know this, when I used to go to Covent Garden Market and see the clever porters there running about with twelve or even twenty baskets in one straight column, and all beautifully balanced on their heads, I used to wish I could do it. Once I had a try at home, and, well, I think I won't finish that story just now! The point at present is this, that every proper boy feels he would like to be able to balance that Eiffel Tower of baskets on his head, and if I had been able to do it only in a dream I should have been delighted, but this man woke up from his basket dream in a fright, and his face was as white as his baskets, for he said he had seen something in them! Empty baskets may be all very well, but his were full, and that may be quite another matter. I wouldn't like to have ONE basket on my head full of black beetles or frogs, would you? Well, this man had three baskets, and there were things in each of them that frightened him. What things were they? You see, this man was a baker, and he was used to making rolls and pies and tarts and buns, and when he liked he could make them so nicely that he was appointed to make them for the King. But he was sometimes very careless over his work, and one day the King grew so angry with the spoiled things he sent up to the table that he packed him straight off to prison, and it was in prison where he dreamed this dream. He looked into his dream baskets and there he saw the things that had so disgusted the King. Underdone buns, burnt tarts, and broken pies, and when he saw them all together he grew very frightened, and no wonder. How would you like to see all the horrid things you ever did put together in a basket? All the fits of temper, all the fibs, all the broken promises? No, thank you! Next dream, please!

Well, when the young gaoler opened the cell door the next morning, this poor frightened baker told him all about his dream, and the young gaoler said, 'Yes, I see the meaning of it all. The three white baskets are three days. Every day comes to us as a white basket, and it gets filled with all the things we make, our good things and our bad things alike, and after what you have told me about your careless baking I should think you were frightened. I don't think there is much chance for you.' And he was right, for the King never forgave that careless baker.

There was once a very good man and a very brave man named George Fox, and just because the people did not understand his way of being good he was put into prison, and the grim old gaoler was very cruel to him, just because he knew that nobody would blame him for being cruel to this good man. But one night the gaoler had a fright, and when he woke up the next morning he was so trembling and panting that his wife grew frightened as well, and she said to him, 'Why, whatever is the matter with you?' And he said, 'Wife, I've had a dream, and it's frightened me! I dreamed I was called to God's Judgment Bar to give an account of all the cruel things I have done to George Fox!' There's a basketful for you! I expect it cured that grim old fellow. It seems to me the best thing we can do is to be very careful what we put into these white baskets, for what we do *is* put in them; and even after God has mercifully forgiven us, we shall still be sorry to think of the spoiled and broken things there. And, you know, if we take care not to spoil things in the baking, we shan't have to be sorry for them, shall we?

[1] By the Reverend F. J. Gould, Watford.

The Christian Year.

NINTH SUNDAY AFTER TRINITY.

The Nobleman of Capernaum.

'So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.'—Jn 4^{46}.

1. *The sifting of character.*—'Nothing more can be done.' How often have these words, spoken sadly and deliberately by the physician, baffled after long struggle, quenched the last faint sparks of anxious hope! They had doubtless been spoken in

the home of the nobleman at Capernaum. His son was now at the point of death. But there was one last chance. Report came that Jesus the Prophet was returning from Judæa. He was already well known at Capernaum, and returning pilgrims would bring tales of the signs and wonders of healing with which He had been arresting the notice of Jerusalem. Here was a new hope. The father would go to Him, and appeal for His help. No time was to be lost: he hurried out to meet the Prophet on His way. He besought Him—with what urgency we can so well imagine—that He would come down and heal his son. The answer of Jesus was strange and perplexing: 'Except ye see signs and wonders, ye will not believe.'

It may be that Jesus felt deeply the contrast between the ready and eager heed paid to His acts and the indifference and denseness that refused the appeal of His words. How little there was in all the excitement of men about Him of any recognition that the Son of God was in their midst with His gift of a new life for the soul! It may be that Jesus wished to test the man himself, to see whether he had any personal faith, or only an anxiety to make use of Him as a last resource; to probe, in fact, the motives that had brought him there. This was often His way. He sifted men before He answered them. In this instance the test was not in vain. There was a note of simple confidence in the character of Jesus in the reply—so pathetically earnest in its very quietness—'Sir, come down ere my child die.'

It is worthy of notice, too, that there was no sign or wonder given. 'Jesus saith unto him, Go thy way; thy son liveth.' It was another and a more searching test. For it was no answer to the plea, 'Come down.' But his faith was once more equal to the test: it was strong enough to trust the mere word. 'The man believed the word that Jesus spake unto him, and he went his way.' There must have been long hours of weary travelling and the anguish of anxiety, as the miles lengthened between him and the Healer who would not come with him. But we know the news that reached him on the road. 'His servants met him, saying, that his son lived.'

It is surely hard for some of us to read in that story a parable of our own life—the earnest wish, brought to our Lord and laid at His feet in prayer; His answers, as it seems, of rebuke or hard testing; the long days and years of the travelling with uncertainty and anxiety as the only companions—in short, the painful discipline of faith. But somewhere along that far-reaching stretch of the road of life, it may be on the other side of the river of death, the good news is waiting for us which will show that the mere word of Jesus was worth trusting.

2. *Disappointments in religion.*—The nobleman of Capernaum came to Jesus and asked in faith. How chilling, how perplexing Jesus' reply—as it seemed, a mere rebuff! So it was in two other cases. The Syro-Phœnician woman came to Him in all the faith of a mother's love, and He seemed to repel her with taunts. The rich young ruler, in all the ardour of desire to learn the teacher's lesson, cast himself at His feet, and in words of love and respect—'Good Master'—asked his question. And again the first answer was a rebuke; and the last answer the summons to a sacrifice too hard to make.

Well, it may have been just thus in our religious experience. We gave up our carelessness and offered our lives to God; and we have been troubled with perplexing doubts which never troubled us before. We told Him that our one desire was to be better men; and He seemed to answer us by letting us see as we had never seen before how bad we were. We offered ourselves to do some work for Him, and we found that we could not do it: it failed; we could do nothing with it. We offered Him our love, and we have had long spells of dryness, hardness, depression of spirit.

Now, sometimes the reason may be some 'root of bitterness' in ourselves, some sin not faced and dealt with, some habit still permitted, some sacrifice still grudged. But it is not always so. Sometimes—very often—these seeming rebuffs, these very real disappointments, are sent by God for our good. They are to test the inner motive of our faith, our prayers, our efforts. They are to show us whether in some subtle way we are not self-seeking—expecting our own happiness or satisfaction, rather than 'God's glory.' So by these rebuffs and testing disappointments God warns us off false lines of religion. He pulls us up when He sees, as we cannot, that we are setting out on mistaken ways. He checks and disappoints until we have learned to say for ourselves, 'Man's chief end is to glorify God.' Thus only can we 'enjoy him for ever.'

3. *The perplexities of prayer.*—We may be sure that if ever a prayer was sincere and from the heart it was that prayer of the nobleman, that Jesus

would come down and heal his son. Yet at first there was no answer at all. He repeated it in words of simple entreaty; and then the answer was quite different from what he had asked. He asked Jesus to come; he was told to go his way. 'Sir, come down ere my child die. Jesus saith unto him, Go thy way; thy son liveth.'

There are few things in the religious life so disquieting as the perplexities of prayer. We make our prayer, earnestly, deliberately; we are sure that what we ask is not plainly against God's will. Sometimes there seems to be no answer at all. We pray and pray, and the heavens seem to be as brass. Sometimes the answer, if it comes, is long deferred. Sometimes, if circumstances that occur be the answer, they are strangely different from what we asked or expected.

There is one thought that may help. We are to pray as men that expect an answer; but we are not to pray for the sake of the answer. The essence of prayer, so to say, is the act, not the answer. It is the communion of the child with the Father. It is the placing of the life—its thoughts and wants and hopes—on the Divine will and leaving it there. If no answer seems to come, it is often just to test the reality of our trust in that will of God. When we think that the answer is the end of prayer, we set our mind on *that*, and disturb and distract our life in the impatient expectation of it. When we think that prayer is its own end, we leave the answer to Him; and this trustfulness brings a great calm; and this calm, this sense that all is in God's hands, is the real power that prayer gives to life. When we are perplexed, let these great words of St. John fall upon our ears with their calm strength: 'This is the boldness that we have toward him, that, if we ask anything according to his will, he heareth us: and if we know that he heareth us whatsoever we ask, we know that we have the petitions which we have asked of him.'

4. *A rule of life.*—'The man believed the word that Jesus spake unto him, and he went his way.' These words of the Evangelist—simple as the trust and obedience of the nobleman—are not less deep than simple; for in truth, if we ponder them, we shall find them to reveal nothing less than the secret of a sane and happy Christian life. We have been thinking of some of the distresses and disappointments of religion. Well, here is a key put into our hands which can unlock the gate of escape from them. It is—to take Jesus at His word, and at once to act as if it were true; to believe the word that Jesus speaks unto us, and go our way.

We have the record of the words of Jesus. The progress of criticism has really strengthened the grounds for accepting the Gospels as authentic. But even suppose a man feels bound to admit that some of the words of Jesus have been, in the manner of Eastern writers, put into His mouth by His disciples in the later years of memory and reflection, yet he can hold to others which Jesus, and Jesus only, can have spoken. They are, in themselves, in the effect they have had on the world's history, the greatest words ever spoken in this planet. They have, in a unique degree, the characteristic of all the great words which have made epochs in the story of man's life—the mark of personality.

They are living words; the freshness of eternal truth is ever in them; they *find* men still, find them in their deepest need, in their truest instincts. The truest wisdom—a wisdom which is ever justified by its results—is to take one's stand by them, to hold them as true.

Yet this is just what Christians are often slow to do. They assent to them, but they do not trust them as true. Take the simplest instance. Jesus revealed the Supreme Being as 'Father.' That word alone, if taken really as true, is enough to transform life. Yet, when any event occurs to strain their faith in it, men lose it. They will not resolutely hold that the inevitable will of God, when it pains them, is the will of a Father.

The secret of success in the religious world is to take Jesus at His word. And then—to go our way. We have taken our stand: we know where we are about the problems of life; we believe the word that Jesus has spoken to us. Then we are, with all simplicity and directness, to shape our daily steps accordingly. We are to take everything that comes—of opportunity, of trial, of sorrow, of happiness—as covered by that first and fundamental truth; and to go our way in trust. This is the whole art of Christian living. Let us try to practise it.[1]

TENTH SUNDAY AFTER TRINITY.

Our Peace.

'If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.'—Lk 19[42].

Jesus had come from the last of His preaching

[1] C. G. Lang, *The Miracles of Jesus*, 211.

tours to Jerusalem, in order to be present at the Passover. He had observed everywhere preparations for external religious observance, combined with few signs of religion of the heart and life. The sight of it all had come with an additional shock to His spirit, gladdened a little by the triumphal entry He had made with the cavalcade of Jews from the south-east and south, who had recently seen Him for the first time. The contrast between the honour given Him by His latest friends and the neglect of all that He stood for in the city, in which three years before He had preached, would touch Him with a poignant wounding. And yet before pronouncing upon the situation, He would take a lonely night to think over it all. Alone, in the fields by Bethany, under the brilliance of the white stars, He would review the whole problem before God. He had preached, He had lived, He had loved; and *that* Jerusalem, *that* Temple, which He had seen the day before, was the outcome!

The whole set of the circumstances and the tears that accompanied His words lend, to this saying of Christ, a specially deep value. The text is, of course, applicable to any community of men, or to any man, that is heedless of his highest interests. It is, therefore, applicable to any set of men, or any individual who may be indifferent to the claims of Christ and to the spiritual side of life generally. And in the saying we shall look at two points only; first, that it is of most vital importance to know wherein really consists our *peace*; and, second, that the time may come when we cannot know.

1. In the first place, then, there is such a thing as the right avenue of search for the secret of peace, and it is of the supremest importance to us to find it.

We shall all admit, no doubt, that we find in ourselves a continual restlessness. We know what it is to be looking forward continually to a something new and better, to surroundings that shall make for a permanent rest of spirit.

Such restlessness may be held to proceed from many causes—as, for instance, from a desire for a fuller exercise of active faculties—a desire to 'realize ourselves' in work and service; or from the ordinary position, in which all of us are settled more or less, of irksome and worrying circumstances, with which we are called upon ceaselessly to cope, to the detriment of the development of the higher sides of us; or from the difference that exists between our ideal and our real, that is, from the non-performance of what we readily acknowledge to be best, owing to the weakness of our wills; or from the dim appreciation which we have, that our best falls very far short of the real best as it is in the mind of God. Whatever may be our diagnosis of our case, at least we feel that there is a city of rest somewhere, that we have not yet attained to it, and that we never shall have rest until we do attain to it.

Whereupon we proceed at least to imagine cures, and, as far as we can, to make use of them. Young men and young women say, 'Keep on amusing me, and I shall have peace.' Put in blunt English, the action of many proves that their opinion is, 'Give me plenty of diversions and dinners and games and spectacles and trips and general gaieties—keep that up and I shall find rest. It is drudgery and sameness and compulsory toil that worry me. Fill up my life with pleasant change and my heart will be at peace.' To others, that medicine seems a very quack remedy. According to them, it is turmoil that breeds restlessness. 'Give us,' say they, 'peaceable surroundings and we shall be peaceable. Give us a home into which the sunlight and the singing of birds come in the morning; give us a garden wherein roses grow; take from us the dreary round of well-nigh hopeless work; give us, in its place, opportunity to serve, according to our faculties, such good works as may appeal to us; give us a cosy corner and a good book at night; take from us anxiety as to ways and means, and we shall be content. In peaceful homes, we shall possess our souls in peace.'

May God inspire legislators and economic thinkers and workers to devise plans whereby true 'garden cities' shall deck our land! At the same time, we all agree that not thus can the permanent rest of the soul be found.

And many another cure is proposed by men after their type. 'Give me the life of thought,' says one; 'of art,' says another; 'of power and satisfied ambition,' said a third, 'therein is my rest.' Sometimes a base voice comes, 'Give me my lusts, and I shall rest.'

Is it not the plainest fact of common experience, that not along any of these lines does rest come to abide? The pleasures, that youth grasps at, are often ashes in the mouth to later years; the lusts that youth would gratify are the whips of the soul—usually even in this world, certainly in the world

to come. Ambition fails the moment ambition is gratified. Even the fine life of the mind itself does not satisfy; for the thinker, just like other folk, has a heart and a soul.

When we are in earnest to find wherein our peace consists, we are forced along two avenues of discovery. One is the avenue of abstract thinking; the other is the avenue of experience. By the former of these, the conclusion that we should come to is, that a man will only begin to attain rest when he has discovered his true end—that is, the purpose for which God created him—and is steadily moving towards it. By the latter, we find that there are certain moments in life when we seem to know the secrets of peace; and, therefore, that we should seek to repeat the experiences of these moments.

Now God's word and experience agree precisely in teaching us wherein our true end consists. There are two experiences, which are intertwined, during which we seem to understand all the mysteries and be at peace. And these are the experiences of moral victory and of love. When a man has resisted, has fought and overcome, has, after struggle, made his sacrifice, for a moment at least the peace that floweth like a river is in his soul. In that experience there is a curious element of love—love, at least, of goodness, and also, in a mystic kind of sense, love of Christ. On the other hand, when a noble human affection is given and possessed in return, when a man can say that he is his friend's and his friend is his, then also he understands and is at rest. In that experience there is a curious element of moral conquest.

And what does all that amount to? It amounts precisely to the first answer in the Shorter Catechism, one of the most inspired sentences ever penned. 'Man's chief end is to glorify God and to enjoy him for ever.' To glorify God, what is that but to obey Him? And what is obedience to God, but fulfilment of the moral law? To enjoy Him, what is that but to give the heart to Perfect Love and to possess the empty heart's desire for ever? Such is the rest that remaineth for the people of God![1]

2. The second point in our text is that the time may come when we cannot possess our peace, because we did not recognize where it lay.

So often there is obliviousness. 'If thou knewest . . . but thou didst not know,' must be said in the case of many. 'If thou hadst known, even thou, in this thy day' (the special opportunity made for thee), 'the things that belong unto thy peace! but now they are hid from thine eyes.'

Opportunity calls for awareness, capacity to see it. When Ishmael seemed to be dying of thirst there was a spring near, but the eyes of Hagar were blind with tears; she never saw it till the Lord opened them. At the battle of Granson, Charles the Bold lost the Florentine diamond: the Swiss soldier who found it sold it for a few pence thinking it to be a piece of rock crystal. Another now supposed to be part of the same stone as that from which the Koh-i-Noor of the British crown comes, was for long used by a peasant as a flint for striking fire. These simple men were close to wealth and knew it not. Occasion was not taken by the hand. It is not always better in the highest things. There is unconsciousness of the Divine; obliviousness to opportunity.

But missing and mistaking things are acts of omission that are penalized. It is because the incapacity to judge the import of the moment comes from fault. It is inattention that breeds incapacity. 'Now,' Christ said, 'are they hid from thine eyes.' Not by any other Divine decree than the decree which makes neglect to be punished by loss of power. The power to avail oneself of opportunities goes; and the opportunities go.[2] It is too late to seek other avenues of peace. Desire for them is dead. Such men are chained to their own restlessness; and from them breaks the most desolate cry which can be wrung from a human soul, 'If I had known, if I had known, the things that belong unto my peace.'

ELEVENTH SUNDAY AFTER TRINITY.

A Dying Civilization.

'And after the fire a still small voice.'—1 K 19[12].

The sublimity of this scene should impress us with its tremendous significance, but, as we watch the haggard solitary figure at the mouth of the cave, the shattered head of Horeb towering above him, and the desert stretching out dim and boundless and desolate before, and hear the rocks crash in tornado, and feel the earth quake in pent-up agony, and see the lightning wrap the world in flame, and shudder with awe as the tumult of nature changes to the sudden silence of the great waste places of

[1] J. R. P. Sclater, *The Enterprise of Life*, 65.

[2] J. T. Forbes, in *The Scottish Pulpit*, 86.

the earth, our imagination is so filled with the spectacle that we may forget to ask what it meant for that lone watcher.

Positive misunderstanding, moreover, is introduced by the translation of our text as 'a still small voice,' and especially by the accepted exposition of it both in preaching and poetry. The tumult in which God was not is taken to be the vehement methods of judgment, and in particular Elijah's violence with idolatry and the priests of Baal. The 'still small voice,' in which God was, is then a declaration of the gentle ways of God and a prophecy of Him who was full of grace and truth.

But even Christ's denunciation of an adulterous generation, who corrupted religion by hypocrisy, could be heart-shaking as earthquake and scathing as lightning; and no one ever announced more terrible judgments. Besides, if this voice rebuked violence and promised gentleness, why should it be followed by the announcement of just such a terrible upheaval in human society as had passed over nature? Why was Elijah to anoint Hazael to be king over Syria, and Jehu to be king over Israel, and Elisha to be prophet in his own room, that him who escaped from the sword of Hazael, Jehu should slay, and him who escaped from the sword of Jehu, Elisha should slay? Instead of gentleness and rebuke of the spirit of judgment, the doom is so appalling that Elijah himself, for all his sternness, sought delay when he took the first step of calling Elisha; and Elisha wept in the streets of Damascus when he took the second by appointing the kingdom to Hazael.

The seven thousand who have not bowed the knee to Baal are the one hope in the distress. They become the holy remnant from which is to spring a new nation, and then the servant of the Lord who is to be a light to lighten the Gentiles as well as the glory of Israel. But even their presence, though it assures hope at the end of the day, cannot avert judgment or do more than delay the blotting-out of civilization. And it is this blotting-out which is predicted in the solemn stillness which follows the agony of nature.

The only doubtful word is that translated 'small.' Literally it means something beaten fine like dust, but it was also in common use for something thin like a veil. The rest is in no way doubtful. It is not a still voice, but a voice of silence. The silence itself speaks as when the heavens, which have no speech or language, declare the glory of God. The best commentary is the passage in Job, where Eliphaz says that, in visions of the night, a mysterious presence passed before his face, and a voice of silence—not a voice following silence, but the voice of the silence itself—said, Can man be pure before God who charges even His angels with folly? Our text, therefore, means a voice of a silence which either wrapped the world like a veil or fell upon it like dust on one vast desolation. In either case it means the arresting, solemn, dread stillness of the great waste-places. It speaks in the same language of nature as the tornado, the earthquake, and the lightning. As they meant invasion, revolution, and moral disaster, this typifies the ruined world which shall remain when the work of which Hazael, Jehu, and Elisha are but the beginnings, has reached its calamitous close.

That the Lord was not in tempest, earthquake, or fire, does not mean that they were contrary to His mind or apart from His purpose, or even that He did not command them into action, but only that the prophet could not yet hear in them the deliverance he expected, the satisfaction of his longing for a purified religion and a regenerated society. That first spoke in the voice of the arresting silence which fell upon the lightning-riven masses of Horeb and the storm-driven sands of the far-stretching desert. This desolate stillness first uttered to his heart the hope that, as once the religion of Israel had been cleansed of idolatries and its society ordered on simple human relations in the wilderness, so it might be again.

In that voice of the silence of desolation can be heard the whole burden of Hebrew prophecy. Even Isaiah and Jeremiah, for all their far greater gifts of genius, are but followers and disciples of Elijah, and only the scope and splendour of their application obscures the extent to which they merely re-echo this message of the voices of the desert.

Elijah, listening in trembling awe to this pause of the utter, lone silence of the waste, learned the measure of value which gave birth to all the prophets' thoughts of God as ruling in righteousness the armies of Heaven as well as the inhabitants of Earth. From it they learned that no interests compare with the interests of the soul, that every loss is gain upon which the soul can feed, and that earthly kingdoms are less than nothing and vanity when God's Kingdom is at stake. Their sublime monotheism, with all its confidence in the wise omnipotent righteous sovereignty of the One God,

is just the application of this discovery. God has ceased to be an idol to secure individual prosperity or a national deity to guarantee His people's security, and has become the director of all destinies and the measure of all good, for whose ends man might with profit suffer and die and the world with advantage be reduced to ruin and desolation. Though this message never ceases to be tremendous and appalling, all true thoughts, not only of God's righteous sovereignty, but of His patient wise love, spring from it. And, if it grow only on soil ploughed deep with the agony of men and nations, it bears, as no other plant, the fruit of eternal hope. This we see in all the prophets from Amos to Jeremiah.

The work of Amos is so amazingly original, that it has been described as the most remarkable phenomenon in the history of the human spirit, yet the heart of his message is just what Elijah saw at Horeb: and his continual reference to fire seems to show that he was not ignorant of his dependence. God will send His fire upon Syria, which is still to Him the house of Hazael, and upon Israel and Judah and all the nations round about. And fire means with Amos also the consuming power of the moral nature of things when ignored and defied. The present civilization is doomed, and nothing in it more certainly than its religion of much ritual and little righteousness. God despises its feasts, has no delight in its solemn assemblies, and pays no regard to its sacrifices, which were never offered in the wilderness.

In Hosea there is a still clearer conception that the goal is the wilderness. 'Behold, I will allure her and bring her into the wilderness, and speak comfortably unto her. And I will give her vineyards from thence, and the Valley of Troubling for a door of hope.' Anarchy is already doing its destructive work within and the invader is thundering at the gate. But the inevitable still lies in the moral and spiritual forces. A nation sunk in idolatry, licentiousness, intemperance, greed, pride, and injustice cannot abide.

A great agony of sympathy possesses the heart of the prophet. But comfort springs from the very depth of his woe, for the very agony in his own heart interprets the heart of God. 'In him the fatherless findeth mercy'; 'His heart is turned within him'; 'His compassions are kindled together,' He cannot finally give up His people.

The message of Isaiah is not essentially different. Though the destruction of Judah is deferred, the present civilization is doomed in every nation.

Even more pointedly and exclusively this message of the wilderness was the prophetic burden of Jeremiah; while, through him, the method of the remnant was still clearly conceived as service and sacrifice.

Finally, under his influence, the remnant came to be later the Suffering Servant, whose work crowned the prophetic hope of the Old Testament and was the supreme preparation for Him who came from the bosom of the Father to declare Him and establish among men the Kingdom of Heaven.

The Old Testament has become in these days a real, an appallingly real book, and no part of it more concerns us than this central message of the silence of desolation.

When the great gift of civilization, so rich in its possibilities for higher thought and purer worship, for gracious sympathies and helpful, brotherly human relations, is misused for obscuring the vital demands of religion, for enriching the rich and impoverishing the poor, for competition in which strength serves only selfish desire, and for a measure of values by wealth and not by worth and wisdom and goodness, there is no hope but in its destruction and a return to the solemn stillness of the wilderness where men may hear, in the deeper voices of their own hearts, the call of the Divine Will of righteousness and love above them and of the sacred humanities around them. Civilization is a great good, but it may become the supreme obstacle to God's purpose with the spirit of man, and the supreme denial of His eternal Rule of Truth and Love.

Our first task is to save what we can of our present world by the call to sincere penitence and simple faith. But it may be that we shall not be heard till the striving and crying of a complex, worldly, prosperous age have fallen silent. Then our value for rebuilding our waste civilization to the true glory of God and the real good of man will depend on the measure we have been for signs and for wonders, in our unfaltering faith that God does not fail and is not discouraged, and in our possession of the prophetic vision which sees through all the night of darkness and distress 'the new heavens and the new earth wherein dwelleth righteousness.' Then so high will the destiny of man appear and so glorious God's final kingdom of peace established in truth and righteousness, that

we shall know, how, throughout all the terrible journey towards it, 'in all our affliction He was afflicted, and the angel of His presence saved us: in His love and in His pity He redeemed us: and He bare us and carried us all the days of old.' [1]

Twelfth Sunday after Trinity.

The Sermon on the Mount.

'For the letter killeth, but the spirit giveth life.'—2 Co 3^6.

The question with which we are concerned is the applicability of the laws of Christ as set forth, for instance, in the Sermon on the Mount, to the practice of our everyday life.

What are we to make of the Sermon on the Mount? Was it meant to be obeyed? Can its precepts be practised? About the beauty and glory of the ideal it bodies forth there is no dispute. To use Bishop Gore's words, as a summary of moral duty the Sermon is complete—all others are fragmentary; the Sermon is pure—all others are mixed and partially corrupt; the Sermon is for free and grown men—all the others are for children and slaves; the Sermon is a word of authority—the rest are guess-work. About the unapproached and unapproachable grandeur of the moral ideal set forth in the Sermon all men are agreed—but the question is, is it practicable?

Now when it comes to the practicability of the Sermon wise men and good men differ widely. Sir Lewis Morris, the poet, feeling at once the beauty and impracticability of our Lord's demands, spoke of them as 'sweet, impossible precepts.' And in such a characterization of them the thoughts of many hearts stand revealed. The late Archbishop Magee, for instance (who had a trick of straight and uncompromising speech), bluntly declared that the Sermon was impracticable and that its precepts and councils were never meant to be literally obeyed.

On the other hand, here is a man like the late Count Leo Tolstoy declaring that the demands of the Sermon can and must be obeyed, and asserting that the failure of the Christian Church is due in large measure to this, that Christian people have not taken Christ seriously and have never addressed themselves honestly to the task of obeying His commandments.

Let me suggest one or two considerations that may do something to mitigate the difficulties of the problem.

[1] J. Oman, *The Paradox of the World*, 15.

1. We start from the position that Christ *meant His words to be obeyed.* To imagine anything else is really to sacrifice Christ's character for earnestness and truth. When Christ uttered the precepts contained in the Sermon, He spoke in dead and solemn earnest. He Himself leaves us in no doubt as to the seriousness of His intentions—for He winds up the Sermon by that comparison of the man who builds his house upon the sand and the man who builds his house upon the rock. It is a kind of warning in advance against treating the Sermon as if it were a piece of pretty fancy and nothing more. The precepts propounded in it were meant to be obeyed. The only person who really builds his Christian life on a firm and solid foundation is the man who hears Christ's words and does them.

The fact is we entirely misinterpret the problem when we ask, 'Did Christ mean these precepts to be obeyed?' What we ought rather to ask is this, 'What exactly does Christ want us to obey?' We may take the obligatoriness of the commands for granted, it is only the interpretation of the commands we need trouble ourselves about.

2. Starting, then, from the position that Christ meant His precepts to be obeyed, our first business is to be perfectly clear as to what Christ meant. And to be clear as to what Christ meant, we must learn to distinguish between *the letter of the command* and *the essential spirit of it*; for even of Christ's words it is true—the letter killeth, but the spirit giveth life. Not that we are so to spiritualize these laws as to spiritualize them clean away. But that it is our first business to try patiently and conscientiously to discover the exact and abiding significance of these various precepts. For when we look at them quietly and seriously it becomes quite plain that we cannot take them at their surface value. We must make allowance, for instance, for Christ's methods of speech. The Eastern loved the parabolic and proverbial form of speech. Our Lord was almost typically Eastern in this respect. In this Sermon His preaching again and again is proverbial in form. The fact is, as Dr. Cox points out, our Lord was not in the habit of giving men maxims to which they were to give a literal obedience, but to promulgate principles which men were to apply under the guidance of His spirit. He did not come to give a second and more minute external law, but to create a disposition, a spirit, a

new attitude which in a sense should be a law unto itself. And perhaps, as Dr. Cox suggests, that was one reason why He put His precepts into such paradoxical form that men might never be able to degrade them into mere maxims or rules.

Let us illustrate by taking that staggering precept about 'turning the other cheek.' 'Whosoever smiteth thee on thy right cheek, turn to him the other also.' Now obviously our Lord did not mean that to be taken literally. He did not give a literal obedience to the precept Himself. When He was smitten on the face in the High Priest's hall, He did not turn the other cheek, He gently but firmly rebuked the smiter for his violence and injustice. And besides, a literal obedience to this precept would defeat the very object at which Christ was aiming. We must get at the 'spirit' of the command; and the spirit is this: that we must meet violence and rage not with rage and violence, but with meekness, friendliness, forgiveness. Or as Bishop Gore puts it, when nothing is concerned but our own pride and instinct for revenge, we had better take meekly some insult or wrong without seeking to defend ourselves. Retaliation and revenge are the practice of the world —forgiveness even until seventy times seven must be the practice of the Christian.

A literal obedience to the Sermon on the Mount is impossible. To interpret 'Resist not evil' in Tolstoy's sense would inevitably end in anarchy. To give a literal obedience to the commands, 'Swear not at all,' and 'If any man would go to law with thee, and take away thy coat, let him have thy cloke also,' would mean the destruction of law and order and of modern civilization as we know it. 'To turn the other cheek' and 'to give to every one that asks' would not banish revenge or poverty, but would probably intensify the one and aggravate the other. But then they were never meant to be literally obeyed. The fact that they land us in such obvious absurdities ought to have saved us from ever thinking they were meant to be literally obeyed. These precepts are not exact rules—they embody principles. It is the principle we must get at. A literal obedience would reduce our civilization to wreckage, but an honest attempt to apply the inner principles—kindness, truth, generosity, forgiveness, unworldliness—would convert our present imperfect civilization into the perfection and beauty of the Kingdom of God. 'The letter killeth, the spirit giveth life.'

3. But right interpretation does not remove every difficulty. The real difficulties of the Sermon on the Mount come in the application of its principles to our social life. For these principles have their social aspect. The Laws here propounded are laws for a kingdom—the Kingdom of God. But that Kingdom is not yet here—it is only here in promise and in germ. It is only here in the persons of those who profess to be its subjects. The position is this: Christ's people find themselves members of an unchristian society. Can they, living in such an unchristian society, obey Christ's laws? That is the real difficulty. Of course if Christ's laws simply differed from the laws of society by demanding more, there would be little or no difficulty. Society demands abstention from wrongdoing; Christ demands active beneficence. But sometimes the law of Christ and the usages of society are in antagonism, and it seems to be impossible to obey the one without at the same time disobeying the other. And that is the real crux of the problem. It is the *social*, not the *individual*, application of the Sermon on the Mount that constitutes the real difficulty.

Take the matter of business. The question is often asked, 'Can a man be a Christian in business?' Some men when they ask that question mean, 'Can a man be honest, and square, and straightforward in business?' Of course he can. If he cannot, he had better quit. But there is a deeper sense in which the question can be asked, and when it would not be so easy to give an answer: 'Can business itself be run on Christian principles? What is the essential spirit of Christianity? The spirit of love. We are to bear one another's burdens. Life for the Christian is not a mastery, but a ministry. What is the essential spirit of business? The spirit of competition; business, as carried on to-day, is a terrific struggle for existence, in which the weak are driven to the wall and only the strong survive. The spirit of business and the spirit of Christianity seem to be in sharp antagonism with one another.

The heart of the problem is this: can a man fully obey the laws of Christ in the present condition of society? Can he be a complete Christian when the State is unchristian? We answer: we do not think he can. Society being what it is, and we being members of it, we cannot give Christ's laws a complete obedience. These are laws for the Kingdom of God—they are inapplicable to societies which are still 'kingdoms of the world.' Business

being what it is, I do not think those engaged in it can entirely fulfil the Christian law. What, then, is the duty of the Christian? Is he to leave business? No. He is to remain in business. He is to use every scrap of his influence to put business on a more Christian footing. He cannot do it entirely. And he cannot do it alone. If all Christian men were to try to run their businesses on the Christian principle of loving their neighbour, they would probably ruin themselves and bring chaos into all business relationships. Socialism may be more Christian than individualism—co-operation than competition—but an attempt suddenly and by a stroke to change the principles on which business is conducted would probably make our last state worse than our first. The change must come by the slow process of permeation. Let Christian men remain in business. Let them bring the Christian spirit and temper into it, and soon the leaven will leaven the whole lump and business can be conducted not only in a Christian spirit, but in full obedience to the Christian law.

This may seem an advocacy of compromise. It is scarcely that. It is a recognition that on the social side there are limits beyond which the law of Christ cannot be applied. But to its individual application there are no limits. So far as our personal and private obedience is concerned there is no limit beyond that which our own self-love imposes. Christ's law is hard, but there is nothing impossible about it. The laws of forgiveness, of charity, of beneficence—there is absolutely nothing to prevent us obeying them. And that will give us plenty to do. And if we personally obey these great laws of forgiveness and charity and love, we shall be paving the way for the possibility of a complete and absolute obedience.[1]

THIRTEENTH SUNDAY AFTER TRINITY.

The Threefold Cord.

'A threefold cord is not quickly broken.'—Ec 4^{12}.

It is sometimes good to ask ourselves what are the real roots or foundations of our personal religion, apart from what we receive as revealed truth? Put aside for a moment what we are taught by the Creeds, the Bible, and the Church, and ask ourselves what experiences in our lives have brought us consciously into relations with God, or with the eternal and spiritual world. The answer, if we can find it, will give us the contents of our natural religion, our faith apart from revelation and authority. It will be our really natural religion—a very different thing from what used to be called natural religion in the eighteenth century. The natural religion of that period was a sound common-sense morality, and 'creed of all sensible men': but it was not, in any marked degree, either natural or religious. What *we* mean by natural religion is the testimony of the human consciousness to God, apart from any special revelation or traditional teaching.

What are the marks or tests which give some of our experiences a much higher value than others, so that we feel that there is something Divine about them? In the first place, they bring with them their own satisfaction. They are precious for their own sake; secondly, they have God and not our little selves for their centre; and thirdly, they bring us a peace and happiness which does not wholly perish when they are gone. Now, what are the experiences which have these qualities? It seems to me that they are of three kinds.

1. First of all, contact with moral *goodness* has this character. So far as we are brought close to goodness, and especially goodness in the form of disinterestedness, sympathy, love, we feel that we have reached the heart of life, that we are lifted out of ourselves, and that we are enjoying a happiness which, come what may, will make us richer for life. If we mentally compare human affection with the other good things of life, we shall recognize I think, that it has this absolute character which distinguishes it from most of them. It is an end in itself. It brings us, so far as it is really pure and disinterested, into the presence of God Himself. This is why the New Testament says that love is the fulfilling of the Law, and that God is Love. And it 'never faileth.' It is 'better to have loved and lost, than never to have loved at all,' because pure affection is never really lost; it ennobles us for life.

This is one strand in our threefold cord. To the religious mind it seems by far the most important. But we are not wholly emotional creatures; we have other faculties, which certainly were not intended to be used as Gibeonites—hewers of wood and drawers of water—to our affections and emotions.

2. There is the love of *truth*—this is the second strand in our threefold cord. By truth I mean right thinking—the correspondence of our minds with the nature of things, with facts as they are.

[1] J. D. Jones, *The Gospel of the Sovereignty*, 202.

I am sure that this, too, has the marks of belonging to the world of spirit. No matter in what field we are seeking the truth, we feel, when we have found it, that here is something which exists in its own right, which stands proudly aloof from our little personal scheme, and which we are permanently the better for having found. It follows that the work of the student, and the scientific investigator, is a branch of the larger priesthood, a direct service of God, who has revealed Himself to us as light, or enlightenment, as well as love.

3. The third strand in our threefold cord is the appreciation of *beauty*. This avenue to God was far more valued in Greek thought than it has generally been in Christianity. The Jews were not an artistic people. They have always neglected *form*, and have shown very little aptitude for painting, sculpture, and architecture. Only in lyrical sacred poetry, and in music, have they shown much appreciation of the beautiful.

At the same time, this absence of encouragement to art and the love of beautiful things in the Bible must not be exaggerated. What the Bible calls 'glory'—'the glory that shall be revealed in us'—the body of glory into which the body of our humiliation is to be transfigured—must certainly include the idea of beauty. The idea is not absent from the Jewish mind—it is only vague and formless. And surely this mysterious sense of beauty, which seems to serve very few practical *uses* in human life, in proportion to its strength and diffusion, must have been given us by God as a revelation of Himself. It has the three marks of spirituality. It claims to exist in its own right. The beauty of a landscape, or of a picture, is its own ample justification. It takes us out of ourselves, as pure affection, and pure seeking after truth, take us out of ourselves; and it is, or should be, in its own degree, a permanent enrichment of our life. So we may say with St. Augustine: 'All that is beautiful comes from the highest beauty, which is God.'

There is, then, a sacredness about these three experiences, which we should all feel. Pride and sensuality and selfishness—the world, the flesh, and the devil—are always trying to corrupt and spoil these experiences, in which God is offering us a direct revelation of Himself. It is selfishness that most often thwarts and spoils disinterested affection: it is pride which most prevents us from keeping our minds open and teachable for the reception of new truths; and it is sensuality which most often poisons our appreciation of the beautiful.

In Christianity these three natural avenues to God are gathered up and unified as they never had been before. Our Lord's whole life was full of the purest affection, of the most dauntless intellectual sincerity, and of simple love for all things bright and beautiful, green fields, mountains, lakes, and the one thing in Nature that is perhaps more beautiful than all these—little children.

In these days, when we are often told that some of the traditional props of our faith are no longer to be depended upon, it is a comfort to remember what a strong support this natural religion—this threefold cord—gives to the Christian life. Of course the distinction between natural and revealed religion is a false one: all true religion is natural, and all true religion is revealed. The Incarnation and Resurrection were as natural as the creation of the world by the Word of God; and these three natural avenues to God are just as much revelations of God as any miraculous occurrence recorded in the Bible.

Taken together, they are a very full revelation of God's nature, under the three aspects of Love or Goodness, Truth, and Beauty. We need not discuss their relative importance, for all are essential; but St. Paul, if we had asked him the question would doubtless have repeated, with a slight change, the last words of 1 Co 13: 'Now abideth Truth, Beauty, Goodness, these three; but the greatest of these is Goodness.'[1]

[1] W. R. Inge, *All Saints' Sermons*, 211.

Idealism and Dogma.

By the Reverend John A. Hutton, D.D., London.

Let me begin by quoting some passages from the creed of Athanasius:

> 'Whosoever will be saved: before all things it is necessary that he hold the Catholic Faith.
>
> Which faith, except every one do keep whole and undefiled: without doubt he shall perish everlastingly.
>
> And the Catholic Faith is this: that we worship one God in Trinity, and Trinity in Unity;
>
> Neither confounding the Persons: nor dividing the substance.
>
> For there is one Person of the Father, another of the Son, and another of the Holy Ghost.
>
> But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one: the glory equal, the Majesty co-eternal.
>
> Such as the Father is, such is the Son, and such is the Holy Ghost.
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> . . . . . .
>
> So the Father is God, the Son is God, and the Holy Ghost is God. And yet they are not three Gods, but one God.
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> . . . . . .
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> This is the Catholic Faith: which except a man believe faithfully he cannot be saved.'

No one can read the Creed of Athanasius, or hear it pronounced, without feeling in the depths of his soul that it is an authentic document. It simply staggers with feeling. One sign of living truth is passion; and the Creed of Athanasius throbs with passion. Its great sayings and propositions—concerning God, and Christ, and the Holy Ghost, and Man, and Life, and Destiny—do not exhaust the spirit of the man who first uttered them; and most evidently they do not go beyond the requirements of the Church which at the beginning accepted them as the basis of its outlook upon life and death and all things. No: we have the feeling, as we read the Creed in solitude, that, whatever else we are to say about it, we must say this: that it stood for something of absolute significance in the day of its promulgation. It has obviously its eye upon some danger which, it believed, was finally monstrous. It is aware of some possible treachery rising from the natural mind of men; and it shudders back from that terror and that treachery, and seeks to defend itself by certain unqualified and implacable assertions.

One feels that the man who wrote the Creed of Athanasius, and the Church which adopted it as the nearest approach in words to the great things which were believed amongst them, could have gone on along that line indefinitely; that for them this was the very truth, and that nothing else was of the slightest significance: that if this was lost all was lost.

Any man who has a sense of the value of words can detect in the very agony and excess of these great pronouncements about God and Christ and the Holy Ghost, that he is listening to a cry out of the depths; that here we have the case of the human soul protesting to itself and to the world that if this be not true, then we are all in one case; we are all lost everlastingly.

Now what is it that makes the passion and agony of that great Creed, so that we feel that in all its words a man's heart and flesh is crying out? The very core of its passion, it seems to me, is the anxiety—which no mere words can adequately embody—therefore the propositions are repeated and repeated almost monotonously—the anxiety lest Christ and the Holy Ghost and Man should be conceived of as separate from God. The real passion of all the great Creeds is there. It is their shudder and shrinking from the very possibility that the events of the New Testament are to be understood as belonging only to the secular plane, as being mere incidents in history, fortuitous, casual things which the next wave of time might bury in a sea of forgetfulness, as the waves of time have rolled over man's thoughts and plans from the beginning. And so those who adhered to those great fabrics of faith, the Creeds of the Church, are claiming, with every resource which language offered them, that the events of the New Testament had a unique significance, a cosmical value, an indestructible direct relation to the totality of things; that, in them and through them, the last and abiding reality, God Himself, became manifest to our eyes,

coming into the region in which our present faculties enable us to apprehend truth.

Whatever we make of that great Creed, and of the great hymns through which the faith of that age spread its wings, we cannot doubt that *these creeds and hymns were no burden to the minds of those men.* They were the very things they wanted to believe. They were things of such a kind that if they could conceivably have been supposed not to be true, the sun would have gone out of the heavens; the mainspring of their personal life would have broken; and, in the wild world which surrounded them, they would have acknowledged that they were lost for ever.

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We can never hope to do justice to any great fabric of faith, any creed, or hymn, or ceremony, unless we have imagination. There is also that saying of Carlyle's which is always appropriate to any discussion of life, the saying, namely, 'It was always a serious thing to live.' And what is it that makes anything great in literature, in art, in music, in philosophy, but the sense which pervades it through and through, that life, this life of ours, is a grave tragical business, intolerable as a thing in itself, and only tolerable when it can be placed in a context which ultimately involves and implicates God?

For myself, I reverence all the creeds. I recognize, indeed, that they cannot avoid expressing themselves in the phraseology of their day. I am aware that they have in view dangers arising out of the particular aspect which sensuality and worldliness had assumed at the moment; and that this aspect may not be the very one which our age presents. But I reverence them all for the sense which they share with all great literature and all lofty art and all deep music; for the sense which they share also with the blank misgivings which visit our own souls when something has happened to us that has left us alone: the sense that life beneath the surface is a grave and even tragic thing, that 'except the Lord build the city, they labour in vain that build it.'

> To-morrow, and to-morrow, and to morrow,
> Creeps in this petty pace from day to day,
> To the last syllable of recorded time;
> And all our yesterdays have lighted fools
> The way to dusty death. Out, out, brief candle!
> Life's but a walking shadow, a poor player
> That struts and frets his hour upon the stage,
> And then is heard no more; it is a tale
> Told by an idiot, full of sound and fury,
> Signifying nothing.

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I do truly believe that ultimately there is no final refuge from that cold east wind which blows across our *natural* life blasting everything, except in the shelter of some such towering fabric of the spirit as faith erected in the great Christian creeds.

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I am compelled as an honest man to confess, even if I were sorry to find that it is so for other reasons—say from intellectual vanity, or from that desire to be absolutely free to think about ultimate things which has its place amongst the faculties which God has given us—that the claims made even in such an apparently ruthless document as the Athanasian Creed are to be found in fact and in substance already in the documents of the New Testament. It would be the easiest thing to open the New Testament on any page, and there to come upon some claim—for Christ, for the Holy Ghost, and even for some apparently delicate and fragile influence of the one or the other upon the soul of a man—some claim which is substantially the claim made in the Creed of Athanasius. In the New Testament the words would never be precisely the same as in those later more sophisticated days; but, on every page of the New Testament, you will find embodied and expressed the same concern, amounting at times to a positive terror, that the facts about Christ first and last shall not be understood as belonging to the merely secular plane, but shall always be interpreted as integral to and identical with the very life of God.

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In a hundred passages St. Paul frankly declares that Christ, who spake and lived and died *here*, has taken His place in God; and that all the hopes which hang upon Jesus, hang not upon Jesus—a figure who appeared upon the stage of life and passed out into the silence, the world continuing on its way; that all these hopes hang, not upon Jesus, but upon the God and Father of Jesus; that they are supported and made finally secure by a universe which itself is rooted and grounded in God.

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Nowhere in the New Testament is this anxiety—that Christ shall not be estimated apart from the everlasting Father—so persistently urged as an anxiety which we should take upon ourselves, as in the Gospel according to St. John. I cannot explain

it otherwise than on the hypothesis that about the time when St. John's Gospel was given, and this was certainly considerably later than the greater portion of the New Testament, that by that time there had come into the minds of men certain forces or fashions of thought, which, it seemed to a spiritual genius like the author of that Gospel, endangered the apostolic tradition, and through it the very existence of the Church as the pillar and ground of the truth.

What these forces were, these fashions of thought, I cannot say for certain; but I can imagine what they were, because they are forces and fashions of thought which are always recurring. The mind of man is always threatening to move away from the great insights and disclosures, as to the nature of life, which came to him in some earlier day of fundamental distress. We all begin to trifle with securities which nevertheless were won for us never otherwise than by the shedding of blood! One age dies for liberty; and a later age makes such poor use of that liberty that we could almost wish to believe that the valiant spirits who have passed into the unseen have no knowledge of what their children do. Life and thought are always tending to be more trivial; and man on every level of his life drifts away from the rigour which at an earlier stage gave him all he has.

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There is a sense of course in which this is inevitable, and we would not have it otherwise. It would never do if, when crossing the ocean, we could not lie down in our berth and sleep at nights in comparative forgetfulness of our surroundings. It would never do if we could not for one moment rid ourselves of the knowledge that only the thinness of an inch of steel was between us and some miles of solid depths of water. And God in His charity permits such leisure from ultimate fears. And yet, even a voyage at sea becomes a finer thing, and one's conversation with one's fellow-passengers becomes a gentler thing, and, if need be, more patient, if, now and then, when night comes on and all the passengers are comfortably disposed, one goes out upon the deck, and looks over the side, and sees the dark waters hurrying by, and looks up into the stars, and breathes a prayer.

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If you open the Fourth Gospel and read in it anywhere, you will encounter words and a claim made for Christ and put into the mouth of Christ, which go so far that words cannot go further. Take, for example, such words as 'I and the Father are one,' 'I am in the Father, and the Father in me.' Such words, it must be granted, are full of the same *anxiety* as we are aware of in the Catholic Creeds. And what is that anxiety? Once again, it is the anxiety lest we for a moment dissociate the testimony of Jesus and His Person from the eternal truth and disposition of God.

There is something very touching, to say no more, in our Lord's own evident concern that people should never think of Him apart from God His Father. In the language of our own time one might put it, that our Lord was concerned that people should never try to fulfil His *ethical* teaching except within the comfort, and with the strength, and with the pledge of victory, which come when we accept that teaching, not as the fruit of human wisdom, but as something which has God behind it and within it.

It was our Lord Himself who said, 'Without the Father I can do nothing.' He said, 'He that hath seen me hath seen the Father.' It was as though, in His beautiful self-suppression, He was prepared to say, 'I by Myself am nobody. The essential thing about Me is not Me: it is God.'

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It is not as though He were saying, 'You must never try to be good men, to do your duty in the world, until you share My views of God and of all things.' Christ would have all of us do the best we can, whether we share His faith or not. I cannot think of our Lord as having a quarrel with any really good man. But what He would have said is: 'You will never be happy, and this world will sadden you and wear you down, unless you share the belief for the sake of which I foresee that I am appointed to death at the hands of men—the belief that I am not alone, that the Father is with Me.'

Thus it seems to me that the Fourth Gospel travails with this precise message—and this with such agony that I can only suppose there was some great reason for it—the message, namely, that we shall never be happy and strong and resilient and enduring until we see Christ in the bosom of the Father, and see His mission here on earth, not as an incidental venture, to which He was urged by moods and feelings and impulses such as, in our own case, come and go. And so, once again, in this Gospel we hear Him pleading with men not to allow their

thoughts to rest upon Him alone, but always to see Him in the Father and the Father in Him.

Apart from such a faith—a faith to which the Church returns again and again, always with 'indignation and revenge' after a time of slackness and apostasy—apart from such a faith, the whole story of Jesus first and last would simply add to the pathos and sadness of our life. For it would be the story of another good man who had run His head against this hard unfeeling world. It would be the story of a nightingale which had ceased to sing because a rough hand had crushed it to death. And, as for the Holy Ghost, undefended and unsecured by that great thought that He too proceedeth from the Father and the Son and shares in an eternal Being, in course of time, all the uprisings of the good spirit in our hearts, with their tendency to sink back again and to leave us colder than we were, would but augment and deepen a certain final gloom concerning life.

And so, it is not the language of threatening, it is the language of sober fact to say: 'Whosoever will be saved, before all things it is necessary that he hold the Catholic faith.' And the Catholic faith, in this particular regard is, that 'such as the Father is, such is the Son, and such is the Holy Ghost'; that 'as the Father is God, the Son is God, and the Holy Ghost is God; and yet they are not three Gods but one God.'

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Though my treatment of this subject may have been heavy and sombre and inadequate, and, it might seem, unbalanced and unfair to the wealth and gaiety of the natural life—we must not allow ourselves to conclude that the matter which I have been raising is an idle or inconsequent one. Some of the gravest voices of our time are being moved precisely and exclusively by this very concern as to the metaphysical reality of the lofty view of life.

Joseph Conrad, who died only the other day—one who perhaps more habitually than any of his contemporaries lived in the midst of those aspects of life which lie beneath the surface—Joseph Conrad has a phrase which embodies the same sense of danger as the New Testament seems everywhere to be aware of—the danger of seeing all the uprisings of our spirit, all the idealism which offers itself to us one by one at some stage of our life, of seeing all that *apart from God*, that is, as merely a passing episode in the natural life of man. Conrad's description of a *lost* man is that he is a man who has come '*to acquiesce in the insignificance of events.*' A lost man, according to Conrad, is a man who has come to have no permanent, recalling understanding of life such as survives any temporary eclipse or lapse from exaltation. He is a man for whom one thing has as much reason for its existence as another thing; for whom life is just one thing after another.

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But I recall an illustration of this same grave concern, earlier in our literature and stated with an unforgettable poignancy. In one of Robert Browning's late poems—a poem in which all the idealism of his long life of self-expression reaches its autumnal beauty, and, like the sun, goes down with a glory which is greatest at its setting—he thus articulates and celebrates that idealism of his age:

Thronging through the cloud-rift, whose are they, the faces
Faint revealed yet sure divined, the famous ones of old?
'What'—they smile—'our names, our deeds so soon erases
Time upon his tablet where Life's glory lies enrolled?

'Was it for mere fool's-play, make-believe and mumming,
So we battled it like men, not boylike sulked or whined?
Each of us heard clang God's "Come!" and each was coming:
Soldiers all, to forward-face, not sneaks to lag behind!

'How of the field's fortune? That concerned our Leader!
Led, we struck our stroke nor cared for doings left and right:
Each as on his sole head, failer or succeeder,
Lay the blame or lit the praise: no care for cowards: fight!'

Then the cloud-rift broadens, spanning earth that's under,
Wide our world displays its worth, man's strife and strife's success:
All the good and beauty, wonder crowning wonder,
Till my heart and soul applaud perfection, nothing less.

There he pauses, almost exhausted with his own enthusiasm and rhetoric; and in the pause he hears a voice, a cynical voice such as is apt to mock us in the very height and tiptoe of our being, even as it sought to mock our blessed Lord when, after the descent of the Holy Ghost, it drove Him into

the wilderness there to be tempted of the devil. He hears a voice mocking him, insinuating some low explanation of his exalted mood, suggesting, to recall our quotation from Shakespeare, that he has simply been mouthing his lines upon the stage, and that presently he will be done :

Only, at heart's utmost joy and triumph, terror
Sudden turns the blood to ice : a chill wind disencharms
All the late enchantment! What if all be error—
If the halo irised round my head were, Love, thine arms ?

Is this uplift of mine, this lofty way of looking at things, this protest against my baser self, is it but a titillation of the senses, some fondness and bravado of the flesh, which casts its light indeed like a lamp at night up into the sky, flashing over a world which meanwhile in itself remains heedless and dark ?

That is the insinuation ; *that* is the permanent enemy of our souls ; *that* is the one temptation face to face with which, unless a man be safegarded by a faith which will not stop short of God, he literally is lost, lost in sadness and in futility.

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The one point which throughout I have been trying to make is this : the Church, in contending for the doctrine of Christ's identification of Himself with the Father, will be found to have been contending for some great *human* interest. It may very well be that, in the actual day of her contending, the Church herself did not perceive the implications of the doctrine or formula in question. But there would be nothing strange in that. When we are contending for any high thing, we are contending not for that high thing alone, but for the high way of conceiving life through and through. So here : in contending that the whole movement which Christ inaugurated shall be conceived as rooted and grounded in God, the Church has been contending really, and this has been the effect, for the belief that all idealism, all protest against the tyranny of things and against the merely natural doom, is related indissolubly to that final reality and very substance of the universe which we name God.

It is only the Church which holds a high doctrine of Christ which is in a position to perceive and to announce the great conviction—a conviction which gives to even the feeblest protest against wrong, and the feeblest aspiration after good, the pledge of an everlasting career—the conviction that 'Every good gift and every perfect gift cometh down from the Father of Lights in whom is no variableness nor shadow cast by turning' : and this because 'He is the same, yesterday, and to-day, and for ever.'

Recent Foreign Theology.

History treated Philosophically.

At the close of his *Logic*, after some critical remarks upon Hegel's method and ideal, Lotze expresses the hope 'that German philosophy will always arouse itself afresh, with more of moderation and reserve, yet with no less enthusiasm, to the endeavour, not merely to calculate the course of the world, but to *understand* it.' This latest volume[1] of Troeltsch's collected works, filled with essays in the great manner on the history of the human mind and the sociological influence of religion, may be regarded as one noteworthy fulfilment of Lotze's confident anticipation. There is, indeed, much to be said for the view that Troeltsch, though he died too early and at the summit of his powers, already stands out as the greatest philosophical writer on history that Germany has had since Hegel. More profoundly than any other for a generation he had studied both ideas and society, and striven to unite them in history as an intelligible development. He believed in thinking, in reason understood in the loftiest, richest sense ; at the heart of his labour was the conviction that God makes nothing in vain, and that in a real degree He enables those who will be His disciples to think His thoughts after Him. But also he believed in the world of concrete life ; in its

[1] *Aufsätze zur Geistesgeschichte und Religionsoziologie*, by Ernest Troeltsch (Gesammelte Schriften, Bd. iv.). Edited by Dr. Hans Baron. Tübingen : Mohr. Pp. xxviii, 872. M.21.

stages of living movement, its laws, its institutions and great historical formations. Ideas and facts must be fused together, in productive thought, re-creating and illumining the real.

In the main this new volume contains historical papers which Troeltsch had written between 1898 and 1922. Probably he had looked forward to working them up into one section of his projected Philosophy of History: there are indications which suggest this in his *Der Historismus* (1922). Many of these essays were published in periodicals now hard to come by, and we are more than grateful for the pious, scholarly toil that has been spent on their collection and revision.

After a brief Introduction, the body of the work falls into three parts. First come two essays on Judaism and Christian antiquity; seven follow on the Middle Ages, the Renaissance, and the Reformation; finally we are given eight on the Modern World. In addition many of Troeltsch's reviews of books are gathered into an appendix, as well as sundry extracts from his notebooks or annotations which throw light upon the text, and witness to his indefatigable industry till the last. It is convenient to have in continuous form the well-known articles (from the *Real-Encyclopädie*) on the Enlightenment, the English Moralists of the seventeenth and eighteenth centuries, Deism, and German Idealism; their massive erudition and untiring but never trivial spirit of criticism have conferred on them a permanent value. Lastly, the volume ends with a complete list of his printed works from 1891 to 1925. We note with keen interest that a final book of lectures on Christian Belief is promised.

Troeltsch's great work on the Social Doctrines of the Christian Churches showed how largely his reading of history had become sociological. The past, he held, must be construed in the light of social conditions, which in their turn are determined for the most part by economic and political forces. Much of this book, especially those sections which deal with the Reformation, exhibits the same point of view. But Troeltsch never accepted the view of Marx and others, who had eyes solely for economics. To him insight into the development of humanity belonged only to those who could pierce by faith, through integuments of concrete fact, to the inner reason of things, the Divine living ground and source of all. He sought to prolong the line of interpretation marked out by Malebranche, Leibniz, and Hegel. Like Schleiermacher, too, he felt that the philosophy of history could never be divorced from ethics without a fatal loss to either partner. And he had always a salutary sense of the virtual infinitude of his task: to write the philosophy of history as it ought to be written would be the work of many, not of one. They must be believing and courageous men, not sceptics, not mystics, no rationalistic fanatics, and no learned pedants or bookworms. And they must be filled with the conviction that only he can understand history who in his own person, and by his own brave faith and energy, is making history. We can build up human life only as the interpreted past is carried on into a living future —not interred in libraries, but taken as the material and the platform of new creation.

Troeltsch never took the writing of history lightly; he knew that the living of it had been a strange and tragic business. Perhaps one motto of his work might be found in the words of Jesus: 'I am come not to send peace on earth, but a sword.' His insight into the inevitable moral tensions and conflicts of the past was the fruit of costly sympathy not less than patient scholarship. Heart and mind accorded well in his gifted nature.

As we read him, we are not afflicted by the mechanism of dialectic applied to the past, proving to us that nothing was possible except the actual. One of his great virtues is that we are allowed to see how complex the past has been, how contingent and many-sided. No doubt he divides things at times more sharply than reality does; why should men not partake more fully of different types—the mystic, the Churchman, the sectarian—which in his pages are so acutely delimited? Might not some great soul have said: 'I am a Church mystic, with a leaning to the warmer piety of the sects'? Also, it is difficult to read certain pages, crowded with sweeping generalizations, without doubt creeping upon us. During the war it was curiously difficult to find out what had really happened, and when we passed from outward act to inward motive, our knowledge gave out completely. I find it hard even to understand the moods of my next-door neighbour; can I hope to read the secret issues of the first or the sixteenth century with the refinement of penetration that is here professed? To this the reasonable answer is, no doubt, that if these large generalizations bring light and meaning into the known course of events, they so far justify themselves. Without the con-

fidence that he can explain the past, how could the historian begin his work or persuade men to listen? Well and good; yet let us mark our conclusions with the appropriately varying degrees of certainty.

Troeltsch clung to his persuasion that the Modern Era began, not with Luther, but with the Enlightenment of the eighteenth century. He does not seem to have convinced the experts. It is a cardinal point on which Harnack, Loofs, and Holl are against him. But even here his intuitions are rewarding.

All who have felt the power of his rich and powerful mind will long to possess this volume, the last of a stately series. It puts the last stone in place, to mark and preserve a noble life-work. Troeltsch was a really great historian of thought, and some of us will never cease to mourn the loss of that History of Modern Theology which it was long expected he would give us. No other could have done the needed work half so well.

This[1] is a thoroughly revised and greatly extended fourth edition of Kattenbusch's *Von Schleiermacher zu Ritschl*, from which thirty years ago many people got their first clear conception of the course of nineteenth-century theology. That book was a small classic; it will repay the student to keep it by him even alongside of its new and larger form. Many more names come up for treatment now, and the stage at times grows uncomfortably crowded. On the other hand, choose what name we may, we find a short characterization that gives precisely what we need—pregnant, trustworthy, provocative in the best sense. The whole is the fruit of lifelong reflection by a very learned Christian mind.

Suggestive pages on Kant and Goethe lead up to a masterly treatment of Schleiermacher. 'God to Schleiermacher was the beating heart of the Universe'; he thought in terms of music, sometimes too in the living plastic forms that stand before the eye of the sculptor. But he strove persistently against the innate pantheism of his own mind, and through his knowledge of Christ was saved, though as by fire. He had, however, little understanding for the problems of justification and forgiveness. It might have been better if from the start he had laid it down that religion is a thing, not of 'feeling,' but of the 'heart' and the 'soul.' It is striking to observe how well Kattenbusch's interpretation of Schleiermacher has worn with time; it need not fear comparison with the best recent work on the subject. What he has to say, however, respecting the biological tinge of the master's ethical thinking might have been strengthened. Schleiermacher is the point from which he measures the greatness of all his successors.

Ritschl, for instance, transcended the other by the fervour of his moral interest. He means something far deeper by the love of God, and this principally because when he uses the word 'love' he has the self-sacrifice of Christ in view. We ought to start our theology where Ritschl does, *i.e.* at the gospel; whether we can stop where he elected to stop is quite another question. It is a mark of Kattenbusch's sense for reality that he marks so clearly the points at which Herrmann has outstripped Ritschl, much to our advantage. Herrmann has a more searching eye for everything in Jesus that is personal and inward; he speaks more about Christ and less about the Kingdom of God. Also he feels more keenly the urgency of the problem set by 'faith and history.' In fact, he had just one great problem perpetually before his mind—what is faith, how is it generated, and how do I thereby have such fellowship with God as makes me more than conqueror? He was scientifically more interested in Christian Ethics than in Dogmatics proper; and Kattenbusch might have added that it is in Ethics that he did his most original work—work which, I believe, has added permanently to the insight of the Christian mind. A certain lack of interest in historical research has naturally diminished his appeal for the moment in certain quarters, but this will in all likelihood be temporary.

Then we come, after some vivacious pages on other Ritschlians, to Troeltsch and his discussion of the 'Absoluteness of Christianity.' Kattenbusch rightly regards him as the heir of Schleiermacher; the encyclopædic interests of both men create an affinity from the outset. It is, however, a hard saying which tells us (p. 78) that the two thinkers viewed Christ in much the same light. In Troeltsch there is no 'Christ-mysticism,' which is a difference that goes pretty deep. There are penetrating remarks on Troeltsch's theory of 'the religious apriori,' his perpetual struggle to master in thought the detailed intricacies of historical development,

[1] *Die deutsche evangelische Theologie seit Schleiermacher*, by Ferdinand Kattenbusch, Professor in Halle (Giessen: Alfred Töpelmann, 1924; pp. 124. M.3.50).

and his 'panentheism,' as it is here styled. Even Christ for him may be called a symbol. But death broke off the great thinker's plans, leaving his work a programme rather than a system.

The post-war years, Kattenbusch considers, have been a time of intuition more than construction. The value of the past has for the moment depreciated; men are studying forms of piety in preference to the history of dogma. They are often less certain than before of the absoluteness of Christianity; philosophy once more is flooding into the field of theology, and mysticism anew exerts a charm. But to this there has arisen strong opposition in Barth and the Swiss group. Their thought is highly coloured by eschatology and recrudescent Calvinism; man's responsibility over against God's absolute dominion, civilization over against Christianity as its foil and enemy. Kattenbusch closes wisely and hopefully on the note that we have only made a beginning with the Christianizing of our most fundamental idea. 'God in Christ' must be our watchword. The real mystery in God is nothing barely irrational, as some writers seem to imagine; it is the greatness and the majesty of His love. We thank this indefatigable worker for a book that can be trusted alike for knowledge and judgment.

H. R. Mackintosh.

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Budde on Hosea's Marriage.

In January 1922 a special volume of *New Testament Studies*, containing articles which had appeared in *Theologische Studien und Kritiken* (now edited by Dr. F. Kattenbusch and Dr. F. Loofs) was published. After an interval of three years the issue of the *Sonderhefte* has been resumed. The first part of the 1925 series consists of *Old Testament Studies*.[1] Half of the number is given to a critical study of 'Hosea 1–3 and its Significance in the History of Religions,' by Dr. Karl Budde. [The other articles are 'The Literary Problem of Trito-Isaiah,' by Lic. Rudolf Abramowski; 'The Passover and the Jewish Church,' by Dr. H. Guthe; and a learned note on 'The Meaning of Millo' (Jg 9^6, etc.), by Dr. Julius Boehmer.]

Special reference is made to several important and recent contributions to the discussion of the subject. Gressmann (1921) treats this section as pure allegory; Sellin (1922) gives the baldest literal interpretation to the crucial passage referring to Hosea's marriage; Heermann (1922) offers a critical revision of the text, and reduces it to the statement that Hosea was commanded to marry and to give his children allegorical names. These exegetes, notwithstanding their differences, agree in ascribing no further significance to the prophet's marriage, neither psychic for himself, nor religious for the further development of the Israelitish conception of God.

In reply to Gressmann, Budde says: 'Allegory and reality are not mutually exclusive alternatives. Allegory has two sides . . . the representation and the object represented. An allegorical painting is not the allegory of a painting, but a real perceptible painting. . . . An allegorical action is a real action.' Accordingly, Hosea's marriage is held to be an allegorical action, that is to say, an action designed to represent and illustrate another action not perceptible by the senses.

Budde regards Heermann's suggestions for the alteration of the text as reducing it to nonsense; but before examining and criticising in detail the changes proposed, he asks the pertinent questions: Would an adult Israelite need a Divine revelation bidding him take to himself a wife? and could not the messages concerning Israel's destiny have been otherwise conveyed than in the names given to the prophet's children?

Against Sellin's interpretation of אֵשֶׁת זְנוּנִים, Budde cites examples of the same construction where the noun following אֵשֶׁת refers to an attribute, not to an avocation; he also urges that אִשָּׁה here means wife, and not merely woman. Thus he renders the sentence (1^2): 'take to thyself a wife with a harlot's disposition,' explaining the reference as being to unfaithfulness after marriage and not to unchastity before. Hosea's actual experience thus became an allegory of the sin of Israel. It is not necessary to allege that Hosea foreknew how unhappy his marriage would be; it was in the light of subsequent events that he understood how Jahweh the searcher of hearts had ordered events. Disliking, as Hebrew writers do, the indirect construction, the prophet uses the direct form of speech, and Budde's paraphrase is: 'the first revelation which I received from Jahweh was that he prompted

[1] *Alttestamentliche Forschungen*: Sonderheft der Theologischen Studien und Kritiken. (Perthes, A.-G. Gotha.)

me (*mir eingab*) to take to myself a wife with the disposition of a harlot.' Knowledge of Gomer's frailty was not a *sine qua non* of Hosea's choice. *Mutatis mutandis*, Budde holds that a parallel is found in the words of Matthias Claudius concerning his Rebecca in his 'Silver Wedding Song':

'True wisdom did I show in finding thee:
Yet I found not, thou wast God's gift to me.
From no other hand such a boon could come.'[1]

The firm of Perthes, Gotha, has also published two booklets in the series entitled 'Bücherei der Christlichen Welt': (1) *Die dreifache Krise der deutschen Evangelischen Kirche*, von Heinrich Spiero (M.1.50). The author's position is that of a layman sincerely devoted to his Church, but most anxious about its future. He desires to see party-spirit banished from the Church; siding with a political party is, in his judgment, justifiable only when the Church is thwarted in the fulfilment of its spiritual task by social forces. (2) *Religion und Politik in der Kirche von England*, von Paul Schütz (M.1). English history is said to reveal an antagonism between religion and politics. The study of Richard Hooker, 'the normal theologian of the Church of England,' is commended to the younger Lutheran clergy. Too high an estimate is formed of the influence of the British-Israel theory as supporting the author's contention that British Imperialism has a religious root.

J. G. Tasker.

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[1] 'Ich war wohl klug, dass ich Dich fand;
Doch ich fand nicht, Gott hat Dich mir gegeben;
So segnet keine andere Hand.'

Jesus on Tabor.

By the Reverend R. Dunkerley, Cambridge.

'Just now my mother the Holy Spirit took me by one of my hairs and carried me off to the great Mount Tabor.'

This strange saying is twice quoted as from the *Gospel according to the Hebrews* by Origen in his *Comm.* (2[6]) *on John* and in *Homilies* (15[4]) *on Jeremiah*, in the latter case without the words 'by one of my hairs.' It is also quoted three times by Jerome, but each time without the last clause. It is in every case attributed to Jesus. Ropes[1] thinks it too grotesque to be accepted as genuine; Blomfield Jackson,[2] that its very grotesqueness may be a sign of its authenticity and explains why it did not find a place in the canonical Gospels.

The chief difficulty felt about this passage is, of course, that Jesus appears to call the Holy Spirit His mother. There is no parallel to such a statement in the Bible; can we think of Jesus speaking thus? Baring-Gould[3] and others think that Gnostic influence has altered a primitive saying into this form. But Nicholson[4] denies that there is anything inconsistent with the severest orthodoxy here, mentioning that the Hebrew word for 'spirit' is usually, though not always, feminine, and that the Aramaic is always so. So too Jackson. And we might find a reason for the comparative neglect of the saying in the fact that in Greek the word becomes neuter, and in Latin masculine, which would help to hide any aptness that there might have been in the original. A further argument may be found in Burkitt's *Early Christianity outside the Empire* (p. 38), where a quotation is given from Aphraates in which words of Jesus (Mk 10[7]) are thus commented on: 'What father and mother doth he forsake that taketh a wife? This is the meaning: that when a man hath not yet taken a wife, he loveth and honoureth God his Father, and the Holy Spirit his Mother, and he hath no other love. But when a man taketh a wife he forsaketh his Father and his Mother, those, namely, that are signified above, and his mind is united with this world.' Burkitt says that 'Aphraates' doctrine of the Spirit, strange as it appears to us, is only a survival of one of the most primitive Christian beliefs.' We may, then, regard such a connexion of ideas as certainly existing in the early Church and therefore as possible to the thought of Jesus, but this can hardly be called probable; and Findlay, who quotes further evidence

[1] *Die Sprüche Jesu*, p. 99.
[2] *Twenty-five Agrapha*, p. 58.
[3] *Lost and Hostile Gospels*, p. 131.
[4] *The Gospel according to the Hebrews*, pp. 75, 80.

for such teaching, does not so much as consider the question of Jesus Himself having so spoken.[1]

But a much simpler explanation of the passage is available, and it is one that appears to me to make its authenticity not only possible but likely. I read it in a way that, so far as I am aware, has not hitherto been suggested, but which if valid very greatly relieves the difficulty of it. By putting commas before and after 'my mother,' this is turned into the vocative case. In the Greek it is the nominative with the article; but the pure vocative is rare in the N.T. and the colloquial Greek of the period. See A. T. Robertson's study of the vocative in his *Grammar of the Greek New Testament in the Light of Historical Research* (pp. 461–466), especially the paragraph on 'The article with the vocative.' He says that the idiom is frequent in the N.T., and that there are some sixty examples, instancing amongst others Rev 6^{10}, Mk 14^{36}, and Jn 20^{28} (which last see especially).

Now, this reading eases the situation in two ways. It removes the apposition between 'my mother' and 'the Holy Spirit,' and so the difficulty of this odd association of ideas being attributed to Jesus vanishes. But further, it makes the question of authenticity much easier and the task of finding a possible place for this saying in the life of Jesus much simpler. With the usual reading it is not at all clear where we should place it, whether or not it be regarded as a genuine utterance of His; some have connected it with the Transfiguration (Bain, Hilgenfeld), others with greater probability have linked it in one way or another with the Temptation (Jackson, Findlay, Nicholson, p. 75, where see references to the contrary view). But as I read it, it belongs to the immature period of the life of Jesus, when He was growing in spiritual sensibility, but was not yet fully certain of His Divine commission and all that it implied. It seems impossible that He should speak thus after He had realized fully who He was and how God's will was to be done in Him—a consciousness that I believe the canonical Gospels show came to its perfection at the Baptism. I imagine Him, then, during early manhood, led to Tabor by a strong inner impulse and there experiencing some enlightenment of mind and enrichment of soul, and mysteriously telling Mary of it thus on His return, and that it was through her in later days that the saying was transmitted. But if this was the genesis and original meaning of the saying, the doctrine of the Holy Spirit as Mother may easily have had its origin in, or at least received great impetus from, the misreading and misunderstanding of it; stranger things than that have happened.

Tabor is a steep rocky hill at the N.E. corner of the plain of Esdraelon, rising 1400 feet above it, and 1800 feet above sea-level. It is connected with the hills of southern Galilee by low ridges, and is therefore of easy access from Nazareth, five to seven miles distant. It was of historical interest (Jg $4^{6f.}$), and of conspicuous beauty (Ps 89^{12}), and from its slopes and summit wide landscapes are obtained, including views of many of the famous battle-sites of Hebrew history, and of the great roads linking the Eastern and the Western worlds, along which in Gospel times travelled Midianite caravans, Persian magi, Greek merchants, and Roman legions (see G. A. Smith's *Historical Geography of the Holy Land*, pp. 425–435). It seems certain that an active boy of Nazareth would often visit Tabor, and that for one who was growing as Jesus was into a sense of God's purpose, it must have brought very clearly the challenge of worldliness—the memory of ancient valour and the sight of present power, 'the kingdoms of the world, and the glory of them' (Mt 4^{8}). At a rather later point, as I believe, the supreme temptation of these things was fought out in the wilderness of Jordan, and the remembrance of what he had seen and felt on Tabor led him there in imagination again.

Findlay (p. 59) finds two difficulties in this reference to Tabor, and on the strength of them rules the passage out as evidently unhistorical. For one thing, there was a Roman fortress on the top of Tabor, and he thinks therefore it was an impossible site for the third temptation, which he assumes was referred to here. But on what grounds are we to suppose the writer altered the definite statement of both the Gospel accounts (Mt 4^{8}, Lk 4^{5}) that *the devil* took Jesus to the mountain into the exact opposite? What heresy or whim was the motive? Again, to whom could the words be regarded as spoken if part of that narrative? And they cannot be a later reference to the incident because of the statement 'just now.' Nor can they be intended as the introduction to the whole story of the Temptation in Christ's own words, for it is difficult to think of a Jewish-Christian Gospel changing the place of that event (and for no apparent reason) from Judæa to Galilee of the Gentiles. On the other hand, all these difficulties disappear if

[1] *Byways in Early Christian Literature*, p. 60.

my suggestion of the meaning of the words is correct, and there is an additional fitness in the challenge of worldliness being faced by the boy Jesus within sight and sound of a military stronghold. In the next place, Findlay says the phrase 'the great mountain' is an indication that the writer had no close acquaintance with the topography of the country, since Tabor is unworthy of such a description. But again, my reading of the passage helps to explain matters, for a growing lad in a moment of enthusiasm might well speak so. We may notice too that Findlay is led into an inconsistency here, for in dealing with the expression 'my mother' he accepted it as a sign of the Aramaic origin of the lost Gospel, whereas here he evidently supposes an author from outside Palestine.

An interesting point emerges now. As stated above, Jerome thrice quotes the first part of this saying, but has no mention of Tabor. If he deliberately omitted this reference, it must surely have been because it was somehow objectionable to him, and therefore the context cannot have been the story of the Transfiguration, for Tabor was the traditional site of that event, and Jerome accepted the identification (see Swete, *Comm. on Mark*, p. 187); but on the other hand, it is quite probable that he would eliminate the words, if he thought them to refer to the Temptation, because of the apparent contradiction with Mt 4^1. It is hardly possible that he would three times omit the clause by accident. And if they were not in his source, the above argument holds of some earlier writer who felt in the same way. But Origen surely did not take them as contradicting the canonical Gospels; was their context different in his source from that in Jerome's? Or was there no context in either? It should be observed that the absence from all the five quotations of it of any allusion at all to a context is significant. If we suppose the Hebrew Gospel to have been not a consecutive narrative but simply a collection of Jewish-Christian comments and annotations on the Gospel story, with other fragmentary sayings gathered from Palestine tradition, we shall have a hypothesis that best fits these various facts. It is perhaps worth noticing that there are several other sayings quoted from this lost Gospel without any suggestion of their context; if they occurred in otherwise unrecorded incidents, that fact would almost certainly have been mentioned by one or other of those who cite them.

Proceeding now with our comment on the saying, we may notice that the strange expression 'took me by one of my hairs' has parallels in Ezk 8^3, and Bel and the Dragon, 36; and it is very probable that it is a reminiscence of the first of these. It seems quite the kind of half-playful phrase that might readily be used under such circumstances as I suggest, by one who must have been closely familiar with the old Scriptures and who was beginning to find the spiritual experiences of which they told coming also to him. The more sober-minded expression (Mt 4^1) in the story of the Temptation as He must have told it to His disciples much later on is far more suited to the days of His ministry. Other strange references to guidance by the Spirit are 1 K 8^{12}, 2 K 2^{16}, Ac 8^{39}.

In conclusion we may recall that there are other primitive features in the extant remains of the Hebrew Gospel, which make it unlikely that it was merely a late, rather careless, and quite untrustworthy *midrash*—which is what the view of Findlay and others amounts to.

Contributions and Comments.

Ḥaṭṭā'th (Gen. iv. 7).

The passage Gn 4^7 has been found very difficult to translate or to explain. This is perhaps because the word *ḥaṭṭā'th* has been taken wrongly to mean 'sin.' A passage in Amos (8^{14}), as I have noted in Peake's *Commentary on the Bible*, presented the same kind of difficulty, until it was discovered that the word *'Ashmath* is used there, not for 'sin,' but as the name of a deity. If we interpret *ḥaṭṭā'th* in Genesis in a new way, the difficulty of the passage largely disappears. *Ḥaṭṭā'th* does not mean 'sin' here, but is the name, or has been substituted for the name, of a female demon or deity. Whether it was the original name or not does not matter. It may be a substitution on the analogy of *bōsheth* for *ba'al*. Abel seeks to win the favour of his deity, that the fertility of his flocks may be promoted. It occurs to Cain to seek to win the favour of the same deity, that the fertility of his crops may be

promoted. The deity looks with approval upon the offering of Abel, but not upon the offering of Cain. When Cain is angry, the deity explains his hostility to him. Cain is at heart the worshipper of a demon or deity, half-animal, half-human. Abel's deity says to him: 'Go to your beloved Ḥaṭṭā'th! Whether you bring to me a good offering, or whether you do not bring a good offering, makes no difference. At the entrance to your tent crouches Ḥaṭṭā'th, who has a passionate longing for you, and who is—or may be brought—under your thumb.'

The passage preserves a memory of the conflict between male and female demons or deities, or of the transition from female to male, the editors seeking to disguise the fact—note the masculine verb *rōbeiz*—that the early Hebrews worshipped females. I have suggested already in THE EXPOSITORY TIMES that Shaddai was originally a female deity, and the same suggestion has been made more recently by others in *The Jewish Guardian*. *Ḥaṭṭā'th*, or its equivalent, was another female demon or deity. It is unthinkable that the early Hebrews should not have worshipped the female principle. In South India, as Bishop Whitehead, in his interesting book on *The Village Gods of South India*, emphasizes again and again, the village deities are almost always female, and there can be little doubt that in primitive times deities, when they came to be thought of or represented in animal or human shape, were at first female everywhere.

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'Debts' or 'Trespasses'?

WHEN I came to Row I used the word 'debts' in the repetition of the Lord's Prayer. A few weeks later I was approached by a member of the church who assured me that 'trespasses' was the word to which the congregation was accustomed, and who gently conveyed to me the hint that 'trespasses' would be more acceptable than 'debts.' In a weak moment I succumbed, but I had no sooner made use of the word 'trespasses' than I received a letter from another member protesting vigorously against the change. Accordingly, I made up my mind to study the matter for myself, and I have come to the conclusion that 'debts . . . debtors' is the correct translation of our Lord's actual words. The Lord's Prayer is reported in two of the Gospels (Mt 6^{9-13} and Lk 11^{2-4}).

(1) The relative passage in St. Matthew is 6^{12}, which is rendered in the A.V., 'Forgive us our debts, as we forgive our debtors.' This is also the rendering of the R.V. as well as of all later translations, including Weymouth, Twentieth Century N.T., and Dr. Moffatt. No other rendering is possible. The Greek word is ὀφειλήματα. The singular is ὀφείλημα, which is defined in Liddell and Scott's Greek Lexicon as 'that which is owed,' 'a debt.'

(2) The relative passage in St. Luke is 11^{4}, which is rendered in the A.V., 'Forgive us our sins, as we also forgive every one who is indebted to us.' So also the R.V., Weymouth, and Twentieth Century N.T. Moffatt's rendering is 'Forgive us our sins, as we forgive every one who has offended us'—a rendering which, we venture to think, is not true to the original Greek, for the Greek phrase is παντὶ ὀφείλοντι ἡμῖν, 'Every one who is in debt to us.' It will be observed that the idea of debt is prominent here also. Even the word ἁμαρτίας translated 'sins' is more akin to 'debts' than 'trespasses,' for the verb ἁμαρτεῖν is defined in Liddell and Scott as 'to miss, to miss the mark; generally, to fail of doing, to fail of one's purpose, to be deprived of a thing, to lose it.'

The only place where the Greek word for 'trespasses' (παραπτώματα) occurs is in Mt $6^{14.15}$, where our Lord gives a commentary on this petition, but we are bound to follow the actual words of the Prayer and not the commentary. It is true Tyndale (cf. *Book of Common Order*) renders 'trespasses' in his translation of Mt 6^{12}. But Tyndale was not infallible, and clearly he is wrong here.

Besides, is not the word 'debts' very suggestive? As Dr. Lambert points out in his article on the 'Lord's Prayer' in the *Dictionary of Christ and the Gospels*, it brings before us an aspect of sin which we are very apt to overlook. It is quite conceivable that some may not be conscious of 'trespasses,' but what of the things we have left undone? Are we not all guilty there whatever our position may be in regard to actual wrong-doing?

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'Belshazzar the King' (Dan. v. 1).

THE readers of THE EXPOSITORY TIMES will be glad to know that direct evidence as to the kingship of Belshazzar has recently been brought to light.

In a poem of the age of Cyrus, written in cunei-

form characters and in the Babylonian language on a tablet found at Babylon, or possibly at Sippar, and transliterated and translated by Mr. Sidney Smith of the British Museum in his *Babylonian Historical Texts* (Methuen & Co., 1924), is a remarkable and by no means friendly account of the reign of Nabonidus, the last native king of Babylon and the father of Belshazzar. It appears from this account that Nabonidus retired to a distant spot called Tema' in the third year of his reign, where, as we know from the Annalistic Tablet of Cyrus, he remained at least until his eleventh year, and possibly longer; for that part of the tablet which covers the interval from the twelfth to the sixteenth year is wanting. On his retirement to Tema', Nabonidus committed the royal power at Babylon to his son Belshazzar, gave him a free hand, and placed an army at his disposal, as the following extract testifies:

A camp he (Nabonidus) entrusted to his eldest-born (Belshazzar),
An army he caused to go forth with himself;
He loosed his (Belshazzar's) hands, he entrusted to him the sovereignty
While he himself set out on a distant expedition.
The forces of Akkad (Babylonia) advanced with him:
Toward the town of Tema' in Amurru he set his face,
He set out on a distant march, a road not within reach of old.

The context goes on to tell how the King of Tema' and his people were slain, and the captured city beautified until its palace rivalled that of Babylon. 'Tema' in Amurru'—the West Country, or land of the Amorites—which could only be reached by 'a distant march,' is identified by Mr. Smith with Teyma, the North Arabian oasis, referred to in Job 6^{19}, Is 21^{14}, and Jer 25^{23}, and mentioned in the inscriptions of Tiglathpileser III.

As long ago as 1854, when the cuneiform inscriptions began to be read, Sir Henry Rawlinson discovered from a cylinder found at Ur that the eldest son of Nabonidus was called Belshazzar. In the year 1880, Dr. Pinches published a translation of the Annalistic Tablet of Cyrus referred to above, which gives a brief account of the reign of Nabonidus down to the capture of Babylon by Cyrus, remarking that the tablet shows Belshazzar to have been commander-in-chief of the army, and that he probably had greater influence in the kingdom than his father, and so was regarded as king. But more convincing evidence was yet to follow when, after another long interval, Pinches was able to state in The Expository Times for April 1915 that on a contract tablet from Erech he had found an oath sworn in the name of Nabonidus king of Babylon, and of Belshazzar the king's son, and that this was a proof that the latter was in some way associated with his father in the sovereignty. All that was now wanting was some distinct statement as to the elevation of Belshazzar to the throne. This at long last—seventy years after Rawlinson's discovery of the name of Belshazzar and his relationship to Nabonidus—has been brought to light, and the historic facts stand out clear that not only was Belshazzar associated with his father in the sovereign power, but that he actually reigned in Babylon for a considerable period in the reign of Nabonidus. Slowly, but very slowly, as on a misty morning in late autumn, the historic landscape has cleared, and the kingship of Belshazzar, so plainly stated in Dn 5^1, as well as the references to the years of his reign in chaps. 7^1 and 8^1, are seen to be facts which no longer admit of question.

Charles Boutflower.
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Entre Nous.

POINT AND ILLUSTRATION.

Mark iv. 41.

'"Who is this, that even the wind and the sea obey him?" If we accept the answer of St. Thomas: "My Lord and my God!" as the key to the interpretation of Christ's Person, the miracles He performed ought not to prove a stumbling-block to the believer to-day.

'But in this case a new difficulty presents itself. If it is nothing but natural that the Son of God should command the winds and the waves, we may well ask, on the other hand, *is it anything but supernatural that such an one should be found asleep in a*

boat? Are we to believe that if we had been present that day on the lake we should have seen God asleep!

'Is it more extraordinary to be told that the Son of God exercised control over the forces of Nature than to read that God was asleep in a boat, located at a particular spot in time and space?

'Surely the crucial miracle is here revealed in the fact of the Incarnation. What does it mean? God leading a truly human life! God the Omnipotent, Omniscient, Omnipresent, Lord of heaven and earth, King of kings, Invisible, Eternal, whom the heaven of heavens cannot contain—such an one found confined within the limits of time and space, revealed in human form, experiencing all the vicissitudes and limitations of a truly human but none the less finite existence, God walking about the streets of Jerusalem, teaching on the shores of the Lake of Galilee, found one day asleep in a boat in the midst of a storm!'

This quotation is from *The Catholic Conception of the Incarnation*, by the Reverend H. Maurice Relton, D.D. (S.P.C.K.; 3s. 6d. net), and from a sermon which appears for the first time. A number are reprinted from 'The Church of England Newspaper.' But they will all bear re-reading, and one on 'The Claims of Spiritualists Examined' is the best treatment of the subject within a limited space that we have seen. Uniform with this volume is one by the Reverend W. J. Sparrow Simpson, D.D., *The Revelation of God* (3s. 6d. net). There are only eleven sermons, but they deal with the great problems of the faith in a way which cannot fail to clear and stimulate thought.

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1 John i. 3.

'That which we have seen and heard declare we unto you.' 'I say it deliberately, the Evangelists were not competent to create the ideal which the Gospels contain. . . . The great poets in the nineteenth century scarcely ever invent a speech for Christ. The greatest of them tells us the story of Lazarus and lets St. John the Evangelist speak in "The Death in the Desert." Christ is the subject of their noblest thoughts. But Christ Himself is not impersonated in their poems. That popular romance "Ben Hur," with its realistic story of the leper's fate, brings in the Figure of the Christ simply to repeat the Gospel sentence, "I will—be thou clean." But when that mighty word is spoken Christ is at once withdrawn. And why? Partly no doubt from reverence, but partly also from a wholesome sense of limitation. The author could not invent a conversation fit for Christ, and knew not what to do with Him. The Russian writer Andriev in "Judas Iscariot" tells the story of the Passion and of the traitor going mad. Judas speaks, is voluble, incoherent, raging—page after page is filled with the ravings of lunacy. But Christ? Christ is kept in the background, silent all through.

'Still more significant even than these is the treatment of our Lord in that remarkable poem called "Christ in Hades." The gifted author follows Christ in imagination through the regions of the departed. He tells us how the dead assembled round a wondrous Figure, keenly aware that He is not as they; how they waited wistfully to hear Him speak; how they made pathetic and piteous appeal, how they fell to calling him by sweet human names. And He—how did He answer them? Ah! there was the poet's perplexity. With all his genius he could not imagine it.'[1]

A Christian International.

God's Better Thing (Sampson Low; 3s. 6d. net) is a plea for a Christian International. The Reverend A. D. Belden is already known by his volume 'The Greater Christ' and by the essays he has published in various religious magazines and periodicals, and this volume of essays 'threaded upon an intense Conviction and a deep Concern' should not be neglected. The conviction, he tells us, is that the evangelical faith is being cramped by a purely individualistic application, and 'that it must blossom into the full flower of the Gospel of the Kingdom-of-God-on-Earth before it can adequately satisfy the spiritual needs of mankind. This new World Order is God's Better Thing.'

Members One of Another.

'A while ago I was helping my little boy to put together a picture made of bricks. You know the kind of thing. As one looked at each brick and saw the section it represented, the dog's head, the horse's legs, the man's face, each section had its own perfection, but it gained fuller meaning and value, it was clothed in greater beauty, as it was slipped into its appointed place, and it took every brick to make the complete picture. Go to the quarry and mark the newly hewn and chiselled stones. Each one has its value and individual beauty, but a grander beauty adorns it as it reaches its place in the great cathedral. "Ye are living stones," says St. Peter, "to be built up, a habitation of the Spirit of God."'[2]

[1] W. J. Sparrow Simpson, *The Revelation of God*, 60.
[2] A. D. Belden, *God's Better Thing*, p. 61.

Printed by MORRISON & GIBB LIMITED, Tanfield Works, and Published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, Kings Gate, Aberdeen, Scotland.

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

TWENTY-THREE years ago the theological world in general, the German theological world in particular, was startled by the publication of the late Professor Friedrich Delitzsch's two lectures on Babylon and the Bible. Whatever the intention, the effect of these lectures was to contribute to the depreciation of the Old Testament and the exaltation of Babylon. The lectures evoked an enormous literature on both sides of the controversy. The heat of that discussion has died down, but—among scholars at any rate—interest in the controversy has not slackened; and the latest evidence of its vitality is furnished by the Rev. W. Lansdell WARDLE'S Hartley Lecture on *Israel and Babylon* (Holborn Publishing House; 5s.).

Be it said at once that the book renders a most valuable service. Various aspects of the subject have been dealt with from time to time. Ryle, for example, has traced the connexion of the early narratives of Genesis with Babylon, and many have dealt with the relation of Hebrew to Babylonian legislation; but Mr. WARDLE has the right to claim that no single book traverses all the ground which he has attempted to cover. His book is admirable in its mastery of detail, admirable too in its independence of judgment. The questions he discusses include The Origins of Hebrew Monotheism, The Creation Stories, Paradise and the Fall, The Antediluvians, The Deluge, The Sabbath, Yahweh, and The Legislation, and his general conclusion is that the Old Testament is by no means so heavily indebted to Babylon as is commonly supposed.

This is how he puts it—that while Canaan was deeply influenced by contacts with Babylon and Egypt long before Israel appeared upon the scene, yet in his opinion 'the judgment which would make Canaan a mere province of Babylonian culture and civilization is considerably too sweeping,' and, in any case, 'that which we most value in the Hebrew religion was not borrowed: it grew out of the spiritual experiences of Israel's great leaders and prophets.'

The incidental reference to Egypt in the last paragraph leads us to say that Mr. WARDLE'S discussion ranges fruitfully beyond the topics which the title of his book might suggest. He has several valuable paragraphs on Egypt—in particular, a careful discussion of Akhenaten's 'monotheistic reform'—and an interesting chapter on Israel's Ancestors, in which he pleads for the historicity of Abraham, and accepts his immigration into Palestine in the early part of the second millennium B.C. as the earliest origin of the Hebrew people, the second contribution coming from the Habiru (a group which is not to be identified with, but which includes, the Hebrews) in the Amarna period. Mr.

WARDLE suggestively adds that this diversity of origins is a partial explanation of the readiness with which the kingdom divided in Rehoboam's time.

In one place Mr. WARDLE expresses the fear that he may seem to be doing less than justice to Babylon. He need have no such fear. He quotes at considerable length some of the finest of the Babylonian hymns and penitential psalms, and freely admits that they express the longing of 'yearning souls stretching out faltering hands to God,' but he misses in them the bracing ethical atmosphere of the Old Testament and its confidence in a righteous and all-powerful God, and hanging about even the noblest of the hymns he finds the heavy atmosphere of polytheism.

He crosses swords with those who have argued that Israel owes her monotheism to the latent or speculative monotheism of Egypt or Babylon. He makes bold to say that the real source of that monotheism is in the religious experience of Moses, which underlies the tradition reflected in the story of the Burning Bush. The kernel of the Decalogue, perhaps even of the Book of the Covenant, goes back to Moses. (It is interesting to note that he makes the Decalogue negative throughout: the fourth commandment runs, 'Thou shalt not profane the Sabbath,' and the fifth, 'Thou shalt not injure thy father and mother.') But—to return to monotheism—there can be no real comparison between monotheism, as later Israel understood it, and what has been claimed as such for Babylon. The latter was at best vague, philosophical, speculative, esoteric, and lacked Israel's tremendous emphasis on ethics.

The Creation and the Flood stories are very judiciously handled, and the lucidity of the argument is enhanced by the generous quotations from Babylonian sources. The one thing of which Mr. WARDLE is certain is that the Biblical story of Creation is not in any sense a 'version' of the Babylonian myth. The Canaanites would no doubt be familiar with that myth, and Israel would inherit her knowledge of it from them; but—especially with reference to the P story in Gn 1—it is inconceivable that a pious Jew of the Exile could have accepted so important a story from a religion which he abhorred. There are traces, Mr. WARDLE maintains, that Gn 1 must have behind it a long development within Israel itself.

Between the Hebrew and Babylonian Flood stories there are many striking and undeniable parallels, both in form and detail. The story may have come to the Hebrews through the mediation of the Canaanites, not inconceivably it may even have come with Abraham's immigration. But the differences are even more striking than the similarities: the really remarkable thing is the entirely different spirit by which the Hebrew story is animated—a spirit to which the crass polytheistic features of the Babylonian story are simply inconceivable.

The short chapter on the Sabbath and Yahweh is full of suggestion. The word 'Sabbath' is very ancient; the Babylonian *shapattum* was the day of the full moon, and Israel's Sabbath, which, Mr. WARDLE believes, goes back to Mosaic times, may originally have been connected with the changes of the moon; but 'at present no evidence has been produced to show that the Babylonians had any real equivalent of the Hebrew Sabbath' with its humane demand for regular rest from toil. Naturally Mr. WARDLE will have nothing to do with the view that Yahweh was imported from Babylon—certainly not His character, probably not even His name.

A long section, replete with much interesting detail from the Code of Hammurabi, deals with the points of contact between Hebrew and Babylonian Law. In particular there are many striking resemblances between the Book of the Covenant and the Code of Hammurabi, but not even here will Mr. WARDLE allow that Israel borrowed. 'The evidence,' he maintains, 'falls far short of demonstrating any direct dependence of the Book of the Covenant upon the Code,' and the real explanation

of the striking similarities is probably that there is a common Semitic origin for both.

Thus the long argument marches on to its conclusion, which is that 'those who so confidently belittle the traditions and religion of Israel as being no more than copies from Babylonian models fail to justify their contention by evidence which will survive the test of close scrutiny.' In her sense of sin, in her appreciation of the superiority of ethical over ritual values, in her conception of God, Babylon is, if not immeasurably, at any rate indubitably, inferior to Israel. The Hebrew attitude to Babylonian models, even if we were historically justified in regarding them as models, is not so much one of dependence as of revulsion. And the reader who wishes to convince himself that, by the grace of God, the Hebrew people were called to render a unique religious service to humanity, will find material to form his conviction in this wise and able book.

We have called attention before to a change that is taking place in the method of presenting both philosophy and theology in books. The philosopher and theologian are condescending to the general reader and thinker and using his language. One of the great obstacles to the spread of philosophical and theological truth hitherto has been the technical language employed in both worlds. It has been hardly possible for any one not specially trained to understand a philosophical treatise because of its jargon. But to-day we seem to notice a gradual abandonment of this practice and an attempt to write in language which intelligent 'laymen' can follow.

A very good example of this is a book which has come to us from the United States. It is a fairly big book on a great subject: *Introduction to Philosophy*, and its author, Dr. G. T. W. Patrick, is Professor of Philosophy in the University of Iowa (Allen & Unwin; 10s. 6d. net). It deals with everything included in the general term 'Philosophy,' like Theories of Reality, the Problem of God, Mind and Body, the Search for the Soul, Idealism, Dualism, Materialism, Science and Philosophy, Philosophy and Religion, Theories of Knowledge, Pragmatism, and so on, but all in the most intelligible fashion. The book is thorough and profound, but it is human and unconventional; it is engrossingly interesting and it is (every page of it) delightful reading.

Dr. Patrick raises the question quite early in his book: Is philosophy possible or profitable? He points out that a negative answer has been given by Positivism, which asserts that we can only know phenomena and that it is useless to try to find out about ultimate reality or first causes, and also by 'Skepticism' in both its ancient and its modern forms. Huxley, for example, held that while we may not deny the existence of God we can know nothing of His real nature. What was then characteristic of the Greek attitude, especially of the later Greek attitude, has been revived in modern agnostic theories.

Dr. Patrick's discussion of this is extremely heartening. He points out, for example, that this faint-heartedness in view of great problems is not characteristic of the modern temper. 'A resolute and hopeful facing of every problem with persistent and undaunted efforts to solve it—that is the modern spirit.' Philosophers may differ, human judgment may be fallible, our senses may deceive us; but we will find out which of the philosophers is right, how wrong judgment may be righted, and how the deception of the senses may be corrected. The spirit that conquered the cold and danger of the Antarctic and found the Pole, the spirit that has assaulted and will overcome Everest is our spirit to-day.

Two students were discussing their courses of study. 'I am going to specialize in Organic Chemistry,' said one. 'Why?' asked the other. 'Because,' said the first, 'I believe it offers more

problems now than any other subject.' There is plenty of doubt in modern thought, but it acts, not as an anodyne to lull us into equanimity, but as a spur to drive us to further and more persistent inquiry. Doubt has an important function in our philosophizing, not only in spurring us to action, but in discouraging dogmatism.

Further, Dr. PATRICK points out that *some* world view is inevitable. Consciously or unconsciously every man makes for himself a theory of the relation of the individual to the universe. Most people who decry philosophy have a system of their own, some theory of God even if it be only a denial of His existence, some theory of the universe even if it be only the three-storey one 'Heaven above, Hell below, and the Earth in between,' some theory of values even if it be only that personal gain is the highest good. Therefore let us have as intelligent a theory as possible, formed after a critical and historical study.

It is surprising, when we make such a study, to find how much real progress has been made in solving difficult problems. There is a general impression that the history of philosophy has been a history of speculative and discarded theories, quite in contrast to the steady and triumphant progress of the physical sciences. As a matter of fact the history of science is a history of discarded theories. Euclidean geometry, Newtonian physics, and Darwinism are examples. There has been, of course, a brilliant advance in science. 'But,' says Dr. PATRICK, 'I should say that in the last twenty-five years progress in philosophy has been quite as rapid and quite as brilliant as progress in science.'

We are apt to fix our attention on the results obtained by the mechanical and industrial arts, that is, by *applied* science. And it is of this we are thinking generally when we speak of the 'progress of science.' But Dr. PATRICK raises the question whether, after all, many of these discoveries have been of advantage to humanity. 'Is it true that a pasteurised and sanitised society is not necessarily progressive or dynamic?' It is possible too much attention has been given to applied science and too little to applied philosophy. We may have acquired too much wealth and too little wisdom. 'If by philosophy we mean the search for wisdom, the appraisement of values, and the careful logical analysis of concepts, it seems to be just what the world needs now.'

In this number there will be found the first of a short series of meditations on three of the Apocryphal books. The Apocrypha, formerly an integral part of the Bible, has been excluded from public worship by the Protestant Churches generally; and, if the Apocrypha is to be taken as a whole, no one will question the wisdom of the judgment.

The fact that some of the books of the Apocrypha were not in the Hebrew Bible was stressed by Protestantism. In the Vulgate, the Bible of the Roman Catholic Church, these books are found in different parts of the Old Testament—the Wisdom of Solomon, for example, follows the Song of Songs. After the Reformation the Apocrypha appeared in Bibles between the Old and the New Testament. In Luther's Bible they appear there with the prefix 'the Apocrypha, that is, books which are not considered equal to Holy Scripture, and yet are useful and good to read.' Gradually, however, Bibles were brought out without the Apocrypha, and if it had not been for the recognition of it in the Book of Common Prayer it would be even less known than it is to-day.

It is curious to recall how fierce a controversy raged through the British and Foreign Bible Society round the question as to whether the Apocrypha should be included in the Bibles which they sent to the Continent—where it was the custom to use the Apocrypha. It was finally decided that the funds should not be used for the printing of the Apocrypha.

But the Apocrypha contains three works of real ethical and religious worth—2 Esdras, Ecclesiasticus (the Wisdom of Jesus, the Son of Sirach), and the Wisdom of Solomon. The meditations by the Reverend Arthur F. Taylor, which are given this month, are based upon texts taken from 2 Esdras. The meditations are unconnected, so that an introduction to the several books is not necessary; but it is interesting to remember that the chief problem of 2 Esdras is similar to that of the Book of Job and some of the later Psalms. The main part of the book consists of four visions. But in the visions no perfect solution of the problem is found. There is a contradiction running through them—hope in the world to come along with hopelessness because all men are irretrievably lost through sin. As Dr. Oesterley says: 'Nothing could better illustrate those alternating emotions which incessantly stir the human heart: the voice of Conscience, and trust in the Divine Mercy.' The meditations may be regarded as sidelights upon the homiletical exposition of Scripture.

History and Criticism.

By Professor Sir Flinders Petrie, D.C.L., LL.D., F.R.S., F.B.A.

We live in a time of far more rapid increase of knowledge than has ever occurred in other ages; an increase which is quite as remarkable in our ideas of the history of man, as it is in the control and the understanding of nature around us. We can no longer regard ourselves, and the world we live in, on the old basis of what was already proved; everything is changed or modified by the fresh range of our conceptions.

We must always remember that knowledge of all kinds has been so incomplete—seeing things, as Paul says, as an enigma in a mirror—that each age has merely framed a view of things which shall suffice to hold all that it knew. Most of the framing may be mere suppositions, but it has had to be supplied to satisfy the human craving for consistency and connexion. This is especially the case in physical things, where even some most fundamental facts remain entirely irreconcilable by our present theories. How much more likely are we to find contradictions when we deal with the complexities of man and his history.

Much, or most, of the framework of ideas, shaped to contain our experiences, being thus arbitrary, it follows that increase of knowledge always involves some rearrangement of what is accepted, in order to include the new facts. We were educated on the notion of the infinitely hard impenetrable atom, and many other absolute ideas on nature and on man. When the atom has now become a whirligig, which may lose and gain properties, and be knocked into something quite different, much else has also become transmutable in our notions. What has been going on in our relation to matter, has also been going on quite as rapidly and fundamentally in questions of mind.

Our vision of the past of man, of the various stages which have built up all that we now enjoy as a common heritage, has been rapidly extending. A century ago the Old Testament was the one window into that past which lay before the age of the classics. We now have opened many other windows, from which we look over that long scene from different angles. It is vastly more complex, more varied, richer and older, than our fathers had imagined. In the past of our own land we were still at Dr. Johnson's standpoint, that no one could ever know more of the ancient Britons than was recorded, and I remember the time when no one in England understood a flint implement. Now a whole science of history has grown up based on the understanding of the tangible remains of man; the 'ancient Briton' has dissolved into a complexity of invaders of all ages, who have poured in, and been fused together. Our vision has been lengthened a hundredfold—our sense of the past is entirely transformed.

What has been going on in our midst at home may make us realize more readily the expansion of our view in other lands, especially in those

regions which are bound up most nearly with the history of our religious ideas. We now look on Mesopotamia, Assyria, Egypt, the Hittites, and Palestine as having their own histories, with which at a later stage the Jewish history came into contact. This wider view must necessarily give us very different ideas from those which we had through the Jewish window. How is all this new range to be adjusted with our former ideas? The case is far more difficult when it touches our beliefs, than when we are dealing with mere matter. The doctor can change his treatment, the chemist can produce his new compounds, without a twinge; but when we deal with things which react on our beliefs the difficulties are far greater. There is not only the shock of change, but also the clearing of our minds, as to whether a fact is only incompatible with our interpretations, or whether it reacts on our fundamental ideas.

In those questions of belief, as in difficulties which are solely material, we must always recognize our limitations of knowledge and of perception, by having a suspense account, to contain matters which are 'not proven,' to quote a Scottish verdict. To keep a clearly accepted suspense account of all questions which we cannot feel are absolutely fixed, is a necessity for solid understanding. We need to have not only inquiry, so as to reach 'wisdom in the inward parts' with Job; but we need also honest judgment in our minds, and 'truth in the inward parts' with the Psalmist. We must fairly recognize what must be accepted; but we should not be confounded by a multitude of possibilities or probabilities, which may soon be reversed by a more just view or by wider knowledge.

Into all this delicate structure of the living mind there has in recent times been thrust a mass of crude theorizing, of mere guesswork, of wild contradiction; this has been in any case disastrous, as it has largely been reversed in each generation, and thus has needlessly confounded and blunted our perceptions. Much of this has arisen from the habit of mind produced by the German thesis system, which requires something new of a candidate, to be defended by dialectic in the mediæval style of the devil's advocate. Provided that some person or something was brilliantly attacked, the candidate's ability was established. This habit of contradiction is the greatest enemy to real advance; it lands its followers in a barren desert of denials, from which no real life can grow. They abandon all cultivation for fear of harbouring a poisonous plant. Now all our practical actions and decisions in life are based on a mass of probabilities, with very few real certainties. So we must be content to accept the most probable view in our working system of ideas, without rooting it out if it can by any supposition be rejected. We often meet with long pages and intricate hypotheses to prove that some conclusion might be wrong, while some other considerations all the time prove that it must be right. This barren dialectic is, in such a case, merely an advocate's habit of confusing the issue, which can be plainly handled from another point of view.

We will now turn to some of the instances of the different kinds of fallacies that are met with in criticism.

Two or three centuries ago even the most far-seeing men fearlessly constructed systems upon the most flimsy material. Sir Isaac Newton, who had a marvellous insight in physical matters, yet wrote a *Chronology of Ancient Kingdoms Amended*, which is wildly far from reality. In the great reaction of the last century, against accepting imaginations as certainties, there was a revulsion to the opposite extreme of taking doubt as a virtue, and insisting on a gospel of denial. Thus every possible and impossible doubt was thrown on the early records of each land; whatever was unknown did not exist, and the very imperfect view of facts that was then before men, was assumed to be the whole of what could be known — it was Dr. Johnson in another coat. The glory of archæology is the reconstruction of an independent view of the past, which, in most cases, gives a solid basis for the traditional and primitive histories that have been transmitted. At present we can see that early records and traditions are usually rather a hazy version of real history, and were not the produce of wilful invention. The many centuries of oral history preserved by primitive peoples in Africa and Polynesia show how much is actually preserved among those races which have not atrophied memory by writing.

But all these considerations of reality were outside of the vision of the purely literary man, who thought that the limits of knowledge lay in the extent of his own skill in spinning webs of conclusions over his imperfect material. This led to the habit of denials, which reached its full scope in so-called criticism. Denial became a passion of the mind, as when Cheyne said, 'It is difficult to

doubt that Shishak and Shushakim are corruptions of Cushi and Cushim' and 'they belong to well-ascertained types of textual corruption.' Long before this there was published the record by Shishak of his conquest of Palestine, yet even this was denied. The passion went even further: I remarked to Cheyne one day how the names of the divisions of Shishak's army, Libyans, Sukkim, and Cushim, agreed with the divisions of the Egyptian army, west, east (in Succoth), and south, Sukkim and Succoth being both written with *samech* and *caph*. He promptly denied this equality, stating that one was written with *sin* and *koph*. On referring to the Hebrew I verified that this was only a case of the passion for denial; the words are alike.

In a later writer, there is the denial of Joseph's marriage to a daughter of the high priest of Heliopolis; it must be 'a later colouring' because the Hyksos did not favour Egyptian worships. Yet a neighbouring temple was rebuilt by a Hyksos king with multitudes of columns and gates of copper. It is only the passion for denial which hides the facts. An extreme of denial is reached in discrediting even the artless relation of troubles by Jeremiah. The prophet hid stones 'in mortar in the brickwork which is at the entry of Pharaoh's house in Tahpanhes' (the translation 'brick kiln' is not warranted by any of the occurrences of the word, it is simply 'the bricked place'). This seemed an unaccountable description until I dug at the 'Palace of the Jew's daughter' in Tahpanhes. There I found the entry recessed at an inner corner of the fort for protection, and before it was a wide pavement of brick, about 140 by 70 feet, suitable for placing Nebuchadrezzar's throne as stated. Here the local facts, which are unique, exactly agreed with the narrative, yet we are assured that there is no reason to suppose that the prophet had any particular building in his mind. That he was there is not questioned, and he must have been familiar with the great fort, which received the royal fugitives and retained their name to this day. Why, then, can it be supposed that he wrote a description exactly agreeing with the place, without thinking of it? Could the lack of historical sense go further?

In all subjects the most frequent form of fallacy is the founding of a perfect argument upon incomplete data. It is the bane of much social and political argument in the present time. The conclusions are perfect and unavoidable, until some other factors are taken into account, which entirely neutralize, or even reverse, the result. The most glaring instances of this assumption of incomplete or incorrect bases are produced by the habit of 'reading-in' entirely fictitious statements to a narrative, and then arguing as if they were in the original documents. A very reasonable critic stated that the Israelites believed that they adopted circumcision in Egypt. He defended this by taking as a hypothetical interpolation Josh 5^{4-7}, and then referred to classical writers as proving the Egyptian source. The latter, however, naturally came in from the first circumcision being on the son of Hagar the Egyptian. The denial of all the pre-Exodus statements is purely gratuitous, at the bidding of vague surmises, which the critic even states are 'very doubtful.' Why abandon long and detailed statements (Gn 17) on such fanciful grounds?

Another reading-in was the statement that the Egyptian winged disc of the sun was embroidered on the robes of the high priest. There is no trace of such an idea in the original.

By another freak of reading it was said that Moses upheld the brazen serpent at the rout of Amalek. Yet the only reason given is that the common word for a standard or ensign is used for the stand of the serpent. Moses is not said to have anything in his hands, and both hands were uplifted, one on each side. The only purpose of this wilful reading-in is that it contradicts the record of the wandering, by assuming the use of the serpent in the early stages, while it is not described as being made till the late stage of the wilderness period.

Again we read that the altar built of stones on the threshing-floor of Araunah was a sacred stone. This contradicts the statement of building an altar, solely because the critic cannot imagine why the altar was to be of unhewn stone if it were not sacred to begin with. The religious motive is obviously the same as that which precluded the Syrian masons from cutting stone at the Temple; if hewn stone was needful, at least the hewing must be kept out of sight, human artifice was to be ignored. There is no ground for reading-in the worship of sacred stones into this passage.

The result of this carelessness as to sources, and free substitution of guesses and inferences in place of using the documents, is that it becomes impossible to credit any statements that depend on the conclusions of others. All the facts must be given which are involved, and not only opinions—

all the cards must be on the table before we come to any conclusions. The habit of the literary man, of quoting other authors as his sources, has become worthless, owing to the intrusion of opinion in place of fact. We must always remember the verdict of one of our greatest authorities on papyri; where a conjectural emendation has rested on a parallel passage it is usually right, but where it rested on the critic's own inventive perception the later discovery of MSS always proves the emendation to have been wrong. The most able scholarship does not suffice for thinking as a Greek, still less is it likely to make any one able to think as a Jew of the Monarchy or the Exile. The flow of early classical fragments, which have been found in Egypt during the last thirty years, have suddenly provided a salutary check, not only on the corruption of mediæval manuscripts, but also on the past three centuries of experiment in remedying that corruption. If we had a similar supply of early Hebrew we should then be in a position to deal with the corruption of the Massoretic Text, the Samaritan and the Septuagint; as things now stand we have no check earlier than these versions which vary considerably. If we wish to understand the value of emendation, even in a vastly easier field, we only need to look at the interminable battling and differences of opinion about an English author only three centuries old—Shakespeare.

However probable and simple any criterion or method may seem, the necessary test of it is the application to some well-known case. Whatever proposition fails when applied to known times, is worthless when applied to discover the unknown. The only valid sanction for any *a priori* view is to be derived from its always working true when put through known conditions. There have been many instances of the need of this test in recent historical work. An elaborate theory propounded that all the five dynasties across the Hyksos age in Egypt were derived one from another by repetitions and divisions of the numbers of years. But if the same kind of treatment is applied to a later and well-known age, from the time of Shishak down to the Persians, an even better fit of coincidence can be obtained by the numerical game. It is therefore only a piece of fallacious ingenuity. In another direction an elaborate German theory was built up of family convulsions among the rulers of the XVIIIth dynasty; the whole of it rested on the assumption that no ruler ever placed any name but his own on a monument; yet this is flatly opposite to the practice of Sety I. (immediately after the XVIIIth dynasty), who carefully restored earlier monuments in full, only adding a line to state his action. In a known case the theory entirely breaks down.

The most far-reaching instance of such untested theorizing is in the fundamental question of the J and E sources of the Pentateuch. The fact that in duplicated documents there is a difference in the Divine names, has been assumed to prove the converse case that a difference in the names proves a difference in the sources; and this has been stretched to the extent of cutting up single verses into fragments of different origin. The two propositions by no means involve one another. Take an instance of our own times: a Unitarian publication would have few or no mentions of the Trinity, but it would be quite untrue to say that every publication which dwelt only on the attributes of God was a Unitarian work. Take the hymn-book most familiar in the Church of England, and it will be found that only half of the hymns mention a single name out of six Divine names, of course apart from the Doxologies which have been so freely added by editors. What if a future critic on the J and E, P and D, basis were to split up the hymn-book into sources of as many different ages and beliefs as there are Names, and place all those with two or more Names as being due to the fusion of antagonistic beliefs?

When a theory thus entirely fails on being applied to well-known material, it is quite useless and misleading to employ it as a canon of criticism in discriminating the unknown. That the Divine names had very different associations and implications to the Hebrew mind is obviously probable, because we see the same in our own times; and this different applicability has been judiciously traced by some writers as the cause of many of the variations which we see. But this does not involve any necessary difference in belief or in date, any more than such a variation would in the work of a modern writer. That many different documents were compounded in the Pentateuch is obvious, but the discrimination of them must be on some other grounds than that of the Names used.

It is evident that the main object of criticism in reducing the age of documents is to eliminate their claim to prediction or prophecy. But without now entering on the theological question of the

nature of prediction, there is no possibility of denying that such has occurred. So soon as we consider a written document, we are told that it must be dated after the events named. We can, however, turn to a printed and dated document. Savonarola, before his martyrdom in 1497, foretold in 1496 the German attack on Rome which came in 1527, and the stabling of the horses in the churches. When this was printed in 1497, no Catholic could have imagined that in thirty years' time German Lutherans would occupy the churches of the all-powerful see. Yet Savonarola foretold the occupation, and it happened. What occurred in the fifteenth century A.D., may equally have occurred B.C.; the fact remains, however it may be explained. It is a fallacy of criticism to post-date documents to fit their contents.

Another failure of criticism is often seen owing to ignoring the historical or physical conditions which are involved. The familiarity with writing in Egypt is found from very early times; under the pyramid kings every estate had its scribes who catalogued all the produce minutely, and account-keeping was common among foremen, as we see by pieces of registers. This was continued, and, in the XVIIIth and XIXth dynasties, writing was general, and compulsory among officials of every grade. The officers (*shatar*) of the Israelites were literally scribes, and doubtless were such in practice, as the word was transferred to a 'registrar.' They were Israelites themselves, as they are distinguished from the Egyptian taskmasters. There were therefore dozens of writers among the people before the Exodus, and it is impossible to suppose that none of them kept a register after that. The numerical lists of the tribes, however misunderstood by later copyists, are what we should expect to have been recorded. Though there was a falling off in abilities during the rough nomad life, and the troubles in Palestine, it can hardly be supposed that the flourishing kingdom of David and Solomon, in touch with surrounding powers, did not keep the annals, which we find were usual at that time among the petty chiefs of the country. The Amarna letters show how every chief kept up official correspondence.

This familiarity with writing was continued among the Jews; the tomb opposite Cynopolis, used by a family settled there in Middle Egypt, is covered with scribbles of passages of family history going back to the reign of Manasseh. On coming down to Greek times every Jew in business throughout the Diaspora was sure to be familiar with letter writing and accounts, and they were often employed by the Gentiles and officially, as the Apostle Matthew the tax receiver of Herod. We must look at the origin of documents, therefore, from the standpoint of a people accustomed to writing on common affairs, and therefore quite capable of writing a document on more important matters.

Another example of the failure of criticism apart from history is the treatment of the references to the Hittites. These were said to be unhistorical because no Hittite kings could have compared in power with the king of Judah, 'nor is there a single mark of acquaintance with the contemporaneous history.' This reference in the Book of Kings to the Hittites is the best proof of acquaintance with contemporary history. The capital of their kingdom in Asia Minor has yielded up their archives, and we now see that they were of long-enduring importance in Syria, a power which could resist both Egypt and the Mesopotamian kingdoms.

The physical possibilities of a theory should also be taken into account, as they may absolutely settle a question. For instance, though it was agreed that the city of Pithom was identical with the Roman fort of Ero-castra, yet it was argued at great length that this must be at Tell Retabeh, not at Tell Maskhuta. The least acquaintance with the ground refutes all the arguments, as there is not a trace of Roman occupation at Tell Retabeh, and in all the Wady Tumilat there is no Roman fortress but Tell Maskhuta. When the critic was reminded of these facts, already published, the defence was that the object was only the discussion of documents, and not the settlement of history.

Another fruitless theory was started, that the route of the Exodus was direct from Egypt to Kadesh, rejecting the whole of the account of the Sinai itinerary. Yet this way to Kadesh would be totally impossible for flocks and herds, and difficult for men, women, and children. The route given in Exodus is exactly in conformity with the historical circumstances stated, and there is no other possible way which would be as suitable.

It is difficult not to feel that all these wilful alterations, which are without warrant or probability, have their root in a desire to exhibit the skill of the critic rather than the truth of the matter. We may see the same in much of modern art, which

is to show the virtuosity of the artist rather than the reality of the subject.

If we find, then, that the study of criticism is so unsatisfactory, some will wish to take refuge in the opinion of the Fathers, who were in contact with tradition, and with the country, and some of whom showed so keen an interest in places and events. Here, again, we must have some consideration of the history of their opinions and times. There are many among us who confound piety with knowledge, and if a man's character was admirable it is assumed that his opinions were equally reliable. We hear of a desire now to accept authority down to the sixth century. One of the most excellent men of that age was St. Gregory of Tours, diligent, practical, humble, and blameless; yet his judgment was so invalidated by superstition that it would be impossible to accept him as an authority on belief. His contemporary the great Gregory, who may justly be admired for his abilities, yet had the prejudice to abuse the worthy emperor Mauricius and to praise fulsomely the brutal murderer Phocas. Coming a century earlier, can we confide in the judgment shown in the credulity and violence of Jerome, or in the balance of mind which led Augustine to his extreme of predestination? We may love and admire these noble men for their good qualities, but that does not warrant accepting their judgment and opinions, in preference to looking at all sides of a subject for ourselves. If we refer still earlier to the Papacy, the prospect is worse; soon after the settlement of the Church under Constantine there came the fierce fighting of Ursinus and Damasus for the rich prize of the bishopric, on one occasion a hundred and thirty-seven dead lying killed in the basilica—fighting so continual that the whole city was unendurable, and the prefect of Rome left it to the religious factions. We are not encouraged to look for guidance in faith or morals to the example of the fourth century. The first three centuries had their own troubles, in the discrimination of the many ideas which were sought to be grafted on the primitive teaching, ideas some of which did take root in the system. We cannot but recognize that the history of Christianity has been a long course of accommodation to earlier beliefs; and it is the tragedy of all religions that the most popular features in the later periods are the accretions and not the essentials.

Let us close with something constructive, and seek some reasonable course in the midst of the inevitable changes produced by fresh knowledge. No one can expect to study all debated questions to the bottom; there must be for all of us a large reserve in a suspense account. But so far as we can each consider the real facts, rather than confide in the opinion of others, let us take ancient records as in general to be accepted with reason, until other material or facts prove inconsistent. Where there appears a difference between records, or between record and physical fact, let us seek whether the divergence is (1) in our own understanding of either, or (2) in corruption of the text, or (3) in partial and divergent points of view of the same history, or (4) in misconceptions of compilers, or (5) in the original writer, or (6) in deliberate invention. I venture to think that there will be little left over to the last category, on which to accuse our authorities. Such a treatment is equally due to all writings, religious or secular, pagan or Christian.

I have ventured to say all this from the layman's point of view. But I am well aware that the position of professed teachers of belief must be different from that of myself, a professed explorer. They cannot be expected to move except on grounds which are unquestionable. The trust implied in their position, of absolute honesty to those who are taught, requires more caution and restraint than that of the layman. Yet it is needful to face all new facts that are proved, and to deal with them in unequivocating truth. May we all have 'Truth in the inward parts.' To all of us there is but visible a glimpse of the vast stretch of knowledge, human and Divine, and we can only add to our own domain some small fringe of that illimitable 'suspense account' which stretches out beyond all our imagination.

Literature.

UNITARIANISM.

A very interesting volume of essays by prominent Unitarians has been issued, with an introduction by Dr. J. Estlin Carpenter—*Freedom and Truth: Modern Views of Unitarian Christianity* (Lindsey Press; 6s. net). The distinguished editor is now in his eighty-second year, and we read his introductory sketch of the progress of religious thought with respectful wonder at its clear grasp and sustained mental vigour. This introduction is as interesting as anything in the book, but we have all sides of Unitarian thought illustrated in the essays which follow. Dr. S. H. Mellone writes on 'Unitarian Christianity in the Twentieth Century,' Professor Dodson on 'The Idea of God,' Dr. R. T. Herford on 'The Old Testament,' Professor Bowen on 'The Historical Understanding of Jesus,' Dr. H. Gow on 'The Value and Significance of Jesus.' A sermon by the late Dr. Martineau is included, as well as one or two other papers on less vital topics than the above.

These essays, and especially those by Dr. Bowen and Dr. Gow, raise the most vital issues, but it must be confessed they do so in an altogether admirable spirit. The writers are quite clear about their own position, but they deal with orthodox Christianity in the most sympathetic way and at points approach very near its position. This is specially true of what Dr. Gow has to say about Christian experience. He does not deny its validity, but he seeks another interpretation of it: 'The experiences which many Modernists call communion with the living Christ would be described by many Unitarians who have similar experiences as communion with the living God.' Indeed, Dr. Gow does not deny the reality of communion with the unseen Christ or the 'sense of support in His unseen companionship.' There is not a very great deal of difference here between the two types of Christianity which call themselves Orthodox and Unitarian.

The weakness of these essays, so far as they deal with the Catholic faith in Christ, is that they do not deal adequately with the facts. The facts are that the New Testament knows nothing whatever of a humanitarian Jesus, and that the Jesus of the Gospels does things and asserts things which only God has the right to do. It is not only Paul who regarded Jesus as Divine. All the evangelists do so. And if they are telling the truth, so did Jesus Himself. If a purely human Jesus is to be got out of the Gospels, it can only be by rewriting them. And that is just what the authors of these essays are compelled to do. 'All we can say about them [the Christologies of the early Church and St. Paul] is, that there lies behind them the impression of a powerful, awe-inspiring, thrilling personality, which we find for ourselves in the Synoptic Gospels when freed from the legends and theories of the writers who composed them.' The last words of this sentence are significant. Of course we can 'find for ourselves' anything at all if we first remove the 'legends and theories' which present a different picture. The 'legends and theories' present a Divine Christ, and that is the only Christ known to the writers of the New Testament. If you remove this you do not have a human Jesus. You have nothing at all except something you have yourself created.

One thing more may be said. Dr. Gow deals fairly enough with those who say that apart from Jesus they have no assurance of God. He points out rightly that the prophets had an assurance of God. But he misses the point. Many Christians would say, not that they had no assurance of God apart from Jesus, but that they had no real knowledge of what God is to us. The essence of Christ's revelation of God is that He is the Good Shepherd who goes after a lost sheep until He finds it. That is God in His love. And the value of that revelation (which is a great gospel) is that it comes authoritatively from the very mind and heart of God Himself.

OLD TESTAMENT CRITICISM.

It seems a pity that so excellent a book as Mr. Edward McQueen Gray's on *Old Testament Criticism: Its Rise and Progress* (Harper; 10s. 6d. net) should, as a prefatory note informs us, have had to hunt long for a publisher. For it is a very accurate and unbiased account of the progress of Old Testament criticism from the second century to the beginning of the nineteenth, an account which frankly recognizes that the critics and their opponents were and are equally sincere. It is extraordinary to find how early the critical impulse asserted itself,

and how modern were the conclusions reached not only by thinkers of the sixteenth and seventeenth centuries but even of the early Church—of men like Theodore of Mopsuestia, for example, whose chief fault was that he lived a thousand years before his time. It is good to hear again Spinoza claiming that 'freedom of opinion belongs of right to all,' and to listen to Le Clerc, as long ago as 1685, uttering this wholesome doctrine, 'Jesus Christ and His Apostles not having come into the world to teach criticism to the Jews, we need not be surprised if they spoke according to the general opinion.' There is a particularly interesting chapter on 'The Theory of the Verbal Inspiration of the Old Testament,' which indicates happily the Roman Catholic and Protestant reactions respectively to the view that the original Hebrew text was unpointed.

One important feature of the book is that long quotations from critics, like Astruc, whose works are inaccessible to most people, are given *in extenso*: and into the appendix has been put a valuable series of quotations from original sources in Latin, Greek, French, and German, together with a useful chronological summary. One of the lessons of the book is that intellectual courage and integrity are not the monopoly of any one Church. Alexander Geddes, the Scottish Roman Catholic priest, 'the first British Old Testament critic in the modern sense,' tells us that he has 'fully used his own judgment (such as it is) without the smallest deference to inveterate prejudice or domineering authority.' A second volume, dealing with the criticism of the nineteenth century, is promised, should the reception of this volume warrant it. As we think there can be no doubt about the cordiality of the reception, we look forward with eager interest to the second volume.

THE UNITY OF THE CHURCH.

The 'Living Church' series, published by Messrs. James Clarke & Co., is giving us a number of excellent books, and when it is completed it will present a full picture of the life of the Church. The latest volume is *The One Body and the One Spirit: A Study in the Unity of the Church*, by Canon T. A. Lacey, M.A., F.S.A. (6s. net). The book is an effort to promote, not so much the unity of the Church as the recognition of its unity. The method is expository. Canon Lacey takes St. Paul's metaphor of the Body and its members, and follows it out, tracing the thought of the Apostle through his letters, and seeking everywhere an objective basis in Scripture for his faith in unity. As a Scripture study the book is able and suggestive, though one feels that the application to modern conditions is a little in the air. Canon Lacey's own position is quite definite and raises a hurdle which optimists will find it difficult to negotiate. He has allowed Dr. Vernon Bartlet to criticise his position in an appendix (an amazingly generous thing to do), and Dr. Bartlet deals with the Canon's conclusions faithfully but with entire courtesy. But apart from this interesting controversial episode the book under review is an unusual contribution to a very vital problem; and any earnest attempt to deal with it, especially one so competent as this, is worthy of a warm welcome.

CHRISTIAN MONASTICISM.

Christian Monasticism, by Professor Ian C. Hannah, F.S.A. (Allen & Unwin; 10s. 6d. net), is a well-balanced and impartial history of Monasticism from the days of the desert monks of Egypt down to the Jesuits and later orders. The aim of the writer is to show that Monasticism has been a great force in history. He is attracted by the curious facts that 'ascetics who had left the world in blank despair, voting it so vile as to be past all hope of mending, should in their lonely cloisters, amid desert or forest, have evolved an efficiency that was not known outside, and should have been compelled to take the leading part in raising up again that culture of the West that ceased to be when from the nerveless hand of Rome the rod of Empire fell.' Besides a detailed account of the great founders of the Monastic orders, interesting chapters are given on the Monk as Missionary, Statesman and Soldier, also on Monastic Literature and Art. The corruptions of Monasticism though not concealed are touched upon with a light hand, and perhaps it is well that the brighter side of the picture should be set in the higher light. Undoubtedly Monasticism bore a great share in the rebuilding of European civilization after barbarian hordes from North and East had trampled it in the dust. Here lies the inspiration of the story, and in Professor Hannah's view 'it is hardly too much to say that in these unhappy times our stricken world is waiting for some such compelling force as, in those days long past, devoted monks

gave to Europe in despair when the glory that had once been Rome lay, ruined cities, blood-soaked plains, at the feet of miscreant barbarian hordes.'

The attempt to rewrite the Shorter Catechism, or indeed any Catechism, at the present time needs some courage. But the necessary courage has been imparted to the Rev. Duff Macdonald, M.A., D.D., who essays the task of putting each answer in a better way and the further task of 're-stating' the Thirty-nine Articles. Both enterprises are included in a little book, *Catechism—Alternative Answers, 1643 and 1923. The Thirty-nine Articles restated, 1571–1924* (Aberdeen: The University Press). It would be easy to criticise Dr. Macdonald's answers, just as it is easy to criticise the Shorter Catechism. We greatly prefer, for example, the Catechism answer to Question 3: 'What do the Scriptures principally teach?' Dr. Macdonald's answer is, 'The truth that God desires us to know, and the duty that God requires us to do.' The older answer is more definite and true: 'What man is to believe concerning God, and what duty God requires of man.' But in many things Dr. Macdonald is far better and more Christian than the Catechism. Only (it seems unkind to put the question) was the task worth while? Modern educational methods have discarded catechisms as educationally unsound. And it is unlikely they will be much employed in the future. Hence they have only an archaic interest and value. But the task, if worth doing, has been ably done here, and the comparison of the ancient and modern points of view, question by question, is quite interesting.

The Future of Protestantism, by Mr. Ambrose Czakó, D.Ph. (Allen & Unwin; 4s. 6d. net), is a book whose title is somewhat misleading. The major part of it is occupied with an account of religious conditions in S.E. Europe, especially Hungary, the writer's own country. Following upon this there is some discussion of what should constitute the line of true religious progress. In the writer's view this lies in the direction of free spiritual religion, best represented by Quakerism, and he has some hope that Roman Catholicism may ultimately reach this through Modernism. It is evident throughout the discussion that Dr. Czakó's knowledge of Protestantism is somewhat slender and his views are deeply coloured by the unhappy religious conditions under which he has had the misfortune to live.

Principal A. B. Wann of Calcutta was known to be a strong man of an eminently sane and balanced mind. And these are the qualities that strike one in his Croall Lectures for 1913 only now published, and that after their author's death—strength, knowledge, balance, and sanity. The volume is edited by the Rev. John Morrison, M.A., D.D.

The Message of Christ to India (Blackwood; 5s. net) is a book that every one proposing to go forward to the Mission field should study. And would that it could be put into the hands of all our young men, whatever their career is to be, before they sail yonder. The book takes some time to reach India; but once it does, it is abundantly interesting and informing. A survey of the most characteristic Indian thought, an acute study of caste, by no means wholly critical, wise guidance upon how to establish contact with the Indian mind, discussions upon how far Western theology ought to be taught, and such like themes, and a chapter on the leavening of India by Christianity, in ways of which it is often unconscious—these are the subjects handled. The principal feeling left upon the mind is an awed sense of the enormous difficulty of the missionaries' task, yet there is something heartening in the calm and quiet faith of this fair mind.

The Story of Sacred Song, by the Rev. W. C. Procter, F.Ph. (James Clarke; 4s. net), is an extremely readable book. It is not intended for the hymnologist but for the general reader, for whom it provides a brief but interesting survey of the history of hymns and their writers, from Bible times to the present day. There is also a chapter on some melody makers. Hymn lovers will find in these pages much that will help them to a better understanding and a greater appreciation of their favourite hymns.

The Moslem World in Revolution, by the Rev. W. Wilson Cash, D.S.O. (Edinburgh House Press; 2s. net), is a most interesting and informing book. It would be impossible to find elsewhere so lucid and up-to-date an account of the vast changes that are transforming the Moslem world to-day. The story is told with simplicity and restraint, but it is

a story that must thrill every reader. For here the Moslem world is seen in the melting-pot, with the most portentous changes in immediate prospect. How completely things have changed may be gauged from the single fact that more Moslems visit Europe annually now than go on pilgrimage to Mecca. For the Christian Church the situation presents unparalleled opportunities. Hitherto the Moslem world has been practically impossible as a missionary field, now all is altering with dramatic swiftness, and it is not difficult to believe that 'we are on the threshold of something truly great.'

In *The Hill of Contentment*, by Mr. Fairfields Whitwell (Epworth Press; 2s. 6d. net), we have a small volume of short essays on rural subjects written in a fine spirit by one who tells us he has recently laid down the principal part of his life's work and retired, from London apparently to a beautiful hilltop. 'It was within a few yards of this spot that Richard Jefferies used to stand and gaze,' he writes; and there is much of Jefferies' spirit and literary flavour in the essays.

There is a great deal of intellectual activity in the Roman Catholic world at present. Individual writers are being encouraged to discuss questions like the authority of the Bible, and Conventions of all kinds are being held to canvass all sides of big problems. The 'Summer School of Catholic Studies' was held at Cambridge in August last year, and its object was to study the teaching of St. Thomas Aquinas and through him the contribution of Scientific Theology to the Faith. The papers contributed are now issued with the general heading *St. Thomas Aquinas*, and edited by the Rev. C. Lattey, S.J. (Heffer; 7s. 6d. net). They deal with such subjects as these: 'The Study of the Summa,' 'St. Thomas and Aristotle,' 'St. Thomas and Modern Thought,' 'St. Thomas and the Reunion of Christendom,' 'Dante, the Poet of St. Thomas,' and others. Professor Lattey in his preface boldly asserts that the refusal to apply reason to revelation is a devastating error of our time, and for so desperate a disease St. Thomas provides the strong tonic of fearless intellectual effort. It was his merit to fit Catholic faith into human thought, and it is this merit which is stressed in the essays contained in the book before us. The competence of these essays is obvious, and the interest of their standpoint lies here, that what St. Thomas did once we have to do again. Every effort in that direction can be welcomed whatever its source.

Liberty and Religion, by Mr. Sydney Herbert Mellone, D.Sc. (Lindsey Press; 2s. 6d. net), contains an account of the work of the British and Foreign Unitarian Association during the last hundred years. The book is issued in connexion with the centenary of the Association, of which Dr. Mellone is secretary. The work of the Association has lain chiefly in the direction of the publication of approved literature and the aiding of the weaker Unitarian churches. No one who remembers such names as Martineau, Stopford Brooke, and Estlin Carpenter will belittle the contribution of Unitarians to Christian literature, and in every battle for liberty, whether religious or political, Unitarians have borne an honourable share. Yet this record of the work of the British and Foreign Unitarian Association, telling as it does of the raising and spending of a paltry two or three thousand pounds per annum, with practically nothing to record in the way of foreign missionary work, leaves an impression of feebleness and lack of enthusiasm in striking contrast to the missionary zeal and vast operations of other Churches.

The 'Copec' Conference has been followed by regional sub-conferences where its facts and conclusions are being spread abroad or its gospel preached by fresh voices. One such assembly was held at Sheffield in October 1924, and the report of its proceedings is now issued under the title *The Fourfold Challenge of To-day*, edited by the Rev. Henry Cecil, Vicar of St. Philip's, Sheffield (Longmans; 2s. 6d. net). Every one knows what 'Copec' stands for (an effort to 'claim the whole of life for the sovereignty of Jesus Christ'), and its message dealt with four great needs—decent *houses*, sufficient *work*, a real *education*, and *world peace*. These are the points dealt with in a series of earnest and able addresses, given by Dr. Garvie, the Rev. Will Reason, Bishop Baynes, and others. About five hundred and sixty delegates were enrolled, and the average attendance at the evening meetings was eleven hundred. So the conference may be regarded as having succeeded, and its influence will be spread by this report of the discussions.

The Americans have much to teach us in the way

of presenting Biblical material to the young. One of the latest exhibitions of their ability to combine interest with instruction is Edna M. Bonser's book *How the Early Hebrews Lived and Learned* (Macmillan), a book which is based on the conviction that 'the Old Testament can be made an important element in the education of children.' The Hebrew story is told from the day when Abraham's caravan moved westward, to the disruption of the kingdom in the reign of Solomon's son, special attention being concentrated upon Abraham, Joseph, and Moses. In the recital of the stories full rein is given to the imagination, and scenes are freely invented for which, in the very brief Bible narrative, there is no absolute warrant; but care has been taken to create correct impressions of the ancient East, and the result is a very vivid narrative, whose vividness is enhanced by numerous artistic illustrations. Children would be fascinated by it, the more so as they are encouraged, by frequent suggestions, to dramatize the stories for themselves.

The four chapters of Mr. P. W. Thompson's book entitled *The Old Book and the New Age* (Marshall Brothers; 5s. net) deal pleasantly with various topics—the evils of the merely utilitarian view of life, the economic teaching of Scripture, and Biblical criticism and interpretation. Under the last head he pays a warm compliment to Dr. Weymouth's translation of the New Testament: 'this splendid work,' as he justly calls it, which may be read 'right through with sheer delight.' Mr. Thompson's discussion of Biblical economics is of much more value than his Biblical criticism. It is too late in the day to tell us that the findings of Higher Criticism 'can now no longer appeal to any man of sound judgment.' Who is to be the judge of sound judgment? And when we are informed that 'there is no doubt amongst the more serious and competent scholars that the Pentateuch is of almost entirely Mosaic origin,' we begin to wonder whether Mr. Thompson's test of serious and competent scholarship is its agreement with his own opinions. Dr. Moffatt's name is throughout spelt wrongly—a fact which does not strengthen our faith in Mr. Thompson's powers as an observer of literary phenomena, though this is one of the first qualifications of a critic and of a censor of critics.

From the skilful hand of the late Principal Skinner comes a translation into colloquial English of *The Books of Samuel*, published at 1s. 3d. net by the National Adult School Union. The translation of the prose is thoroughly idiomatic, yet never colloquial in the bad sense; the poetry too—notably the difficult elegy of David over Saul and Jonathan—is finely done. As a specimen of idiomatic prose take these two sentences: 'On these occasions her rival-wife used to exasperate her with gibes about her childless condition' (1 S 1^6); again, 'Sure enough the cows made straight for Bethshemesh' (1 S 6^{12}). The translation of the witch of Endor's words, 'I saw a *spirit* rising out of the earth,' tends to obscure a point that is important for Old Testament theology, but there are many words—like *elohim* here—which can never be translated without giving rise to some slight or grave misunderstanding. The versions have been wisely used, and in cases which are practically beyond doubt, as in the story of Saul's election, parallel narratives have been disentangled. The book is an excellent blend of good literary taste and fine scholarship.

Messrs. Pickering & Inglis, continuing the issue of 'Every Christian's Library,' have published an *Exposition of the Epistles to Timothy*, by Mr. W. E. Vine, M.A. (2s. net). It gives a brief running commentary on the Epistles, with an appendix on the sufficiency and finality of the Scriptures. Critical questions are avoided, the style of exposition is simple and the tone earnestly Christian.

The sudden death of Mr. Bryan gives a strangely belated appearance to a book by Professor H. F. Osborn, LL.D., D.Sc., entitled *The Earth Speaks to Bryan* (Scribners; $1.00). It is not a book of more than passing interest, and this for two reasons. It assumes for one thing a knowledge of the views of Bryan and of the Scopes trial, matters which will soon pass from the public mind. At the same time the writer's observations on Evolution will not be intelligible to any who do not already possess a competent knowledge of the subject. The writer's position is that of a theistic evolutionist, and no doubt many in the United States of America may be relieved to hear that there are distinguished scientists who find no antagonism between Christianity and Evolution. Professor Osborn was a pupil of Huxley's and he gives some interesting reminiscences of that eminent man. 'Huxley once told me that Paley's argument for the direct

handiwork of the Creator was so logically, so ingeniously and convincingly written that he always kept it at his bedside for last reading at night. So long as the chance or fortuitous hypothesis of adaptation reigned, Paley's argument for the existence of God was set aside, but our more profound knowledge of creative evolution, gained by direct observation of Nature, leaves Paley's argument just as strong as ever. Paley's "Evidence" may be challenged now no more effectively than it could be challenged in 1858.'

There are many books which in different ways are applying the newer psychology to life, and many which are combining what is good in this psychology with an ardent Christian faith. The result is a practical philosophy which is sometimes quite healthy and stimulating. Something of this kind may be said of a book which comes from the 'other side'—*A Way to Peace, Health, and Power: Studies for the Inner Life*, by Bertha Condé (Scribners; $1.50). The book is written in sections so that it can be used for group discussion, but with complete continuity so that it can be read for individual benefit. It consists partly of reflections and partly of illustrative Scripture passages. There are fifty-two chapters and the subjects are well distributed. 'The Pervading Presence of a Personal God,' 'The Battleground of Prayer,' 'Finding our Way in Life,' 'Health and Spiritual Laws' are some of the topics, and the teaching seems to us sound and helpful.

We noticed a few months ago a volume of addresses by the Rev. Vernon F. Storr, M.A., Canon of Westminster—a volume to which the Archbishop of Canterbury contributed a prefatory note. Now we have received a copy of the second edition of *The Problem of the Cross*, which was first published in 1919, and by Mr. John Murray. It should be noted that the second edition has been issued by the Student Christian Movement (4s. net).

In the Introduction Mr. Storr deals with the way in which the theology of any age is coloured by the general thought of the age, and illustrates his point by successive doctrines of the Atonement.

'In the age of the Fathers theories of the Cross were frequently couched in the language of ransom. . . . That was a period of constant war. Captivity was the lot of many, and ransom from captivity was a common thing. The Middle Ages were the ages of chivalry, crusades, knighthood. Now in Anselm's theory of the Atonement you find Christ's death treated as a homage or satisfaction paid to the violated honour of God. The idea of honour was in the air. It is reflected in the theology of the period. After the Reformation you have the age of absolute monarchy, the divine right of kings and the like. The king's will was law; he was the fount of law and authority. In this period there is a tendency to interpret the Atonement forensically, in terms of law and the law court. God is supreme Lawgiver and Judge. Sin is treason against His authority. Justice therefore demands the death of the sinner, or of some substitute for the sinner. To-day our thought is of evolution, of a God progressively revealing Himself and near at hand, working out a great purpose of love in nature and humanity. Striving, advance through pain and struggle, a distant goal towards which with blood and tears we slowly progress—that is our kind of outlook. Thus it comes about that in our modern theories of the Atonement we think of God as suffering in some way with His world. The Father shares in the interests and life of His children. He stoops to redeem them by entering into all the sorrows and vicissitudes of their lot. Against such a background the Cross wins a new significance.'

Christian Salvation, by Prof. George Cross (University of Chicago Press; $2.50), is a work of great ability and worthy the attention of serious students. It is an attempt to restate the Christian message in modern terms and to commend its essential truth to men and women of to-day. After setting forth the fact that humanity's deepest longing is for salvation, the writer proceeds to expound at some length the Christian answer as it is variously expressed by the New Testament writers, and later interpreters in Catholicism and Protestantism. Finally he gives an exposition of what he conceives to be the modern Protestant point of view which begins with the basic affirmation of the supreme worth of personality, and in the light of that affirmation gives a fresh significance to the doctrines of sin and atonement, the saved community, and the world to come.

Dr. Cross's purpose is declared to be evangelistic, and he has written this book to secure converts to the Christian faith and recruits for the work of the Christian Churches. His sincerity and earnestness may be cordially acknowledged though we may

take leave to doubt his success or even the value of his effort. No development of Christian doctrine can be held to be legitimate which fundamentally alters the facts of the Christian faith, and certainly this modern interpretation, however excellent, is not recognizable as the faith once for all delivered to the saints. To waive aside the historicity of the Resurrection, to treat the gospel narratives as in great measure legendary, to discuss Paul's interpretation and John's as interesting speculations will appear to ordinary minds as the renunciation of what has hitherto been understood as Christianity; and it is astonishing how able men can delude themselves into the belief that the Christian faith can survive the destruction of its historic foundation, or that a vigorous Christian life can be nourished upon thin air.

Hymn-Mending.

By the Reverend J. P. Lilley, M.A., D.D., Edinburgh.

One happy result of recent consideration of the Church Hymnary has been the discovery of the keen interest which the members of the Presbyterian Churches take in the congregational praise. Clearly the experience of the past half-century has drawn them into a deep appreciation of the materials provided in the hymn-books now in common use. This was specially manifest during the meetings of the Assemblies. Not having the Draft of the Revised Hymnary in their hands and therefore left to depend on references to it in the correspondence of the newspapers, the people of Edinburgh were constantly questioning ministers they entertained in their homes regarding the grounds on which it was proposed to reject certain hymns they had been singing from childhood and introduce others that seemed to them not a whit superior. These changes became a theme of discussion even in the short journeys of the street cars. Many people did not hesitate to enter into conversation on this topic with ministers to whom they were entire strangers. To see in their hands copies of the 'daily proceedings' was enough to raise the whole question. The same feeling doubtless prevailed in the towns and villages of the provinces.

One is glad to know that the privilege of examining the Draft is no longer to be confined to those who happened to be members of the Assemblies, but that copies are being sent to all ministers of the Churches throughout the land. The issue can only be for good. The ultimate form and contents of the Hymnary will be all the more widely acceptable if it bear upon it the stamp of the mind of office-bearers in all the Churches concerned.

Discussions in Presbyteries—perhaps even in some kirk-sessions—will naturally turn first on the method used in selecting the best hymns for inclusion in the new book. But there is another question on which something ought to be said, namely: What attitude should be taken towards the precise form of the hymns that are chosen? Are we at liberty to make any changes in the language and phrasing of the hymns we select? Or, are we morally bound to retain the exact forms they had as they left their authors' hands? To me the question seems sufficiently important to merit more consideration than is accorded to it.

The opinion commonly held in Scotland for more than fifty years past has been opposed to taking any liberties whatever with the original text of hymns. Changes of any sort were regarded as showing a lack of gratitude and respect for the writers. In a collection of hymns for week-day services and Sunday schools, published last century, a prominent minister in Edinburgh ventured to change the opening line of J. H. Newman's hymn, *Lead, kindly Light* into *Lead, Saviour, lead*; and the result was a sharp animadversion upon what a reviewer called an unwarrantable and needless innovation. Similar views were expressed in the recent Assembly of the Church of Scotland. Hymns, it was contended, were the fruit of the writers' travail of soul and should be kept immune from alterations.

The primary source of this view was a protest against changes in hymns which John Wesley made in his preface to *A Collection of Hymns for the use of the People called Methodists*, published in 1779. 'Here,' Wesley says in par. 7, 'I beg leave to mention a thought which has been long upon my

mind and which I should long ago have inserted in the public papers, had I not been unwilling to stir up a nest of hornets. Many gentlemen have done my brother and me (though without naming us) the honour to reprint many of our hymns. Now they are perfectly welcome to do so, provided they print them just as they are. But I desire they would not attempt to mend them; for they really are not able. None of them is able to mend either the sense or the verse. Therefore I must beg of them one of these two favours; either to let them stand just as they are, to take them for better for worse; or to add the true reading in the margin or at the bottom of the page; that we may no longer be accountable either for the nonsense or for the doggerel of other men.'

In spite of this candid claim, however, it is by no means certain that Wesley did not take certain liberties in dealing with some hymns he printed or translated. He had a very sensitive critical faculty in dealing with other men's language; and it is a well-known fact that he exercised it to the full in dealing with the lyric work of his brother. As James Montgomery said in his introductory essay to *The Christian Psalmist*, 'It is probable that the severer taste of his brother, the Rev. John Wesley, greatly tempered the extravagance of Charles, pruned his luxuriances, and restrained his impetuosity, in those hymns of his which form a large proportion of the Methodist collection; the few which are understood to be John's being of a more intellectual character than what are known to be Charles's, while the latter are wonderfully improved by abridgment and compression, in comparison with the originals, as they were first given to the public' (p. xxv).

All the same, this view of Wesley was never fully accepted. From 1779, compilers of hymn-books constantly made such changes as suited their taste. The evangelistic preachers of the United States of America have always been very prone to fall in with this practice. Mr. Paxton Hood was specially severe on Unitarian compilers for altering evangelical hymns to suit their own dogmatic position. Instead, for example, of singing with Charles Wesley:

> Jesus, Thine all-victorious love
> Shed in my soul abroad,

they shrank from the direct address to the Saviour, as if the writer had ascribed to Him an unmerited place and substituted the word, *Father*.

Even the compilers of our Scottish Paraphrases did not hesitate to make what alterations they deemed suitable on some of Isaac Watts' hymns. In dealing, for instance, with what we know as the 54th, they changed the third and fourth lines of the first stanza, which originally ran:

> Maintain the honour of His Word,
> The glory of His Cross.

The first two lines of the third stanza were as Watts wrote them:

> Firm as His throne, His promise stands,
> And He can well secure.

Unlike John Wesley, James Montgomery, while doubtless averse from thoughtless and arbitrary changes, was apparently quite prepared to submit his original hymns to any improvements which the experience of respectful compilers might suggest to them, for in the essay already referred to, published in 1825, he uses these words concerning his own lyric work: 'Tried by the standard which he has himself set up, every one of them would be found wanting. He might perhaps be able to assign reasons for the failure of each, independent of positive incapacity in himself; but the judgment he leaves with his readers to whom he humbly presents these gleanings under the perfect conviction that they will be thoroughly sifted and the chaff burnt up, and the grain, if there be any, gathered into the garner of the true Church' (p. xxxiii).

The present writer has no doubt whatever that this is the right attitude to take up on the whole question of hymn-mending. When a gifted hymnist writes and publishes a hymn, he really imparts it as an offering to the Church over all the world. It is indeed a transcript of his own travail of thought and feeling and prayer, and it should always be received with grateful remembrance and treated with respect. But just as poets like Wordsworth and Tennyson, after publishing their works, did not feel bound to avoid improving them in many details, so, where absolute necessity calls for it, we may well feel at liberty to accept and yet revise the hymns bequeathed to us by the best hymnists of earlier centuries. Everything in the result depends on the spirit in which this work is done, and of course, above all, on the experience and skill of the revisers that undertake it. Individual students are entitled to use their critical faculty, but no

compilation should be published in which any proposed changes are inserted unless these have been in some way first submitted to the judgment of a competent representative body of experts and cordially approved of by them.

How well on the whole this kind of revision has prospered may be illustrated from changes made in one or two of our best known hymns.

In the instance of Isaac Watts' great hymn, one of the finest, as Matthew Arnold held, in the English language, little actual change was required. But what in these days would be thought of a minister who was so obsessed by a narrow conservative spirit as to demand the retention of a stanza which was the fourth of five in the original form of the hymn as Watts himself wrote and published it?

> His dying crimson like a robe
> Spreads o'er His body on the tree.
> Then am I dead to all the globe,
> And all the globe is dead to me.

Very properly has this stanza been omitted in all recent Hymnaries. Quite suitably too has the word 'present' been changed to 'offering' in the last of the four stanzas we now have: for 'offering' alone retains the idea of praise as a sacrifice so frequent in the Scriptures. If I may venture to indicate a change which might well have not been made, it is the omission of an adjective which, I have read, was originally attached to 'Prince of glory' in the form of the hymn as Watts first wrote it:

> When I survey the wondrous Cross,
> Where the young Prince of glory died.

For myself, I confess that I do not envy the man who, for the sake of obtaining a clearer definition of locality changed 'where' into 'on which' and omitted the pathetic epithet of the poet. In these days, as ever, we surely need to be reminded that Jesus died for us in the flower of early manhood, and, as the Lamb of God on the throne, is still clothed in the beauty of eternal youth.

A still more striking example of the necessity of revision is afforded by the changes made in the hymn so familiar and dear to us in Scotland from its opening words, 'O God of Bethel.' It was written by Dr. Philip Doddridge in 1737, and was published in England in its first form in 1775. A glance at the original was sufficient to show that as a whole it was not composed in Doddridge's best manner. It was felt to be a too literal and somewhat prosaic reproduction of the scene depicted in the story of Jacob's dream at Bethel; as, for example, in stanzas 3 and 5:

> If Thou thro' each perplexing Path
> Wilt be our constant Guide,
> If Thou wilt daily Bread supply
> And Raiment wilt provide.
> . . . . . .
> To Thee as to our Covenant God
> We'll our whole selves resign,
> And count that not our tenth alone
> But all we have is Thine.

Very soon, therefore, compilers began the work of revision; and a version of the hymn with some few changes appeared in the Scots *Paraphrases* of 1745. Yet, in spite of this patent fact, in 1781 the Rev. John Logan of Leith reproduced it in his own volume of Poems without the slightest acknowledgment of Doddridge, though with certain emendations of a very superior kind; and in this later form, as we now have it, it was included in the Paraphrases of that same year. But from what source did these finer changes in phraseology come? Students of the question like Dr. Mackelvie, Dr. A. B. Grosart, and the late Mr. Mackenzie of Edinburgh are confident that a writer who was guilty of doing what Logan had the audacity and folly to do, could not have made them. By this time, Logan had in his possession the MS. of a collection of poems by Michael Bruce, a student of Divinity in Kinnesswood, Lochleven, which he destroyed soon after Bruce's early death; and these writers became assured that the ultimate reviser of the hymn was none other than Bruce.

In the opinion of the present writer, the internal evidence of the language used—for that is the only kind now left to us—is entirely in favour of this conclusion. To a careful reader of Michael Bruce's other undoubted poetical works, every line speaks to us of his pure taste and noble trustful spirit. The propriety of revision is thus confirmed in a hymn which became as precious to men like Lord Strathcona, the Ex-Chancellor of the University of Aberdeen, as it has been and will be to thousands of the humblest Scottish peasants at home and abroad.

If hymn-mending, however, has been happily practised in bygone days, the necessity for it has by no means passed away. To show this, I may be permitted to refer to some hymns which are still widely in use in Church praise.

A simple change, for example, would be very welcome in the well-known hymn, 'Guide me, O Thou great Jehovah.' It was written by W. Williams, the distinguished Welsh evangelist and published by him in Welsh in 1744. Shortly thereafter, it was translated into English and then adopted by the author himself in the form now in common use. Williams was a fervent Calvinist, and to this predilection is evidently due the very harsh and prosaic line of the third stanza, 'Death of death and hell's destruction.' In the circle in which I lived as a child, this line was strongly objected to. A devout Christian mother, whom I often heard singing this favourite hymn in the midst of household duties, never uttered these words; and the reason was that in the hymn-book she used while attending a Bible class conducted by Mr. Robert Lee of Tweedmouth (afterwards Dr. Lee of Greyfriars, Edinburgh), the third and fourth lines of this stanza were printed thus:

> Bear me o'er the swelling current,
> Land me safe on Canaan's side.

Surely this change made as early as 1830 would be felt still to be a distinct improvement. It maintains the harmony of the symbolic picture, while the language of the original line is as incongruous as it is needless.

We enter on more delicate ground, when we take up Zinzendorf's *Christi Blut und Gerechtigkeit*, so well known and highly esteemed through John Wesley's translation:

> Jesu, Thy blood and righteousness
> My beauty are, my glorious dress.

Wesley seems to have felt nothing out of place in these lines. Rather were they acceptable to him as a starting-point for the sense of gladness inspired by the conviction that there is now no condemnation in heaven or earth, in time or eternity, to them that are in Christ Jesus. But he is not supported by the more sensitive spirit of these less exultant days; and to the disappointment of many earnest evangelistic workers, the hymn is omitted in the Draft Hymnary of the Presbyterian Churches. With all deference, I would suggest that the hymn might be retained with this change:

> Jesus, Thy robe of righteousness
> My beauty is, my glorious dress;
> 'Mid flaming worlds in this arrayed,
> With joy shall I lift up my head.

For 'blood' cannot be strictly taken, like righteousness imputed and imparted, as a feature of the dress of the saints (Rev 19^{8}). It is always the element in which their robe is washed and made white (ch. 7^{14}). If on any other ground this hymn is to be given up, its place might well be taken by Charles Wesley's grand utterance, 'Jesu, Thou art my Righteousness' (*Book of Praise*, p. 157).

The feeling about the danger of losing Cowper's 'There is a fountain filled with blood' is still more intense. It has held its place so long in our service of praise and is so closely associated with memories of telling evangelistic sermons or addresses on the Dying Robber of the Cross on Calvary, that multitudes will be disappointed, if they are not to be permitted to sing it in ordinary worship. I can indeed readily understand why not a few would be prepared to part with it: for the language of the first two lines is, to speak strictly, neither Biblical nor evangelical. Nowhere does Scripture give countenance to the idea of the blood of Christ as a big bath into which the sinful souls of men are to be plunged. Such sensuous conceptions can only be set down to the highly neurotic temperament of a man of genius who, unlike Charles Wesley, had no literary friend to call for the expunging of such phrases. Yet the verse is surely not beyond the art of a sane reviser. Why may we not use these words?

> There is a fountain dyed with blood
> Sprung from Immanuel's veins,
> And sinners sprinkled with that flood
> Lose all their guilty stains.

As Toplady's 'Rock of Ages,' following the fourth Evangelist (ch. 19^{34}), reminds us, out of the Saviour's side flowed both water and blood, the blood staining the water. Assuming that the water was the larger element of the two, we might speak accurately of a fountain stained or dyed with blood, with which the conscience could be cleansed from sin (He 10^{22}, 1 P 1^{2}).

The sixth and seventh stanzas are really superfluous in a hymn which finds a natural close at the fifth. To me they sound as an afterthought which the passionate love of a truly Christian heart induced the poet to tack on to a hymn already complete.

At this point may I dare to advert to a glaring mixture of metaphors in Cowper's other hymn,

'God moves in a mysterious way'? In stanza 5, he writes:

His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower.

But who tastes buds or eats sweet flowers? Perhaps this change may commend itself to some revisers:

His purposes will grow apace,
Unfolding every hour;
The bud may wear a sullen face,
But bright will shine the flower.

This kind of verbal alteration may, of course, be easily overdone. A specimen of such hypercriticism is seen in the precious hymn of Dr. Edwin Hatch, 'Breathe on me, Breath of God' (Draft No. 183). In the Draft, as in its predecessor, the second line of stanza 3 is given as:

Till I am wholly Thine.

But on looking into the little collection of his Poems so carefully edited by his wife, one finds that this line is:

Blend all my soul with Thine.

The original form is surely much better. If the change made was due to a reluctance to ascribe 'soul' to the Spirit of God, it need only be said that the theme of the whole hymn is anthropomorphic, and that to use the term 'soul' in connexion with 'breath' is quite natural and shows no lack of spiritual perception.

Our last illustration, out of many I have not space to deal with, shall be taken from a hymn of James Montgomery. Happily no correction is needed either in single lines or verses. It is rather a question of the re-arrangement of stanzas so as to secure consistency of thought and feeling. From the accident of his birth in Irvine, Ayrshire, Montgomery has often been regarded as of Presbyterian origin. In reality, he was, like his parents, an Irish Moravian; and the greater part of his education was received in a school of that connexion in Yorkshire. It is necessary to remember this fact, for it largely accounts for the buoyancy and exuberance as well as vigour of one of his finest hymns, known by its opening line as 'For ever with the Lord.' In its original form it has no less than twenty-two stanzas, presented in two parts, one of nine stanzas and the other of thirteen; and it has given rise to various selections suitable for worship.

The arrangement followed in Scottish Hymnaries is by no means free from objection. Montgomery said that a hymn should be marked by unity: with a beginning, middle, and end in full harmony with one another. This is not found in the order of stanzas commonly adopted. At the very middle of the hymn, a divergence is made from its main theme of the unseen heaven becoming visible to faith, to a present realization of God's indwelling in the soul. This last idea is beautifully developed by the poet in the second division of the hymn; but it should belong to a separate lyric. Instead of the last two double stanzas ordinarily found, there should be inserted other two from the immediate sequel of the first two. They are seen at a glance to be of the highest worth:

Anon the clouds dispart,
The winds and waters cease,
While sweetly o'er my gladdened heart,
Expands the bow of peace.
Beneath its glowing arch,
Along the hallowed ground,
I see cherubic armies march,
A camp of fire around.

I hear at morn and even,
At noon and midnight hour,
The choral harmonies of Heaven
Earth's Babel tongues o'erpower.
Then, then I feel that He,
Remembered or forgot,
The Lord is never far from me,
Though I perceive Him not.

If to any readers this suggestion may not commend itself, I can only reply that the last stanzas commonly adopted are not to be found in the form of the hymn chosen by any critic of eminence, while those I have quoted are the only ones accepted by Sir Roundell Palmer (*Book of Praise*, p. 440) and Dr. Philip Schaff (*Christ in Song*, p. 523).

In any case, I hope I have shown that the work of revision in the materials of congregational praise is not yet finished. On the contrary, it is a task which the Church of each generation has to do for itself; and, if I may venture to speak of my own experience, it is one that, highly responsible as it is, is always fraught with inspiration and joy to a student's heart.

Buddhism and Christianity.

By Kenneth J. Saunders, M.A., Litt.D., Pacific School of Religion, Berkeley, California.

II.

For the proper understanding of Buddhism, it is necessary first to attempt to answer the question, 'Who was Sākyamuni?' The view current among Western scholars—that he was an early rationalist—has lately been challenged by Dr. Berriedale Keith. Dr. Keith, from his wide knowledge of Sanskrit as well as of Pali Buddhism, has come to the conclusion that Sākyamuni was rather one whose claims were such as to imply divinity. 'Given the psychological conditions of the times,' he says, 'it would have been a miracle, had the Buddha been capable of the rationalism attributed to him. . . . It was the age of the great gods Çiva and Viṣṇu, in their various forms, and the Buddha's success was due to the fact that he either had claims to divinity, or his followers attributed it to him, and won general acceptance for the view. *It is conceivable that divinity was thrust upon him against his will, but every ground of probability supports the plain evidence of the texts, that he himself had claims which necessarily conferred upon him a place as high as the rank of the greatest of gods.*'[1]

There is thus strong support on the part of critical Western scholars, both for the rationalism of the scholastic writers of Pali Buddhism, and for the more devotional cultus of the Mahāyāna. British and German scholars, beginning the study of Buddhism for the most part in Ceylon and Burma, have, in fact, over-emphasized the rationalistic schools. The scholars of Japan and China, on the other hand, knowing best the works of the Mahāyāna type, have found in the Buddhism of the South a cold and austere asceticism and a scholasticism remote from the geniality and warmth of the early movement. In it, they argue, the Person of the Buddha was central, and it was the contagion of this devotion which won powerful kings, wealthy merchants, and a whole host of lay people, and made Buddhism the great missionary religion of the East, and the great mother of Eastern civilizations. Dr. Anesaki, for instance, rejects the statement of Professor Oldenberg, that Sākyamuni has no place in his religion, and almost claims for him that he *is* his religion.[2]

It is, I think, possible, and indeed necessary, to find a bridge between these two positions, and we may find it best by a further and more critical study of the person of the Founder.

After two centuries of such study of the Founder of Christianity, we may in a sense say, with Weinel, 'Jesus we know full well.' Of Sākyamuni we cannot at present say this. For he comes to us reflected in minds less naïve, and much further removed from their subject than those of the first century of the Christian era. The Sutta literature is, in fact, stilted, and stereotyped, and in the form in which we have it, belongs to at least four centuries after the events recorded. Scholastic theory in it overlays religious experience. What would have happened to the Jesus of history, if His story had been told first by monks of the Egyptian desert, some five centuries after His death, or by schoolmen of a still later age?

In the Pali canon we find several views, therefore, of the Founder of Buddhism, struggling for expression. Four centuries of Buddhology are here enshrined—at times entombed. There is first the view of austere monks, the final editors, who have lost much of the enthusiasm of the great days of the faith. For them Sākyamuni is the great Elder Brother, who was the first to see the world as a causal nexus, and to conquer *tanhā*, and who is thus entitled to the loyal obedience of his followers. Supernormal, yet not supernatural, he is the Great Teacher or Great Physician. Yet even so he makes huge demands upon faith.

'A disciple,' says Professor Keith, 'who seeks to become a Buddhist cannot attain his end, unless he has the necessary faith as an indispensable preliminary. He must believe that the Buddha is indeed fully enlightened, the teacher of gods and men, the exalted and awakened one. . . . Faith is the root of correct knowledge . . . the means by which a man may cross the depths of the river of existence to the safety of Nirvāna. The teaching of the Buddha saves him who has faith, but destroys the faithless. . . .'[3]

This emphasis on faith is strong in the Pali texts,

[1] *Buddhist Philosophy*, p. 29. Oxford Press, 1923.

[2] See, *e.g.*, his *Nichiren*: Introduction.

[3] *Buddhist Philosophy*, p. 35.

and strong in the practice of the lay-Buddhism of Ceylon and Burma, as it is in the great Mahāyāna sects of Japan and China. They agree with Asoka's tribute in the Bhābrū edict that, 'Whatever has been said by the Blessed One is well said,' and they 'take refuge' in him, his Order and his Teaching, committing themselves, like Asoka, for time and eternity to this Triple Gem, which indeed they often personify. 'By the grace of the Triple Gem' is a common expression in Ceylon; and a Trinity of figures representing them is common in the Far East.

A European Buddhist leader has, in fact, been for many years urging the Buddhists of the South to brave the arid scholasticism of many of their native leaders, and return to this rock from which they are hewn—the historic Lord and His saving grace.

This view is supported by texts and incidents recorded even in the Pali Canon, which is the work of the most rationalistic of Buddhist monks, who, against their own teachings, are either honest enough or confused enough to record a Buddhist tendency towards theism. It is perhaps the ordinary view of the laity which here intrudes upon that of the agnostic monk. This view regards the historic Founder as god of gods; and sees in the long line of births which culminated in him a bank of merit available for the faithful. Sākyamuni is, in other words, a Saviour, making great sacrifices for the faithful, and offering them rebirth in a Paradise. Faith, for the first group, is a calm and clear-minded acceptance of the teachings of the Founder; it is, for the second group, 'the hand of the heart,' a passionate devotion to his Person.

In other words, the India which produced the Bhakti schools of Hinduism and their great central figures, the Blessed Ones, was the same India which produced Buddhism as their most serious rival. All through the history of Buddhism, these two views and attitudes have persisted, and its long evolution in the Far East culminates in the very evangelical sect of Shinran. This sect gets rid of the idea of merit altogether: 'Even the righteous may be saved,' it says, 'how much more the sinning soul.' In place of the austere and far-off goal of Nirvāna, it offers men, or at any rate the great masses of men, Paradise. In place of the dim figure of the historic Founder it puts in the foreground the gracious Amitābha, surrounded by heavenly hosts—a sun-god of the West incorporated as the expression of saving grace.

This Buddhism is not merely for the masses. Men like Shinran and Honen in Japan, and others like Chi-Kai in China, who are systematic and careful thinkers, adopt it. The last-named, in fact, was the first higher critic within the Mahāyāna. He saw that there were divergent views in the canonical books, and he worked at the difficult task of reconciling them; elaborating a theory of progressive revelation, which, although it cannot be seriously defended to-day, yet anticipates in some remarkable ways attempts made in our own time to reconcile divergent doctrines of God as set forth in our own Scriptures.

These things being so, and the Buddhist Church of to-day being concerned with finding a working theory as to the person of its Founder, and an expression of its religion which will meet the need of the modern world, we as Christians will perhaps do our part best by showing a lively sympathy and interest; and may even offer our help.

Here are idealists representing a great and central movement in human history, which, as Mr. Wells has suggested, is one of its two great turning-points. Buddhism, starting in India, has swept eastward: Christianity, starting in the Near East, has swept westward. Both have undergone amazing developments, alike in doctrine and in organization. Both have developed the great doctrine of salvation by faith in a living God. Both call men to brotherhood. Yet in their victorious march, both have swept along great masses of pagans, so that the Christian Church and the Buddhist Church are both largely made up of partly pagan peoples; yet have as their living heritage the vital doctrines of the love of God and man—and great achievements in art and architecture which are perhaps the noblest heritage of the human race. To help Buddhists to return to the historic Buddha is a task which Christian scholarship may well attempt.

In the case of the historic Jesus, we are tending to work out a theory based upon the conviction that He was at least a consistent teacher. Agreeing with the Fourth Gospel, we shall reject the apocalypticism which intrudes into the Synoptic accounts: we shall hold to the term Father as His favourite name for God; and shall maintain that He was a serene believer in the Divine patience, and did not despair of the human race. In other words, we shall maintain that the Johannine Christ,

with His great and radiant faith—'I, if I be lifted up, will draw all men unto me,' is truer to the facts than the apocalyptic teacher of some parts of the Synoptics, with his warnings of the End of the World, and his confession that God has failed to win man by love.

Applying the same canon of criticism to the historic Sākyamuni, we may perhaps suggest to the Buddhist Church, torn as it is by bitter schism, that it is probable that Sākyamuni was also a great and consistent thinker: that he did not, for instance, at one moment poke fun at the gods (*devas*), and at another claim to be their chief (*devātideva*). In other words, the Buddhist records are necessarily coloured by the views of those who wrote them down. That the austere monks of Ceylon have been forced to include so many elements of the supernatural, and so many expressions of a religious faith, in their rationalistic picture of the Founder, will suggest that while he did appeal to reason, he also launched his message in terms of faith, and spoke to the heart. His was in all things a middle path. There are, moreover, many passages which suggest that he offered different ways and different goals to different groups. 'He that is devoted to me with loving faith, he shall attain to heaven.' Here is his message to the masses, and here is the germ of Asokan Buddhism and of the Paradise Mahāyāna schools. 'He that obeys my teachings shall attain Nirvāna.' Here is his message to the more austere, the germ of the Hinayāna of the monks. This Asoka does not mention in his edicts. Most men are not ready to be offered the complete victory over Tanhā or egoism; nor are they ready to say that they prefer the Unknown to what they can best describe as a rebirth in heaven. They are not capable of the mystic way. And so it is clear that the great masses of people were told to stay in the world, and yet to consider themselves good Buddhists; hoping for a heaven and trusting to the Blessed One to bring them to it.

It is they, typified in the great figures of Asoka in India, Wu Ti in China, and Shotoku in Japan, who, in fact, made Buddhism the great success that it was, and succeeded in building up a true and splendid international bond. And side by side with them were monks, more other-worldly, more philosophical, and less concerned with reconstructing a world; who yet recognized the needs of the masses, and adapted their message to them.

To build a bridge between these monks and a group of Christian mystics who are also prepared to leave the world should not be difficult; and attempts are being made at the present time to gather such a group in a temple in China,[1] where they will think and pray together over those inner things of the faith which are of most interest to them. Here Buddhists, Taoists, and eclectics are living in friendly communion with Christians—a 'Brotherhood of Religious Friends' who realize that where there is earnest search God is present: and who respect one another's beliefs. Amongst such the spirit of Christ may surely find free course and be glorified. And already in the great concepts of Logos, Tao, and Dharma they are finding common ground, as also in the central doctrine of salvation by faith.

Such attempts are surely apostolic. If St. Paul and the Fourth Evangelist sought to express the cosmic significance of their Lord in terms which Stoic and Platonist could accept, shall we not go out boldly—and like them, recognizing men's religious needs and aspirations as a proof of the Divine indwelling, claim that He fulfils the old Faiths?

It is in the language of the *Gītā* that Sundar Singh commends his Lord as the *Bhagavan*, and in the language of the *Lotus Scripture* that Toyohiko Kagawa preaches Christ as the Eternal Lord and Father of mankind.

Eastern thinkers must do their own thinking and their own preaching. Western friends are privileged if they may 'listen in,' and join in the great enterprise.

How Christian and Buddhist laymen can co-operate we shall consider in a later article.

[1] See articles in *The Chinese Recorder*, July 1920 and November 1923.

In the Study.

Virginibus Puerisque.

A Peep into the Future.[1]

'Lo, I am with you all the days.'—Mt 28^{20}.

Wasn't that a dreadfully exciting cricket match they had at Melbourne some months back? Fancy the Australians knocking up whole six hundred in one innings: and then Hobbs and Sutcliffe staying in all day for two hundred and eighty-three for none; and yet the next time they came out to carry on, away went Hobbs, clean bowled the second ball, and England pretty well collapsed. And so it went on, one exciting thing after another. Splendid, mustn't it have been, to watch! with one's heart in one's mouth all the time. But wasn't it funny that on the first day of the match we got the early scores long before the cricket began? The game was timed to start at eleven o'clock. And yet, when you came down to breakfast that day about eight, there it was in the papers already, Collins out for nine, and things going splendidly for England. Of course it wasn't really and truly before they began. But the Australians must think us dreadful slug-a-beds, for they are out and about and batting and bowling hours before we think of stopping snoring. Nine hours, isn't it, they are ahead? Don't go and put that down in an exam, for it's only a guess! Still, say it is nine hours. Then, of course, when, with them, it is twelve o'clock and they had been batting for an hour, with us it was still only three in the morning. And that's how the papers had the news so early. Pretty slick and clever of them, isn't it?

And yet we all can do things like that. When a fresh term starts, nobody knows what it will bring, or what is going to happen. We have to wait and see, so people always say. And yet, before it comes I can tell you heaps of things about it—that new term that hasn't started yet. For one thing there will be some wet Saturday afternoons, when it will be dreadfully hard not to be sulky and cross and peevish and bad tempered, not to whine that you are tired of all your toys and sick of all the games that any one can suggest: not to pout and grumble that you don't want this, and won't have that, nor to stand all cross and in a huff with your nose pressed quite flat against the window pane (you've no idea how funny you look from outside! If you had, even you would have to laugh a little). But you can't see that, of course, and there you stay, sulking and fretting, whimpering, 'It's a shame that Sundays, when you have to go to church, are always fine and dry; and Saturdays, when there are such heaps on heaps of lovely things that you could do, are always, always wet.' No, not always! But—— Oh yes! though it hasn't come yet, I can tell you this about the term beginning, there are going to be wet Saturdays in it for sure.

And there are going to be such exciting stories that will make you quite creepy and thrilly, when the hero is bound and ready to be tortured by the Red Indians, and with that there comes the crack of a rifle from the woods, and the chief pitches forward on his face, and then another shot that cuts the bonds that tie the hero, and away he leaps into the forest, free. That is good shooting. Don't you go trying to do that with baby as the hero, or you will make a mess of it. And if you do, don't you blame me! Yes, there are going to be such exciting stories, and it is certain to be very very hard to put them down, and turn to your French exercise, all about things like this—'No, the uncle of Jane's brother-in-law has no pens; but, the nephew of the brother of the gardener's stepson had a handkerchief.' Had! had! What has he gone and done with it? Lost it, the stupid fellow! It will be hard to put away the stories and stick into that! Yet sure as sure it will have to be done.

And there will be evenings, I know all about it though it hasn't come as yet, when bedtime will be there before you know, just when the games are at the loveliest bit of them; or just when Dad has begun telling wonderful tales in the firelight with the flames leaping up and down as excited over them as you are, and all the shadows on the wall coming crowding in, nearer and nearer, to hear too; or just when Mummy has taken you upon her knees, and you have snuggled close to her so comfy and happy. And off you have to go; and the long passage is so dark, and your heart goes flutter, flutter, pit-a-pat, and pat-a-pit, and it's all horrid. Oh, I can tell you lots of things about it, all before it has begun; am every bit as clever as the paper people.

There is one thing I know. I am quite, quite sure of this—that all the time, all through the term, you

[1] By the Reverend A. J. Gossip, M.A., Aberdeen.

are going to have the dearest Friend beside you, and that He will be always there to take care of you, and think of you and guard you and love you. I am quite certain about that. But how can you be, you ask, before it begins? Well, there have been other terms, you know; and He was always there in them, and He has given us His promise that He is going to be with you all through this one too. 'Lo! I am with you all the days.' That's a promise, isn't it? All the days—not just the sunny ones, but the wet ones too, when it is so hard not to be grumpy. He is going to be there to help you about that. And not only when you are out at play, and having a jolly time, but when you've got to bundle off to bed, or give up what you would so like to do, and it's so very difficult not to get cross. Whenever you are in a tight hole, He is going to be there to bring you through. And what a difference that makes! Some of you wee bodies were at a party lately. You were so happy and excited and eager before it came. But when you were really there you got so shy and scared! For every one was strange, and you felt far from home; were going to cry, I think, now weren't you? But then you caught sight of Mother. And that made everything all right at once. You weren't the least afraid with Mummy there, for of course she would take care of you. And, though you often keeked across your shoulder to make quite sure that she was still there, once you saw her you were just as happy and as merry as anybody in the room.

And whatever this new term is going to bring us, once we know that Jesus is to be beside us all the time, why, we can be quite happy, can't we? For of course He will take care of us. And He is certain to be always, always there. That's one thing sure about this new time coming. Though it hasn't begun yet I can tell you this, that Jesus will be with you all the days.

The Name and the Tower.[1]

'The name of the Lord is a strong tower: the righteous runneth into it, and is safe.'—Pr 18^{10}.

'How can a name be a tower?' Well, a tower is a place of refuge. Years ago when wild men used to come over from the Continent, to lay waste the country and kill the people, towers were built, into which the people could run, and be safe. 'But,' you will say, 'that does not answer the question. It only alters the word. How can a name be a *refuge*?'

I will tell you. Years ago when I was a boy, I was in a place where I ought not to have been (have you ever been there?), and suddenly I felt a heavy hand on my shoulder, and a gruff voice said, 'Now you young rascal I have caught you, and I am going to give you a good thrashing.' Now of course you boys would not do as I did. You are too brave, but I began to cry, and I said, 'If you thrash me I shall tell my father.' 'Who is your father?' said the voice. I mentioned his name. 'Oh, well, you run away and don't let me find you here again.' So I missed the whipping. How? By mentioning my father's name. My father's name was my *refuge*. So you see a name can be a refuge, and because a tower is a refuge, a name can be a tower. 'The name of the Lord is a strong tower.' If you need shelter and protection against the enemies of your soul, you must run into 'The name of the Lord.'

But a tower is more than a refuge. It is a *storehouse*. Great quantities of grain and other things were stored in the strong towers, in order that there might be plenty of food for the poor hunted people, and sometimes wells were sunk inside the towers that there might be a plentiful supply of water, if the tower were besieged.

Can a name be a storehouse? Yes, there is a sense in which a name may be a storehouse. In one town where I lived during a very hard winter, in which many people suffered through extreme poverty, I collected a lot of money, and then had cards printed with my name on one side, and the other side like this:

COAL
BREAD
MEAT
SUGAR
TEA.

When one of these suffering people came to me I would put down so much coal, and so much bread, etc., and this card was taken to the tradesmen concerned, and when they saw my name they would give the person the goods indicated. My name represented a storehouse.

The name of the Lord is a tower, because it is a *storehouse*. 'My God,' says the great teacher St. Paul, 'shall supply every need of yours according to his riches in glory, through Christ Jesus.' The name of Jesus is the magic Name. His Name represents the storehouse of God. If we need help, strength, comfort, peace, we may get any or all

[1] By the Reverend Albert J. Matthews, Rotherham.

of these by running into the Name of the Lord, which is 'a strong tower,' a refuge and a storehouse.

But a tower is even more than a refuge and a storehouse. It is a *shield*. A place of defence. A stronghold from behind which we fight, and win victories over all the enemies of our highest life.

Centuries ago, a Prince who had been banished from his home lived in the mountains of Austria. He had a strong band of men, and they each carried a big black shield, on which was the name of the Prince in big white letters. These men were the terror of the countryside, and the soldiers that were brought against them ran away when they saw the black shield with the white letters. The soldier might be a very tall, strong man, and the one who carried the shield a little man, but the soldier dare not face the shield with the dread Prince's name upon it. It was the name he feared, not the man. So you see that a name may be a shield. 'The name of the Lord is a strong tower,' because it is a shield and you can fight from behind it, put up a successful defence, and win a great victory against your enemies.

> What though a thousand host engage,
> A thousand worlds my soul to shake,
> I have a shield to quell their rage,
> And drive the alien armies back;
> Portrayed it bears a bleeding Lamb;
> I dare believe in Jesu's Name.

'The name of the Lord is a strong tower: *the righteous runneth into it, and is safe.*'

We must run into it or it will be no good to us. How are we to run into it? This is a very important question. If you were going to run from here to —— you would have to use your legs, but you do not run into the name of the Lord with your legs, you run into it with your mind.

Hush! Be quite still! I am going away for a little while. I shall not be gone more than two minutes, but you must sit quite still while I am away. I am going to—to—London! I just close my eyes thus . . . I am now in London. I am at Charing Cross. I am now in Trafalgar Square. I can see the Lions, and St. Martin's Church, and the National Gallery. I am going down Whitehall, past the Life Guards. I am now on Westminster Bridge, and can see the Houses of Parliament. . . . Here I am back again at ——. I have not been long, have I? And yet I have really been to London. My body was so heavy, I had to leave it here, but my mind went, and had my body been light enough, my mind would have carried my body also to London, and then I should have been *all there*. You see, I simply thought I was in London, and I was there.

Now we run into the name of the Lord in the same fashion. We run into it with our minds. We think of it, and we are in it. Isn't it easy? And it is a *strong tower*, a refuge, a storehouse, and a shield. If we are pursued by difficulty, or temptation, or sorrow; if we are troubled at home, or school, or at business, we can run in a moment into the name of the Lord, and that name we shall find a refuge, a storehouse of strength and power and a defence, that no enemy can break down, for:

'The name of the Lord is a strong tower: the righteous runneth into it, and is safe.'

The Christian Year.

Fourteenth Sunday after Trinity.

Be Children—Be Men.

'Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.'—Mt 18^{3}.

'When I became a man, I put away childish things.'—1 Co 13^{11}.

Proverbial philosophy does not lose its popularity, although it would be easy to arrange most of the wise saws of nations in parallel columns, each contradicting the other. These rival maxims sometimes only illustrate the danger of illustrations; sometimes they give us half the truth in a vivid form, and may fairly be said to balance without destroying each other—like the familiar sayings: 'Penny wise is pound foolish,' and 'Take care of the pence.' But when we turn to those aphorisms which deal not with the conduct of common life, but with the nature of man, his duties, and his destiny, we find contradictions which are more instructive, because less easily explained. We find principles which claim to be more than half-truths, and in which, nevertheless, the thesis is false if wholly divorced from its antithesis. Many of the verbal contradictions in which St. Paul (in particular) seems almost to revel, reach down to that fundamental antithesis which the philosophers from Heraclitus downwards have recognized, that antithesis which we diversely figure to ourselves as matter and spirit, the physical and the psychical,

time and eternity, the seen and the unseen, the inward and the outward—all inadequate metaphors of the double form in which reality is presented to us.

Whether or no we can accept this parallelism as an ultimate metaphysical principle, it seems to be valid as a working hypothesis, until we reach the deepest problems of the spiritual life. There, in the unplumbed depths of personality, lies the meeting-place of the two lines of our knowledge, in a region not to be mapped out by speculation or traversed by experience, but which the religious consciousness can never cease to press after, or despair of finding. Language was not framed to penetrate such mysteries. Our Lord speaks of eternal life now in the present and now in the future tense, and bids us at once to lose and to save our souls: St. Paul says, 'I, yet not I,' 'dying, yet behold, we live': and we are able in some measure to guess what these sublime contradictions mean, and to see as in a glass darkly truths which surpass human comprehension.

Even the simpler antitheses which do not touch directly on the profound problems referred to are well worth thinking out—such as 'Be children' and 'Be men.'

1. What characteristics of the childlife ought we to suppose that our Lord had chiefly in His mind when He told us that unless we receive the kingdom of God as little children, we shall not enter therein?

(1) Our generation has witnessed the growth of a quite new scientific interest in the human child. Not only have his mental processes been carefully studied, with the result that he is now beginning to be taught in a comparatively rational manner, in place of the incredibly stupid and brutal methods of one hundred years ago, but biology now bids us see in the little child an anticipation of the future of the human race. As the infant before birth recapitulates the whole process of evolution from the lowest forms of life, so, we are told, it rather overshoots the mark, and in its relatively enormous brain and puny limbs indicates in perhaps unwelcome fashion the future triumph of mind over matter. However this may be, science forbids us to regard the child-type as altogether inferior to that of the adult, and rather confirms the truth of a sentence from that charming mediæval mystical work, *The Revelations of Juliana of Norwich*—'To me was showed no higher stature than childhood.'

The hackneyed story of the words, 'You Greeks are always children,' spoken by an Egyptian—a member of a race which was never young—points perhaps to the real secret of the brilliant achievements won by the Greeks. They seem to have retained their freshness and receptiveness even to old age.

This receptiveness is the most salient attribute of the child-character. The man, then, who wishes to learn all that life can teach him will not be very ambitious to appear 'knowing' to himself or to others, and will be particularly careful not to *despise* other people and their opinions.

The words of the aged Ignatius on his way to execution, 'Now I am beginning to be a disciple,' should mark the limit of legitimate self-complacency, whatever we are trying to learn or to do. And we should try to be open to *all* the higher interests. If Spinoza and Marcus Aurelius were right in saying that 'our rank in the scale of being is determined entirely by the objects in which we are interested'; if the German mystics were right in saying, 'What we see, that we are'—then our very life must consist in freshness of interest, in quickness of eye and ear to see the finger of God everywhere, and hear His voice.

(2) Next, the tastes of the child are simple and unspoiled: his heart and imagination are pure. We fear there are many who, long before they have left school, have tested the truth of that terrible but most salutary aphorism of Horace:

> Sincerum est nisi vas, quodcumque infundis acescit.

If the vessel be not clean, whatever you pour into it turns sour. And if this has ever been so in our case, do not let us suppose that what is forgotten is necessarily forgiven. Absolution is not gained by lapse of time. We must make up our minds to suffer in retrieving any lost ground.

(3) Thirdly, childhood is a time of warm natural affection. Home has been to all of you a sanctuary of gentle and unselfish love. Let it remain so, until you have homes of your own. Let there be no interval of hardness and coldness, no loosening of ties which once were close and dear.

(4) Fourthly, no child ever doubted whether energy was in 'good form' or found his chief pleasure in vicarious athletics. The philosopher Locke, two hundred years ago, expresses a wish that young men could be 'weaned from that sauntering humour wherein some out of custom let a good part of their life run uselessly away without either business or

recreation.' And Mark Pattison notices the same tendency in one of his sermons.

(5) Lastly, let those who value the child-spirit and the promises made to it put far away from them the faithless disillusioned temper which says, 'There is nothing new and nothing true,' and adds, that 'it does not matter!' 'Nil admirari' is not, as Horace thought, the way to be happy; it is the way to be bored; and boredom is a dangerous state. It is the first symptom of the deadly sin of *acedia*, which you will find duly catalogued, in very bad company, in all the old Catholic books about morals. Among the sayings which tradition ascribes to our Lord is this: 'He who wonders shall reign, and he who reigns shall rest.'

2. We can only touch briefly on the other side of our antithesis—that which bids us 'put away childish things.' What are the childish things which we are to abolish? What is the meaning of τέλειος, 'perfect, full-grown,' which occurs so often as the characteristic attribute of the complete Christian character? What is the meaning of 'Ego sum cibus *grandium*,' which St. Augustine heard the Lord saying to him? Perhaps the answers may be briefly comprehended in one sentence—we are to aim at steady concentration of purpose, and we are not to allow ourselves, like children, to be carried hither and thither by every wind that blows.

When the resolve to be and to do something particular is once formed, there are many temptations which cease to trouble us. 'Do the first duty which comes to hand,' as Carlyle says, 'and the next will have already become clearer.' You will soon find your work; and through and by it God will lead you gradually up to the 'perfect man'—the full-grown, mature man who yet retains in him the sunny heart of the little child, which will not suffer the roseate hues of life's early dawn to fade into the light of common day, but will rather make your path a shining light, which shineth more and more unto the perfect day.[1]

FIFTEENTH SUNDAY AFTER TRINITY.

The Three 'Ours' in the Lord's Prayer.

'Our Father'—'our bread'—'our sins.'—Mt $6^{9.\,11.\,12}$.

We all know the Lord's Prayer. Just for this reason, it may be worth while for us to inquire whether we know the first word of it. That word is 'Our.' It is used three times: 'Our Father,' 'our bread,' 'our sins.'

1. *Our sins.*—Let us take them in the reverse order, and begin with the last—'our sins.' We are not going to speak now about our personal sins. Certainly a man's sin is—like everything else which is part of his experience—intensely personal. It is something he chooses in his own will, caresses in his own imagination, cherishes in his own heart, does in his own life. But that is not the aspect of sin on which we now touch. For sin—moral disease or moral degradation of any kind—is also a thing we share in common. The reason of this is, partly, what we call the solidarity of humanity, which is just a modern scientific way of saying what St. Paul and the older theologies called, in a pictorial way, the sin of the whole race in Adam. But the reason is also in the complexity of the structure of human society. Our lives are all interdependent, interlocked. This, of course, is true of good as well as evil. But as regards the element of evil or sin in people's lives, it means that, after all which may be said and, often, must be said in condemnation and even in punishment of the individual criminal or drunkard or prostitute or waster or unemployable, we must feel that all the responsibility and blame are not to be passed on to him. We must take our share of responsibility and of blame for sins and crimes which are traceable, in part at least, to social complications and injustices, between man and man, or class and class, or nation and nation, for in these we are all sharers. Such sins are 'our sins.' Indeed, how much of the whole social order in which we live and in which our consciences so easily acquiesce is but one vast sin against God and against man. That is the meaning of 'our sins.' We have no right to say the Lord's Prayer if we have no sense of it.

2. *Our bread.*—Perhaps we may, for our present purpose, express this better by saying 'money' instead of 'bread'; it denotes all that sustains and nourishes life, and money is the general term for the means of that.

Now there is nothing in which men can more easily forget and more distinctly deny their social responsibilities than in the making of money. Many people remember these responsibilities and seek to a greater or less degree to discharge them in their use of money which they have made, and may be even generous givers. But that is not the immediate point. This word 'ours,' in relation to

[1] W. R. Inge, *Faith and Knowledge*, 125.

money, applies to the making of it quite as much as —if not, indeed, more than—to the spending of it. When our Lord taught us to pray, 'Give us our bread,' it means that a man must realize that, in the making of money, he is a member of the human and the Christian brotherhood, and the more our industrial order expresses that, the more may it be called Christian. Plainly, a great deal in our present industrial life—not on one side of it only, but on all sides—is a flat contradiction of it. We need, we all need, the spirit of this 'our.' We do not for a moment say that this will solve our social and industrial problems; these must be worked out in the terms of political and economic facts, and no mere word—not even a word from the Lord's Prayer—will do that for us as by the wave of a magic wand. But this word names the spirit in which these problems are to be approached and in which they may be solved. It is this spirit for which we pray every time we say this prayer. Would that here, as everywhere, we lived—and devised legislation, and carried on business, and made money—'more nearly as we pray.'

3. *Our Father.* Now—and this brings us to the third of these 'ours,' which is the first in the Lord's Prayer itself—is all this too high for practical life? Can we expect people to feel this sense of a corporate moral responsibility which will say 'our sins,' or this community of interest which will say, in even so engrossing a thing as the making of money, 'our bread'? We are sometimes told that we must believe in human nature and its capacities of idealism. Well, as to that, we believe, with Pascal, that human nature is capable of great nobleness and also of great baseness. It is capable of high idealisms when it has a true and adequate inspiration towards them; but, without that, it can be a very pharisee as regards the sinful, and can be more ruthlessly selfish about money than about any other thing. What, then, is that which will inspire human nature to say, in the sense which has been so briefly indicated, 'our sins' and 'our bread'?

Human nature will never fully say, in relation to others' spiritual needs, 'our sins' and, in relation to their temporal needs, 'our bread,' till it says, first, 'our Father.' What all our humanitarian and altruistic ideals need ultimately is nothing other than the basis of religion—not the religion of mere theological dogma or ecclesiastical ceremony, but the religion of Him who Himself bore the sins of the world and who, though He was rich, yet, for our sakes, became poor.

There are no two things which more essentially belong to one another, although they are so often separated, than *religion* and *humanity*. Certainly Jesus Christ said so. He called men, in the first place and as no one else has ever called them, to begin a new relationship with God in their own hearts and lives; and no man obeys His voice who does not respond by saying, 'I will arise and go to my Father.' On the other hand, a religion which does not bear fruit in humanity—in humanity as contrasted with pharisaism and with selfishness and with callousness—is something which, as the parable of the Last Judgment shows, Jesus Christ simply does not and will not even recognize. The faith which prays 'Our Father,' with, flowing out of it, the brotherhood which prays and which lives 'our sins' and 'our bread'—that is Christianity, that is a gospel and a law alike for the individual and for society, that is what will save the world.[1]

SIXTEENTH SUNDAY AFTER TRINITY.

Nature Expectant: A Harvest Sermon.

'The eyes of all things wait upon thee.'—Ps 145^{15}.
'The earnest expectation of the creature (creation) waiteth.'—Ro 8^{19}.

In these last days a hush has fallen upon Nature. The great factories of life and growth have uttered the warning note for stopping time in the world of vegetation. The bustle and clamour and movement of the great wheels of the seasons are dying down into a drowsy hum.

There is a wealth of meaning in this silence. It is not the hush of despair, but the hush of expectancy. It is not the hush of waiting for death, but the hush of waiting for God.

Should *we* not join with this ancient Hebrew singer and the great Apostle to read this message from the Autumn stillness to-day? For the unquenchable hope of Nature speaks to us of the steadfast and enduring constancy of God. How faltering our faith has been! Sometimes we shake our gloomy heads over the continued drought of summer, sometimes we grow fearful in the rainy weeks of a wet August; only to find at harvest-time that God has kept His word. 'Seedtime and harvest shall not fail.' God always keeps His word. It would indeed be a very mechanical and

[1] P. Carnegie Simpson, in *C.W.P.* cvii. 306.

indifferent proceeding if, year after year, God brought it about that each tiller of the soil should have the same invariable return. But, taking the world as a whole, the harvest is always sufficient, and more than sufficient, for the life on it. If there is failure in the distribution, that failure is man's, not God's.

And now what are the different elements in this air of expectancy that broods over Nature, and finds a voice for itself in man?

1. The first of them is *thankfulness*. The reaped fields of Autumn are full of memory—memory of a promise unfailingly fulfilled: the hush of Autumn's expectancy has in it the suggestion of that backward look of thankfulness. 'This hast thou done for us, O God; in the days to come nothing is too good for us to expect from thy hands.' And we may regard Nature's processes as God's splendid sacraments of omnipotent grace. As in Nature, so is it in the spiritual life. God has tried us often, but He has never done us any wrong. When all is said, we have nothing else to remember but His kindness. Let us look back and render trustful gratitude to God. The thankful heart is the religious heart. It is in gratitude that true Christianity begins. What is our faith as we kneel beneath the Cross of Christ? It is just gratitude, adoring gratitude to One who has given us what we longed to have, and what we could never procure for ourselves. But the thankful spirit, even for material blessings, is already a preparation of the way that leads to the deeper gratitudes of faith. The naturally grateful heart is an embryonic Christian. 'Give me a child with a heart disposed to thankfulness,' says a religious teacher, 'and I shall never have any fear about its giving itself in love to the forgiving God.'

All good gifts around us are sent from heaven above;
Then thank the Lord, O thank the Lord, for all His love.

2. A second element in this trustful expectancy of Creation is that of satisfied *patience*. For the waiting hush of Autumn is the hush of waiting for the Winter storms. '*Sat est vixisse*,' cries a brave old Roman poet, in the face of death—'it is enough to have lived.' 'Was it not a great thing,' he seems to say, 'that I should have received the gift of life? Why should I complain if death be the condition on which it was granted? This gift of life has satisfied me. O Death, I yield myself, content, to thee!' A noble attitude! But Autumn has a nobler message even than that.

For it is not really death that Autumn expects so patiently. It is only another travail-sleep, out of which will come a fresh birth of life. It is as though God has come to His handmaid, Nature, and announced a fresh conception; and she is bowing beneath His command to say, 'It is the Lord, let him do what seemeth good to him.' So, when God calls us to go down into the darkness of sorrow, and endure its desolation and cold storm, let us accept it in a spirit of expectant patience. That will never be God's last word to us. Yea, even when we feel the autumn-time of life upon us—feel the vital fires dying down, the forces of our being creeping in and in, in preparation for the grave, let us remember that our long enjoyment of this warm, kind world is a promise graciously fulfilled, a promise which was denied to many a fair young life round which love wove fond hopes and dreams. Nay, neither for them nor for us is death life's natural consummation.

Whatever crazy Sorrow saith,
No life that breathes with human breath
Has ever truly longed for death.

'Tis life whereof our nerves are scant—
O life, not death for which we pant,
More life and fuller that we want.

Yes, and it is life we shall have. That very God-given yearning is a Divine pledge of its fulfilment. Not in mockery does God give men such a holy desire. We shall not die but live. There is life more abundant beyond.

3. Besides the note of thankfulness, and the note of confident patience, there is a sigh of *longing*. There is nothing contradictory in this. To be content with God is just the other side of being discontented with oneself. God is always the same. But His creation passes on from phase to phase. It is always changing, always restless, as if it never felt itself fit for abiding communion with Him. God seems to pass and repass through creation, and we catch glimpses of His glory, but He never seems to stay. And Nature seems to sigh and groan, longing to shake off the bondage of change and decay—to be transformed, made perfect for the Divine fellowship. The hush of expectancy that has fallen on the forest leaves is like the hush that

falls on a crowd waiting for the passing of a King. Nature seems to remember how she robed herself in the green mantle of Hope, in Spring, and waited for the passing of the Lord of Life. She spoke to Him a while, and told Him all her plans. But that day passed. . . . And she remembers also how, clad in the variegated glory of Summer fruitfulness, she waited for the passing of the Lord of Harvest. And He came. His golden train swept through the fields. And now the last of His retinue is passing. . . . And once more she waits in russet robe, where 'the Autumn fires die out along the lanes,' waits for the coming of her King that she may speak to Him of the transformation-sleep of Death, of which He is also Lord. So she sighs—her very changing is the speechless voice of her longing—for the robe of perfect fitness, that she may stand at last for ever in the Presence-chamber of God.

It is a parable of our changeful hearts. We know that Christ is here always ready to answer to our many moods—always passing and repassing along the dusty ways of our life. And though this should always fill us with a divine thankfulness and contentment, yet it should also fill us with a divine discontent—discontent with ourselves. We should wait with the groaning creation for the manifestation of the sons of God. For only when we reach the stature of that perfect manhood shall we cease merely to catch glimpses of our Lord passing on His pilgrimage down the centuries, shall we come and see where He abides, and behold His glory, the glory as of the only-begotten of the Father, full of grace and truth.[1]

SEVENTEENTH SUNDAY AFTER TRINITY.

Loyalty to Traditions.

'And Jeremiah said unto the house of the Rechabites, Thus saith the Lord of hosts, the God of Israel: Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according to all that he hath commanded you; therefore thus saith the Lord of hosts, the God of Israel: Jonadab the son of Rechab shall not want a man to stand before me for ever.'—Jer $35^{18. 19}$.

Jonadab the Rechabite (or 'son of Rechab') is the person whom we remember in the story of Jehu—whom Jehu passed as he was driving furiously on his mission of vengeance upon Jezebel, and invited to mount into his chariot and come with him to 'see his zeal for the Lord.' We are to think of him as one who more than others had been 'vexing his righteous soul' at the Baal worship and other attendant iniquities of Ahab's wicked house, and who would be welcomed by the avenger as a certain ally. Apparently he was not himself of the blood of Israel, but his tribe—the Kenites—had from early times been closely attached to the fortunes of the Chosen People. They had possibly become formally proselytes, but they had never given up the free desert life of their forefathers. They lived in tents in the wilderness of Judah and on the outskirts of the Holy Land. There is this feeling in Jonadab's charge to his descendants. He had himself, for a moment at least, tasted royal favour—had ridden with Jehu in his hour of triumph, and had earned, and probably received, the offer of high place in the new Court. But he had seen perhaps the hollowness and incompleteness of Jehu's reformation. He had seen the deep-seated, uncured vices of Samaria. And he laid on his sons and descendants the solemn charge to keep to their own simpler and purer and freer mode of life, to avoid the temptations of the life in towns, and the luxury, especially the luxury of strong drink, which he had seen to be a prime cause of its vices.

Three centuries had passed when the prophet Jeremiah found some descendants of Jonadab whom the stress of the Chaldean armies, in the last days of the Jewish monarchy, had driven for the moment to take refuge within the walls of Jerusalem.

Perhaps we hardly need many words to show that the story has some teaching for all time. It speaks to us of *the sacredness of good traditions*—of the dignity, the solidity, the worth in God's eyes, of any community which can preserve the feeling of this, which can bind generation to generation by common ideals and purposes and sacrifices. What is the history of civilization but the history of races and nations which have, to some extent at least, possessed this power of linking the present to the past, of holding fast what is good, of clinging to custom, to order, to discipline, till God shows them indisputably that the time for change has come?

The quality of loyalty to traditions is one which in theory is highly rated among us. It is the supposed basis of much of our national politics, one of the two great principles which we recognize as those by which communities live: to *preserve* and to *improve*, to reverence and cling to the *past*

[1] J. A. Robertson, in *Harvest Thanksgiving Sermons*, 161.

even as they trust and prepare for the *future*. It is our boast as English people that we think more than some other nations of the great legacies of bygone times, that we are more slow to trust novelties, to break with old habits, more patient of apparent limitations and inconveniences if they are part and parcel of a proud inheritance.

But our business now is not with politics in this restricted sense of matters of legislation and public administration. The public politics of a community, important and even sacred as they should be felt to be, are the outcome and expression of something larger and more vital still, of something in which all have part, even if they think they have no interest in political questions, of the ideals and purposes and habits of life which are prevalent in all classes among them.

It is here that the prophet meant the example of the faithful sons of Jonadab to tell on his Jewish hearers. It is here that his words of blessing and of warning may come home to ourselves. Is it true that good traditions are coming to have less hold among us, in our homes and in social life? Is it true that the claim for personal independence—natural and with a good side to it—is yet to a dangerous extent lessening the wholesome discipline of family life, the restraints of custom, the regard for inherited standards? Is everything coming to be felt, as it was not in the last generation, *an open question*, to be decided by individual taste and convenience—the observance of Sunday, church-going, the choice in the books to be read and topics to be discussed, the rules of social propriety, deference to elders, respect for authority?

The inestimable value of good traditions, the duty and the dignity of clinging to them—these are truths written very large for us in the Bible. In the Old Testament, from the blessing of Abraham, the 'father of the faithful,' and the reason given for it: 'I know him that he will command his *children* and his *household after him*; and they shall *keep the ways* of the Lord,' to the promise and the warning of the last of the prophets: 'Behold, I send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and smite the earth with a curse.' And in the *New* Testament, what else is the very meaning of the institution of the Christian Church, the 'pillar and ground of the truth'? What is the meaning of those words that come so often in the Epistles, 'hold fast,' 'hold the traditions that ye have been taught,' of the praises of order, steadfastness, obedience, of following good example, of bringing up children in the 'nurture and admonition of the Lord'?

There are two sides on which the exhortations and warnings appeal to us.

1. They speak to us of the *community*. They bid us *for the sake of the community* shrink from helping, by the example of our own families or by the freedom which we allow in ourselves, to lower in any way or degree the standard of good which it has inherited—the sober household religion, the modesty and dutifulness of tone, the respect for wholesome customs and traditional pieties to which English life and English character have owed, and owe, so much.

2. But they speak also of the *individual* life. They appeal to all of us, but especially to the young. It is to them most that the conflict which sometimes is felt between inherited instincts and habits on the one side, and the claims of fashion and the temptations of liberty on the other, brings practical difficulty and dangers.

Who would not say to them: 'Cherish—cling to—the good traditions of your home'? All that is best in life—religion and its hopes and protection, good feeling, the sense of honour, unselfish purpose, conscience itself—all these things come to us in a great measure by inheritance.

One home is not quite like another; one is a little stricter, holds a standard a little higher and more exacting in one point than another. What shall we do when we first realize that difference? What will wise and generous spirits do? Will they be ashamed of anything in their home teaching and usage which seems, in the light of that new knowledge, peculiar, which goes beyond the fashion of their neighbours? Will they carefully prune and pare away everything in the way of religious observance or of strictness as to speech or act which others about them have not been equally used to? *Or* will they cling, all the more closely, with a certain honourable pride, to home habits and traditions—not obtruding them, not necessarily expecting them of others, but content to go their own way as they have been taught, to deny themselves (if so it be) freedom which others take and think innocent, holding firmly and modestly their own ground, for *memory's* sake, for *affection's* sake,

for the love of those who taught them all they know of what is high and true and good?

Is not this to ask, in other words, whether they will be as were the faithless drifting *Israelites*, their tone lowering from generation to generation as they caught the taint of idolatry and immorality from each successive neighbour or visitor; or as the loyal sons of *Jonadab*, keeping from century to century, amid every temptation, in changing circumstances, the high and austere traditions of their race? [1]

[1] E. C. Wickham, *Words of Light and Life*, 190.

Recent Foreign Theology.

German Theology.

DEUTERONOMY again! Max Löhr, whose discussion of the so-called Priestly Document was previously noticed in these columns, has now entered the struggle which is raging round Deuteronomy, and in a brochure of forty-six pages,[1] has reached results as unlike as possible to those of Östreicher on the one hand, or Hölscher on the other. Starting from the assumption that the 'book of the law' referred to in 2 K 22 was a priestly law book for the guidance of the people, and that, if it can be recovered at all, it will most probably be found within the Book of Deuteronomy, he goes carefully over chs. 12–26 and 28 and finds in many of their sections much indubitably ancient material, which there is no substantial objection to regarding as the work of Moses. Though the religion of Moses was predominantly ethical, a cult, he argues, was indispensable, and the laws which regulate it are no product of the seventh century B.C., but go back in many cases to Moses himself, and are the real inspiration of the priestly reform movements which mark the reigns of Asa, Jehoshaphat, Hezekiah, and Josiah. The crucial law of centralization Löhr also regards as certainly originating with Moses—the cultic correlate to the monotheistic tendency of the Yahweh religion—and he reminds us that even scholars opposed to him are now beginning timidly to speak of the legislation in Exodus (cf. 34^{23}) as exhibiting the 'tendency to a relative centralization of the cult.' Political and other influences doubtless immensely affected the subsequent development, but the single official place of worship was the original demand and remained the ideal. Other altars, Löhr argues, of an unofficial character were also permissible, but these were either memorial altars, or emergency altars, improvised for special occasions.

In current discussions of Deuteronomy these three rival theories should be kept in mind: (i) that the book makes no demand for the centralization of the worship but only for its purity (Welch, Östreicher); (ii) that it does make such a demand, and that that demand is as old as Moses (Löhr); (iii) that that demand is a post-exilic demand, and the book which makes it is a post-exilic book (Hölscher).

[1] *Das Deuteronomium:* Untersuchungen zum Hexateuchproblem, II. (Deutsche Verlagsgesellschaft für Politik und Geschichte m. b. H. Berlin W. 8; Geh. Mk. 3).

Hölscher's book on Ezekiel [2] reveals him once more as the uncompromising critic of current critical opinion. Ezekiel, he maintains, is one of the most misunderstood personalities of the Old Testament, and a true understanding of him can never be obtained until we realize that a very large proportion of his book—chs. 34–48 in their entirety, and large sections of 1–33—is due to the redactor, who belongs to the first half of the fifth century. The real Ezekiel is a prophet of the old type, akin in spirit to Jeremiah, 'standing with both feet on the soil of pre-exilic religion,' and a prophet of woe. The chief criterion of the distinction between Ezekiel and the redactor is that the former writes in verse and the latter in prose, though Hölscher has to admit that some of Ezekiel's own work (cf. 8 f.) is in prose. When we learn that the famous ch. 18 is 'clearly not from Ezekiel but from the redactor,' we begin to realize how radically Hölscher transforms current conceptions of the prophet. But the transformation is essentially a simplification; Ezekiel is no longer the tantalizingly complex figure he has been supposed to be—he is essentially prophet and poet, whose words are aglow with passion and imagination. While it is scarcely

[2] *Hesekiel, der Dichter und das Buch* (Töpelmann, Giessen; Geh. Mk. 10).

probable that subsequent criticism will entirely endorse so radical a view of the book, there can be no doubt that Hölscher has thrown up some fresh problems and set some old ones in a new light.

A really educative discussion of the points of contact and conflict between the motives and impulses to the religious life in Israel and Babylon respectively is offered by Heinrich Seeger.[1] While due credit is given to Babylonian religion, the discussion tends to establish the incontestable superiority of Israel in many important directions. Babylon has no real equivalent for Israel's conception of Jahweh as Lord of history and guarantor of the moral order, nor of the national history as a revelation of the Divine love. She has nothing that quite corresponds to repentance in the Old Testament sense, or to the conception of national sin, or to the prayer for a clean heart in Ps 51, or to the joyous confidence of Ps 91. She has nothing remotely analogous to the great personalities of the prophets, and nothing really analogous to the struggles of Job or Jeremiah or the writer of Ps 73 to attain a harmonious view of the Divine action. The reason for these distinctions lies deep. There was always an element of caprice in the Babylonian gods, and in the Babylonian background there always lurked the terrible demons, with their sinister power to fill human hearts with anxiety. The Old Testament names only very few of these, and though it may believe in their existence, such is its happy trust in Yahweh that it can regard them as negligible (Ps 91). Towards the end there is an interesting discussion of the few faint suggestions of mysticism in the Old Testament (Ps 36^{10} 63^{2-4} 73^{17}), which reaches the conclusion that Old Testament piety is essentially not of the mystical order; it is a religion of action, it does not usually lose itself in God, it issues in self-assertion in the interests of Yahweh and His purpose.

The indefatigable Sellin has published the first volume,[2] to be followed within two years by a second, of a 'History of the People of Israel and Judah,' which begins with the history of Palestine before the coming of Israel and ends with the fall of the Judæan kingdom. Like all Sellin's work, it is full of stimulus, while it abounds in the ingenious, if sometimes rather fanciful, suggestions which that writer has long accustomed us to expect from him. This period gives Sellin the opportunity, of which he is not slow to avail himself, to discuss all kinds of subsidiary questions, from the nature and function of the ephod and teraphim to the date and purpose of Deuteronomy. An attempt is made to lay bare, so far as may be, the facts of the secular history and the motives that controlled the leading personalities, but of special interest are the chapters on the Religion and Culture of the people in the several periods under discussion.

Some of the ideas expressed in his earlier works Sellin has modified, some he has re-emphasized. He again, for example, champions the historical value of Gn 14, and he defends his recently elaborated thesis that Moses died a martyr. Among the more plausible of his suggestions is that which regards the name of Isaiah's son as Rosh-jashub (not Shear-j), which would embody the faith in the return of King David; among the less plausible is the view that the Cain-Abel story reflects the murder of Jerubbaal by the Midianites. Moses is represented as not necessarily opposed to the cult—such is indeed presupposed by the first and second commandments—but as giving the moral law such overwhelming preponderance that the prophets, in rejecting sacrifice, believe that they can appeal to the authority of Moses. The ethical decalogue Sellin regards as Mosaic, the fourth and fifth commandments being originally negative in form—'Thou shalt do no manner of work on the Sabbath (and the new moon?),' 'Thou shalt not curse thy father and thy mother,' while the tenth ran, 'Thou shalt not covet a house.' It is to Joshua, not to Moses, that the thought goes back of Israel as Yahweh's people, and Yahweh as Israel's God; and so on. Very interesting is the conjecture that the Yahwist document was written by the son of Abiathar. Both in its treatment of the large problems and of the detail, the book is stimulating to an unusual degree.

Horner's literal English translation of the *Pistis Sophia* with introduction by Legge, published last year, has been speedily followed by Carl Schmidt's German translation and introduction.[3] The extra-

[1] *Die Triebkräfte des religiösen Lebens in Israel und Babylon* (Mohr, Tübingen; Mk.3.30).

[2] *Geschichte des israelitisch-jüdischen Volkes* (Quelle und Meyer, Leipzig; Mk.12).

[3] *Pistis Sophia:* Ein gnostisches Originalwerk (Hinrichs'sche Buchhandlung, Leipzig; geh. Gm. 10.50; geb. Gm. 12).

ordinary differences between these scholars with regard to the age and authorship of this famous gnostic book deepen the mystery which surrounds it. Legge, for example, hazards the conjecture that the book was 'the draft or copy of a legal document made for the enlightenment of some conciliar, episcopal, or even secular tribunal concerned in the suppression of heresy.' Schmidt disputes this, and argues that its object was simply to spread gnostic ideas. He will have nothing to do with the view that it comes from Valentinus or his school. He regards it as the Coptic translation of a Greek original, coming from the second half of the third century A.D. Its attitude to the Old Testament, which is not unfriendly, shows that it could hardly belong to the earlier gnostic period: the later date is also made probable by the complicated nature of its 'mysteries,' Christianity being entirely transformed into a mystery cult: there is the mystery of the forgiveness of sins, the mystery of the seven voices, the mystery of the Name, etc. The two hundred and eighty-five pages of translation which follow the ninety-one of introduction let us see how immeasurably far gnosticism had travelled from the Christianity of the New Testament. It was therefore a happy thought of Schmidt's to give in the Index a conspectus of all the references in the *Pistis Sophia* to passages in the Old and New Testaments, so that the reader may see just what the book owes to the Bible, and how different is the spirit that inspires it.

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Two Works of Ritschl.

THE two smaller works of Ritschl,[1] now published together by Professor Fabricius, cannot, of course, claim a tithe of the importance attaching to the monumental *Justification and Reconciliation*, but as the Editor regards them as setting forth in condensed form the distinctive elements in Ritschl's theology, he deems them worthy of a critical edition, the desirability of such being accentuated by the fact that in Ritschl's lifetime the *Discourse on Christian Perfection* appeared in two editions, and the *Instruction in the Christian Religion* in three, each later issue showing greater or smaller changes upon the earlier. In the text of the *Discourse* the alterations were few and slight; in the *Instruction* they were fairly numerous, sometimes extensive, and often of importance as indicating the later movements in Ritschl's thought. Dr. Fabricius's mode of bringing all this before his readers is to give as his *grundschrift* the first edition of each, and then in footnotes to present the modifications subsequently introduced. And without doubt this critical edition, especially as regards the *Instruction*, will be found by many to be interesting and useful. For the *Instruction*, as given here, while reproducing in a succinct and ordered way the theological views which in the great classic were often toilsomely evolved from the historical data, reflects at the same time the by no means inconsiderable changes that appeared in the later editions of that work too, and may thus furnish a key to many of the complexities and alleged inconsistencies found therein. We are thus enabled in part to trace the workings of the eager and ever-progressive mind whose activities ceased only with life.

Dr. Matthes is already known as a writer on the subject of religious instruction, and in the essay[2] before us his aim, though generally apologetic and polemical, has an educational bearing. Here he follows a line which, while certainly becoming increasingly prominent in Germany, is as yet rather more characteristic of the younger Swiss school, as represented, *e.g.*, in Emil Brunner's *Die Mystik und das Wort* (reviewed by Professor H. R. Mackintosh in THE EXPOSITORY TIMES, November 1924); there we have essentially the same antithesis as in Matthes's book, and the decision between the opposed terms is identical. Adopting from H. Scholz a division of the religions found among the cultured to-day, Matthes sees the Christ-religion as a religion of 'normalized revelation-consciousness,' while other forms have this consciousness 'free,' and, in that case, either 'non-centred,' as in pantheism, or 'psycho-centric,' as in mysticism. The normalized form is so named because it has a normative principle, and this, again, is the 'Christus-Ereignis'—not the mere 'fact of Christ,' but the personal experience of Him. It is belief in and

[1] *Albrecht Ritschl: Die christliche Vollkommenheit* (Ein Vortrag). *Unterricht in der christlichen Religion.* Kritische Ausgabe von Dr. Cajus Fabricius, Professor in Berlin (Leipzig: Hinrichs; M.3).

[2] *Christus-Religion oder philosophische Religion?* Von Dr. Heinrich Matthes (Göttingen: Vandenhoeck & Ruprecht, 1925; M.3).

acceptance of Jesus Christ as the one vehicle of the holy and yet forgiving and succouring God: not simply 'the Holy' of R. Otto, but the Holy One. The philosophical religion, on the other hand, though it may name Christ, or even take the form of an idealized Christianity, finds Him superfluous. To decide between the two positions the author regards as the gravest problem of the age: the great 'Either-Or'—to adopt Kierkegaard's characteristic phrase; and one may in truth say that eighty years ago the solitary Danish thinker foresaw, as did few, the situation that was to develop from the great intellectual systems of Hegel and Schleiermacher. Matthes has undoubtedly advanced a telling plea for a return to the facts which the systems have often underestimated. His facility in allusion and citation is nothing short of amazing, and would seem to show that he has sifted every theological publication of the time.

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Meditations in the Apocrypha.

BY THE REVEREND ARTHUR F. TAYLOR, M.A., CANTERBURY.

2 Esdras i. 27.

'Ye have not, as it were, forsaken me, but your own selves, saith the Lord.'

To whom is due the allegiance of my soul? Primarily to God, no doubt. But against this allegiance my foolish human heart too often rebels. God appears to it sometimes as an overwhelming force, or a purely external authority. He imposes restrictions upon my action which I am tempted to resent. He demands of me sacrifices which I am not very willing to make. He binds upon my shoulders a cross of which I would fain be rid. To be quit of all these things I am sometimes tempted to forsake Him. It appears to me as if I should win my liberty by this: that I should be free to assert myself, to realize my own individuality, and live my own life. I am tempted to kick against the pricks—to shake off the yoke that binds me to His service.

But should I gain liberty thereby? Does the poet gain liberty by breaking away from all bondage of rhythm or metre? Is not metre as a vessel, the breaking of which would but allow the precious poetic wine to run to waste upon the ground? In the end does not the poet win his liberty and his mastery over the minds of men by working within the restrictions of metrical law? And, *mutatis mutandis*, is it not so also with the painter, the sculptor, the architect, the artist of every description? Must he not subdue his art to the laws of the material in which he works? If he impatiently and pigheadedly 'forsakes' these laws, is he not, in effect, forsaking his art, denying it, betraying it?

And is not this true also of the soul in its relation to God? 'You have not, as it were, forsaken me, but your own selves, saith the Lord.' And if a man 'forsakes' his own self and his own highest good, what hope is there for him of the truest self-realization?

Unless we would ruin ourselves we must be true to ourselves, and if we would be true to ourselves we must be true to God, it would appear.

2 Esdras ii. 37.

'O receive the gift that is given you, and be glad, giving thanks unto him that hath called you to the heavenly kingdom.'

It is a sweet saying, but might it not have gone without the saying? Surely it were inconceivable that a man should refuse the gift of God or fail to be thankful for being called to the Heavenly Kingdom?

However surprising such a refusal might be, unhappily it is not impossible.

The duties here set before us are Reception and Appreciation—surely very simple and reasonable things. Yet, strange as it may seem, they are not so simple as they look.

There are those who have not, in any real sense, 'received' what God has given them; they have not given it that hearty welcome which is the only kind of 'receiving' which is well pleasing in the sight of God. They do not realize it, and rejoice in it and use it.

How many there are who do not count their mercies. They do not let their minds dwell upon

them with any delight; and so, amidst joys and blessings almost innumerable, they remain dissatisfied and querulous.

Naboth doubtless derived much pleasure from his little vineyard, but Ahab with all his kingly possessions was discontented and restless because Naboth's vineyard, which he coveted, was not his also.

Who is really the richer—the millionaire who has untold wealth but who perchance is inwardly consumed with greed, anxiety, and restlessness, or the man whose sole earthly possessions are a modest competence, a little cottage, and a pretty garden, which he has 'received' with gladness and has learned to love? I have seen a poor man very happy, and a rich man very discontented.

Many of us possess not, in any true sense, because we will not allow ourselves to enjoy. We accept God's gifts with our hands, but not with our hearts. There is an ungracious kind of acceptance which, from the point of view of affection and gratitude, is no acceptance at all. Is it so that we sometimes 'receive' the gifts of God?

And the second duty is that of Appreciation. 'O receive the gift that is given you, and *be glad, giving thanks* unto him that hath called you to the heavenly kingdom.'

The art of appreciation consists not merely in receiving the gift, but in making it clear that we welcome it as the expression of kindness and affection and in acknowledging it gracefully. It is to 'receive' the giver along with the gift—to perceive that the thing that he has given is but a visible token of his invisible love; it is to make the gift a new bond of union and seal of friendship and ground of confidence. 'O receive the gift that is given you, and be glad.'

'That hath *called you to the heavenly kingdom*.' There are many echoes of this thought in the New Testament. No doubt its writers were very familiar with this text.

2 Esdras iv. 10.

'Thine own things and such as are grown up with thee canst thou not know; how should thy vessel then be able to comprehend the way of the highest?'

The same thought is repeated in v.[21]: 'For like as the ground is given unto the wood, and the sea to his floods: even so they that dwell upon the earth may understand nothing but that which is upon the earth: and he that dwelleth above the heavens may alone understand the things that are above the height of the heavens.' And with this one might again compare the Wisdom of Solomon 9[16. 17].

Esdras (Ezra) was sorely perplexed about many things concerning which he thought that the angel of his vision might have enlightened him, but the angel rather reads him a lesson in what we may call a pious and reverent agnosticism.

It is a characteristically Hebrew attitude towards certain speculative problems, for the Hebrews were not metaphysicians.

Man lives on the earth where he has his duties. Concerning the counsels of God, and the things in heaven, he must be content to remain in much ignorance. A reverent agnosticism runs through the whole of Old Testament Scripture, and in the New Testament it passes into Faith satisfied to believe and trust, content not to understand.

One could sometimes wish that this attitude of intellectual modesty, of simple, humble faith had been more characteristic of Christian Theology. It is surely astounding that men who must confess themselves baffled by the problem of the ultimate constitution of matter, which in some sense at least they can weigh and measure, should have presumed to dogmatize on the nature of God, the origin of sin, the precise method of the atonement, the conditions of life beyond the grave, and the exact relations to one or other of the three 'Persons' of the Trinity. An irreverent intellectual presumption has too often forgotten the limitations of the human mind and violated the law of charity. Concerning the transcendent truths of religion a man may have beliefs, he may exercise faith, but he can scarcely, in the intellectual sense, claim full knowledge.

Alongside of this text from the Apocrypha one would like to set the familiar saying from Thomas à Kempis, 'What will it avail thee to be engaged in profound reasonings concerning the Trinity if thou be void of humility and art therefore displeasing to the Trinity.'

And with this, I think, our Lord Himself would have agreed, for I do not find that He ever encouraged men to speculate much on metaphysical problems—though He Himself must have thought deeply about some of them. When, in the presence of one born blind, some of His disciples raised the question, whose sin was it that had brought this affliction upon the man? Jesus, in effect, replied, 'What have you and I to do with such like speculations? Here

sits the blind man before us. Let us try to heal him to the glory of God.' There is something better than curious and uncertain speculation as to how suffering and sin have come into human life, and that is by loving service to get them out of human life. There is something better than sitting in our arm-chairs and puzzling ourselves with the question, as Ezra did, whether few or many will be saved, and that is to be up and doing and save as many as we can.

And yet, as we shall see presently, alongside of this active life there is room also for speculation. But speculation must know its limits, and the heart must know its immediate duties.

2 Esdras v. 33.

'Thou art sore troubled in mind for Israel's sake. Lovest thou that people better than he that made them?'

There is something in this text that almost brings the tears into one's eyes. It is so exquisitely human, and so sympathetic in spite of its quiet aloofness. It is a naughty world in which we live, and a sad one. One is sometimes tempted to wonder what kind of God it is that sits enthroned in heaven, or if any God sit there enthroned at all. I have just been reading of a sad disaster. A boat-load of men has been lost at sea, and there are this day ten widows and sixty-one orphans in one of the Western Isles. What is the good of that, we ask, and where is comfort to be found? To which question there comes the reproof, tender and sweet, of our text, and hushing our resentful thoughts to silence. 'Lovest thou these people better than he that made them?'

The fate of the heathen, the fate of those who burn their candle out in the fierce fires of youth, the judgment of those who have criminally sinned, but the guilt of whose sin seems to belong to society rather than to themselves, overwhelming sorrows that ofttimes overtake the righteous, the taints of blood, the defects of will—all these considerations stir a profound pity in our hearts. Man seems kinder and more sympathetic than God. What! 'Lovest thou mankind better than he that made them?'

Can we do better than leave it at that?

2 Esdras viii. 41.

'For as the husbandman soweth much seed upon the ground, and planteth many trees, and yet the thing that is sown good in his season cometh not up, neither doth all that is planted take root . . .'

This is not the whole of the text, but I go no further at present.

There is a strange amount of waste in the world, due either to a redundant vital energy, or to an unconscious determination in all living things to make sure work of the continuation of their species. Millions of seeds are scattered by trees and flowers, but only a very small proportion of them succeed in germinating. Some forms of life produce thousands of offspring every year, but only a score or two of these survive.

And of human effort it is much the same. A man must be prepared to see a great deal of strenuous effort go apparently for nothing. His writing, his preaching, his visiting, his planning, his praying seem to be futile. It does not accomplish what he had hoped and intended. Whether it counts for something, nevertheless, in the counsels of God is a question which we need not raise at present. But it would appear that what is required of us is that we recognize and acquiesce in this law of waste, and that we continue to work in patient hope in spite of it. We must not be discouraged. 'In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not whether shall prosper this or that.'

But the hardship is when nothing seems to prosper; when our work seems to be altogether unappreciated and unfruitful. This is a very sore experience under the stress of which it is not easy to preserve the heart from bitterness and discouragement. The unappreciated, and unrequited, and unfruitful labour of life, is it all sheer waste, I wonder?

> All I could never be,
> All men ignored in me . . .

Dare we finish the quotation for ourselves?

Contributions and Comments.

The Sanctuary in Deuteronomy.

Canon Battersby Harford has courteously written to point out that in my article in the July issue on the sanctuary in Deuteronomy I have written of the phrase 'the sanctuary which Yahweh elects in one of thy tribes' as appearing 'sporadically' in the Code. The expression occurs only once, precisely as 'the sanctuary which Yahweh elects out of all your tribes' occurs only once. What occurs sporadically in the Code is the vaguer 'the sanctuary which Yahweh elects' or 'elects to set his name there.' To me it seems obvious that this more general expression can only correspond with, and be an abbreviated form of, 'the sanctuary which Yahweh elects in one of thy tribes': hence I wrote unguardedly in the article. But I had no right to take it for granted that other students would agree in this opinion.

Fortunately this careless expression makes no difference in the argument and the conclusions drawn. We have three descriptions of the sanctuary, all using the definite article before it, one clearly prescribing a solitary altar, the other two ambiguous on this point. Oestreicher makes no distinction among these three descriptions: he appeals to a distributive use of the Hebrew article and believes there is no word of a central sanctuary in Deuteronomy. König denies, I think rightly, any such distributive use of the Hebrew article, but he also makes no distinction between the three descriptions of the sanctuary, and thinks 'the sanctuary' in every place where it appears must imply the central, unique sanctuary chosen out of all the tribes.

I, in turn, insist, as against König, that the definite article applied to the sanctuary means one chosen by Yahweh for His peculiar worship, but does not imply a central, unique altar. This opinion is supported by two lines of proof. Thus we have the sanctuary defined as chosen by Yahweh, but located in 'one of thy tribes.' About this last expression I claim to have proved in my article that its natural sense is 'in any of thy tribes,' since this usage is abundantly proved in the Code and is the only usage which appears there. If, however, the sanctuary could be in any of the tribes, it could not be central and unique. Further, I claim to have proved in my book that in every place where the general expression 'the sanctuary which Yahweh elects' occurs in the Code, the weight is laid on the Yahweh character of the sanctuary, not on its uniqueness. Gressmann acknowledges that here the book has 'den Nagel auf den Kopf getroffen.' Read the Code as insisting on the Yahweh character of the sanctuary, and it becomes a practicable rule for Israel in one condition of its history. Read it as insisting on the central, solitary character of the altar, and the Code becomes wholly impracticable.

Naturally, with this in my mind, I identify 'the sanctuary which Yahweh elects' with 'the sanctuary which Yahweh elects in any of thy tribes,' not with that which He elects out of all your tribes. And I wrote carelessly in the July article of the expression occurring sporadically in the book. But I acknowledge that Canon Battersby Harford was justified in his objection to my language.

Adam C. Welch.

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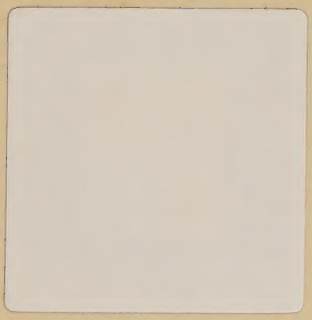
Printed by Morrison & Gibb Limited, Tanfield Works, and published by T. & T. Clark, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to The Editors, Kings Gate, Aberdeen, Scotland.



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